INFLUENCE

OF

MIND ON MIND.

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BY

JOHN BATE,

AUTHOR OF "CYCLOPÆDIA OF MORAL AND RELIGIOUS TRUTHS,"
"AIDS TO SPIRITUAL LIFE," ETC., ETC.

"We conclude, that from the nature of mind and knowledge it is demonstrable, that there can be but one original and self-existent Mind, or understanding Being, from which all other minds were derived."—CUDWORTH.

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PREFACE.

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THERE are three classes of writers in relation to the Christian religion. One class aims at its total extinction—leaving the world nothing but a religion of rationalism or of nature. Another class, whilst recognising the Christian religion, aims to expunge from it all its Spirit of Life in Christ —leaving nothing but its name and form. A third class, recognising the Christian religion as taught and illustrated in the Spirit of its Adorable Founder, aims at the maintenance and spread of it in its pristine vigour and purity.

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The author of this volume has no hesitancy in saying that he belongs to this last class. None of the "new fashions" of doctrine, whether in science, philosophy or religion, have been sufficiently powerful to draw him aside from the "old paths." As the history of human *life* on earth shows that there is no life like it for man, notwithstanding all its variety of nationalities, customs and works; so the history of the Christian religion, *as life in Christ*, shows that there is none equal to it, notwithstanding all its manifold external appearances, divisions, and operations.

In the *religious* truths enunciated in the following volume the author has implicit faith. Amid all

the fluctuations and changes of some Christian instructors, caused by "vain philosophy and traditions of men," he is conservative enough to confess that he "walks by the same rule and minds the same things" that blest him in earlier days and his teachers before him.

No reader of this work can be more deeply impressed with its shortcomings, than is the writer himself. He has felt all along that such a work ought to have fallen into abler hands. If, however, what he has written, shall in any degree, contribute to the defence and progress of truth, his labour will not have been in vain.

Although the volume is larger than this reading age is wont to patronise, it has been found too small to admit of all that the subject demanded.

Quotations from the New Testament are both from the Authorised and the Revised Version as most adapted to the purpose.

As the author was never partial to notes and references at the bottom of the pages of a book, he has studiously avoided them in this.

Should the reader find any typographical errors—which he may—he is kindly requested to correct them for himself, and so render unnecessary that ugly accompaniment to a volume, called "*Errata*."

The work is commended to God for His blessing, and to the reader for his use.

JOHN BATE.

MADELEY, SALOP.
April, 1883.

INTRODUCTION.

—:o:—

MIND and Matter form the only two divisions of universal existences, so far as discovered by revelation or science. Each appears in an endless variety of manifestations and relations, as coming from the boundless fecundity of the Divine Power. Both, under the influence of human ingenuity and energy, are capable of other manifold variety of modifications and uses. But amid all these natural and artificial varieties, in appearances and changes, they never so commingle as to become one substance. Mind maintains its distinct independent integrity in all its illimitable variations of capacity, acquisitions, and operations. Matter retains its distinct integrity also in all its multitudinous forms, colours, and uses. The nature and attributes of one cannot be transferred into the other.

Matter. This is found as it exists in the human physical organism in close proximity to mind, thence downwards through numberless gradations to the dead flint embedded in the mountain side. *Mind.* This too exists in such lofty eminence in man as seems to approach the angelic or Divine; thence graduating in degrees of capacity and force, and approximating so close to matter as to confound philosophy in the discernment of any distinction between them. Yet the distinction is there, as between the colours of light in a prism or in a rainbow.

The Unity of Matter. Though its differences in forms, colours, relations, organisms, uses, may be to us beyond calculation, in itself it is *one;* whether these differences are simply according to the laws of their nature in creation and subsistence; or, as subjected to the changes of human art and manufacture. Coal, for instance, is matter as it lies concealed in the depths of earth; so it is, when changed into fire, gas, or cinder; and when those, they cannot, by the same power, be changed again to their primary state. Wool on a sheep's back is matter; so it is when manufactured into the finest texture of cloth; and from this it cannot be remade into wool again, although from cloth, it may be transformed into other substances and uses. Wheat as stored in the garner is matter; so it is after it has passed through the processes that have converted it into bread; and so it remains, through all subsequent processes in its contribution to the maintenance of human life. But no transformations of nature, or of science, have yet changed matter into mind or mind into matter.

Every modification or kind of matter has its own peculiar identity to distinguish it from another, although in some cases apparently so much alike as to baffle the keenest perception to point out a difference.

Wherever mind appears, there are evidences of it, as wherever matter appears, there are evidences of that; and the evidences of one, as of the other, are according to nature alone, or as accompanied with those evidences which arise out of human operations upon it. Each class or grade of mind carries its own distinguishing traits. The mind of a Chimpanzee, in the brute world, is as distinctly evidenced from that of an elephant as that of a fox from that of a lamb. So in the

world of human mind. The mind of Shakespeare bears evidences which distinguish it from Lord Bacon's, as Lord Bacon's from Shakespeare's. Mind-endowments in man vary as much as his physical endowments; but not as based on them. In this department of Divine creation there is the same order as in the creation of trees, flowers, birds and beasts. There is the highest and lowest, and between each, all possible gradations. Hence arises the vast variety of manifestations of mind in products and influences: "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability" (Matt. xxv. 15).

As we have hinted, there are evidences of human mind apart from those which arise out of its education and training; those that are natural or indigenous: as in the brute, there are endowments which constitute its mind, without education or training. From the brute mind in its developments, proceed the evidences which prove it to be such. You cannot add to it a faculty which it does not possess. You cannot deposit anything within it beyond its capacity. Tame it, train it, pet it, talk to it, as you may, it is no more than brute mind and in its evidences rises no higher.

The human mind, besides having powers which may be denominated *instinctive*, possesses by nature other endowments that distinguish it as belonging to a higher sphere in creation than the brute. Nor can these endowments be augmented beyond their natural creation, nor can there be anything deposited within them, beyond their capacity, neither can they by any development be lifted above their sphere.

Doubtless it were possible to draw parallel lines between some brute mind and some human mind.

But there would come a point where the lines would diverge, or rather, where one would run short, and the other admit of extension to such length as would cause the parallel to fail, if not altogether, yet in its principal characteristics. An elm tree and an oak tree have several parallels; so have an oat seed and a wheat seed; so have a cat and a dog; but still, each has that peculiar property within itself that distinguishes it from the other; and whatever you might do you cannot make the elm to be oak, nor the oat to be barley. Each occupies its own order in nature: and though in its order it may be subject to changes, it remains *in* its order. So it is with brute mind and human mind.

As each distinct substance in nature contains that which distinguishes it from another; so the mind of man and the mind of brute, contains each its own peculiar feature of distinguishment. That which is peculiar in the mind of brute is *instinct*; that in man is *spirit*. Whatever may be the faculties of each mind in their number, nature, and degree, instinct or spirit is the centre of the whole—the power around which they gather and by which they are moved. This central force or presiding energy may vary in different minds as do the faculties under its control.

As the peculiarities that distinguish the various kinds of matter may so run into and dovetail with each other, as to *appear* the same, or one to be a development of another; so it may be as between instinct in brute and spirit in man. But coal is not flint, nor is beech ash, nor is cedar mahogany, or satin silk, however near they may approach each other in nature or manufacture; so they are not to be confounded, or considered developments one from the other. There are degrees

in the same elements of matter, as in hardness and softness, extension and porousness, &c., but there is a point, however it may evade perception, where one ends and the other begins.

Thus it is as between instinct in brute and spirit in man. Instinct, like matter, has its lowest type and its highest; but its lowest is not matter, nor does it come out of matter; neither is its highest the spirit of man, nor does it evolve into it. The spirit of man has its lowest and highest types also; but its lowest is distinct from instinct, as its highest is distinct from the Spirit of God. Instinct does not develop into human spirit, any more than human spirit into the Spirit of God.

We know what are the properties of spirit in the human mind, distinguishing it from instinct in brute;—viz., self-consciousness, recognition of its own identity through all periods of its existence, growth and development of its faculties, capacity for religion and religious worship, discernment of moral right and wrong, self-emotion, and self-determination. Instinct, with all its resemblance to spirit, has never yet given evidence of the possession of these distinguishing features. There is as obvious a difference between instinct in the brute mind and spirit in the human mind, as between the outcomes in actions and works of each in its respective sphere of existence. Instinct in birds moves them to build nests now as it did in the beginning, but with no improvement. The spirit in man moves him to build houses now as in the beginning, but widely differing in material, size, and structure. Instinct can, and always has, done things, which upon a superficial view look like evidences of mind equal to man's,—but upon examination prove to be as

different, as the plays of childhood from the actions of adult experience and education. Instinct works in a fixed circle and by itself does not move from it. The spirit of human mind moves in a sphere that knows no bound. Instinct has no innate power to make progress in the brute to which it belongs; but the spirit of human mind has power by which it can control the faculties subject to it, in such ways as to effect their ever enlarging development. The growth of the powers of instinct beyond their birth of nature is dependent on the will of man. The growth of the faculties of spirit beyond their creation is dependent upon the spirit's own sovereignty. They are also subject to God, if the spirit *will*, in moral things, and subject to Him in Nature, whether the spirit will or no.

Some philosophers in their views of the mind of man inform us that mind is in the brain, as an integral part of it, is governed by it, is in proportion to it, and ceases its existence with the life which keeps the brain in action. Others inform us that mind is in matter as life in a tree by which it grows; as life in a bird by which it flies; that as when the life of both ceases, one ceases to grow and the other to fly, so when the life of man ends, his mind ends. Others again instruct us that mind and its actions consist in infinitesimal molecules which by the forces of life are kept in motion and take the peculiar forms of thought, &c., to which the mind is subject; but when life ceases, the forces fail and the molecules collapse, and mind is *non est.*

All these and similar theories amount to nothing more nor less than *Materialism*, and recognise mind as being the sublimation of matter. In other words, they imply that matter has the power of *thinking*, *willing*, *perceiving*, *consciousness*, *identity*, *religiousness*, *free agency*,

knowing itself, remembering itself, going out of itself, ascending above itself, working in itself, upon itself, as well as *upon others external to itself,* having a power of producing thoughts, words, and works, which to its own perception are as distinct from materiality as light from the objects upon which it shines.

It is possible to be wise above what is written,—yea, above what one himself *experiences.* Is not this the case with those who would degrade mind into matter, or sublimate matter into mind? May not every one who refers to his own *experience* on this question, discover the error of this mental-materialism? Will he not speak to himself somewhat in the following way? "I am; I think; I know; I will; I believe; I anticipate; I hope; I fear; I love; I scheme; I am myself and no one else; I am related to all things around me; I am the same personal existence I was ten, or fifteen, or twenty, or even fifty years ago, although my body has undergone so many changes; I can call up before me words I spoke, acts I did, places I visited not only yesterday, but an age gone by. In fact I can when I will spread out before me the whole panorama of my life." What is this *I* which is used so much here? Is it any one or all the faculties of the body or the mind? Take the hand, can that say, "I know I am?" Take any other individual member or particle of a member, has that an *I* in it which can make an affirmation of itself? Take any attribute or power of the mind, can that either? Can anything be its own cause and effect at the same time? Can the predicate and subject be all one? Can that which sees and the thing seen be the same? Neither can mind which thinks of matter be matter; neither can that *I* which is in the mind, remembering, willing, &c., be the mind. This *I* is the *spirit* in the mind, as the

mind in the body, and as the body in the material surroundings of it.

It is this spirit in the mind of man that makes man man; that lifts him to lordship in creation; that makes him the vicegerent of his Maker on the earth; that is the part of man wherein he was made in the Divine likeness and image.

It is the ignoring of this that leads to the errors of Secular philosophy, that degrades man into a mere animal machine, which, having done its work, is cast off for ever into the dust from which it came.

"Although," says Cicero, "you are not able to see the mind of man, as you cannot see God, yet as you recognise God from His works, so you must acknowledge the Divine power of the mind from its recollection of past events, its powers of invention, from its rapidity of movement, and the desire it has for the beautiful."

It is Spirit that is the Author and Sustainer of all things in the universe. God is a Spirit. As Spirit He brooded over chaos and gave light, order, beauty, life, and use to everything. The spirit in man—which is an outcome from that Spirit—is the author and sustainer of harmony, strength, and activity in his thoughts, affections, words, and acts. If he write books, deliver lectures, hold conversation, build houses, invent machines, paint landscapes, till the ground, they are the outcome of his spirit in the mind through the mind and body.

The intellectual, moral, political, and religious influences which men exert one upon the other, are from this central force within them.

Devoid of this, the mind, whatever the strength and quality of its organism, would be like a machine without

its spring, steam, or other power, to work it; like the telephone, without a voice to speak through it.

Everything in nature and art is constructed with a view to the spirit-power within it, the place it is meant to occupy and the design it is meant to fulfil. The combination of elements in a tree or vegetable, or insect, or beast, is in subserviency to *that* which decides its nature, class, and use in creation. Does a man make a machine? it is with a view to the power which is to work it, whatever that may be. Hence a cart to be drawn by a horse is a different thing to a wheelbarrow to be pushed by man; a locomotive to be moved by steam is a different construction to a sewing machine to be worked by hand.

Now look at man; and does it not appear that his physical organisation was designed for the mental, and his mental for the spiritual, and his spiritual for the Divine; so that he might fill that place in the universal system which he holds without a rival?

Here is the tripartite nature of man; and it is only in the recognition of this that man can in any satisfactory way explain himself to himself.

In this light he may also see how he is in harmony with all existences above him and below him. He may also see how almost everything, if not everything, he produces is in this respect a type of himself.

Above him in the Godhead, there is the Father, the Word, the Spirit—one Deity. Below him, in the brute there are instinct, life, flesh—one animal. In the vegetable, there is the seen substance, the sap, the life—one plant. In the works of his own hands there are the form, the material, the force—one machine.

It may not be necessary to take up the space of this volume or the time of the reader to discuss this ques-

tion any further, inasmuch as the subject of this work is not *psychology*, nor the *philosophy* of mind. Its chief aim is, *a survey of the Influence of Mind on Mind.*

The two grand divisions of Mind which I shall comprehend are the *Divine* and the *Human.* In surveying the influences reciprocally passing from one to the other between these, I shall adopt the following order:—

1. *The Influence of the Human Mind on the Human Mind.*

2. *The Influence of the Divine Mind on the Human Mind.*

3. *The Influence of the Human Mind on the Divine Mind.*

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BOOK FIRST.

INFLUENCE OF HUMAN MIND ON HUMAN MIND.

BOOK FIRST.

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PRELIMINARY.

MIND influencing mind, is one mind in activity revealing itself to another mind, in such forms as it may choose, with a view to move it into similar activity. The subject-mind, conscious of this influence, is moved to think in the same lines of thought or in lines of its own; for, being distinct and independent of the other, it may exercise itself in its own peculiar way with results in harmony or in contrariety to the mind that set it in motion.

The influence of mind on mind, in its operations and results, is greatly determined by the *kind* of means employed, as is the influence of mind on matter. Matter is influenced by mind through the *tools* that are used. Without these, the greatest artist in his work would be as the least. Not only so, but tools must be *adapted* to the work to be accomplished. An artist cannot paint a landscape on canvas with mallet and chisel, nor a sculptor produce a statue from a block of marble with brush and colours.

Not only must there be adaptation of means to the end, but also to the *subject-material* acted on. A carver desiring to work a figure in wood must use different tools to him who produces one in stone.

Means used by mind to influence mind may vary as do means to influence matter, according to the minds to be influenced, and the purposes to be realised. Two minds, as those of infants, can have no influence on each other; but one being blank, and the other being possessed of knowledge; this may influence that as far as it is capable, in things of which this has knowledge, and by such means as it may employ. This stands in a similar relation to that, as one that can write to a sheet of blank paper, or as a sculptor to a rough block of marble. It is for the writer or sculptor to determine what he will write on the paper or chisel on the

marble, and what means he will use. As his decision in these, so will be his influence and its effect on the paper or marble. Mind influences mind through the particular ways in which it is expressed. These may differ as much as minds, and the influences as much as both. Some methods in which minds express themselves are capricious; others studied and selected; some are for mental pleasure; others for pecuniary profit; others for purposes intellectual, or moral, or spiritual. Endless are the motives and designs of minds in the choice of media through which to influence other minds. As a result, endless are the effects which their influences produce on the mind-world.

No mind can be said legitimately to influence another but through *some* means. The mind of Deity itself has been expressed to man by means which He has been pleased to adopt, or man could not have known it. The mind of man—an emanation from His—is unknown and uninfluential until it is revealed in some chosen method, as in speech, books, writing, workmanship.

Modern "thought-reading," as it is called, is of such an uncertain and limited character, that it is no exception to the rule. So far as this is practised, there are the most studied and laborious means employed by the reader himself; and then, so far as the mind read goes, this gives out from itself certain involuntary or voluntary signs or influences which guide the reader in his discovery of what is in the mind. It is a *scientific performance,* and barely entitled to the designation given it.

The *only* exception to the rule is the Divine Reader. He needs no *forms* through which to know the human mind. He alone can search the heart. He alone can *see* our thoughts afar off, even as they are yet coming to take their place in our minds. Besides Him there is no thought-reader of human mind apart from some way in which it is made known.

In this division of the work it will be my endeavour to survey some of the chief means through which human mind influences human mind, and some of the results which follow such influences.

Influence of Human Mind on Human Mind.

—:o:—

CHAPTER I.

BOOKS.

A BOOK is the written or printed revelation of the mind of its author on the subject or subjects contained within it. This medium of mind influencing mind is so ancient, that the date of its origin lies far away from modern discovery. Since the first outcome of mind in books, the world never had such an extensive and powerful development through them as it has in this part of the nineteenth century.

As to *Authors;* we have the mind of those ancient and modern, male and female, young and old, prince and peasant, saint and sinner, infidel and Christian, heathen and civilised: authors from among all kindreds, nations, peoples, and tongues: of all phases of faith, shades of opinion, degrees of learning, and diversified powers.

As to *Subjects;* we have the mind of Science, of Art, of Philosophy, of Poetry, of History, Theology, Mythology, Phrenology, Physiology, Geology, Geography, Philology, Psychology, Politics, Commerce, Spiritualism, Mesmerism, Nonsensism, and Knownothingism. In fact, there is no class or type of human mind but has its revelation in the form of a book.

As to *Size;* we have the 64mo, the 32mo, the 16mo, the demy octavo, the crown octavo, the quarto, the folio, the imperial folio; the pamphlet of two pages up to the forty or fifty volumes of five or six hundred pages, varying in value from nothing up to hundreds or thousands of pounds.

As to *Style;* there is the figurative in all its variety of metaphor, simile, personification, apostrophe, comparison, antithesis, and analogy. There are the diffuse and the concise, the feeble and the nervous, the simple and the affected, the

vehement and the calm, the sublime and the ridiculous, the plain, the gorgeous, the ornate, the elegant, and the flowery; the homely Saxon style of Bunyan, and the magniloquent style of Gilfillan; the pert, sententious style of South, and the Latinised style of Johnson; the pungent, forceful style of Milton, and the romantic, stilted style of Beaconsfield.

As to *Quality*; the book market, like every other, contains supplies for every demand. There are books superficial and profound, plain and mystical, imaginative and logical, comic and tragic, fictitious and truthful, religious and profane. There are books which, like a flower garden, only regale and please; others, like an orchard, supply varied nourishing fruits; others, like a mine, yield many valuable and useful thoughts; others, like a field uncultivated, give little but weeds; others, like a vial of arsenic, contain nothing but poison; others like wheat and chaff before the winnowing; others like a purse which contains nothing but gold, or a cabinet that holds only glistening gems. There are some that should be hurled away as a cup full of the plague; others hugged as friends of dearest memory; some to be tasted, and others to be devoured; some are like hotch-potch, others like a dish of highest delicacy; some flat as ditch-water, others sparkling as champagne; some die the day they are born, others live through the ages; some are only fit for the trunk-maker or the fire-lighter; others may add value to a library or ornament to a drawing-room; some like counterfeit coin—it is enough to see and to avoid them; others like genuine, to be desired, and when owned, to be used for the best of purposes.

Of making books there is no end, as there is no end to the making of anything with which mind has to do, and for which there is a call in the necessities of mankind. Every mind revealed in a book is far from being *original*. There may be a few, now and then published, that show some traits of *newness*, but it would be affirming too much to say that no other book contained anything similar. There may be plagiarism in book-making as in sermon-making; but without plagiarism, there is in the mental world much labour in parallel grooves, that produces results very similar, as in the animal, vegetable, and mechanical world; although the authors have lived apart in times, places, and circumstances, and had no knowledge of each other in person or works. Nevertheless, much of mind now revealed in books is essentially the reproduction of previously existing mind, with new authors, new titles, new arrangements, new applications, new publishers, and new prices; as in certain mechanical and

other inventions, one discovers, and as soon as the discovery is known, a hundred clutch the idea, and after elaborating it awhile in their minds, bring it forth as their own production; whereas, it is only theirs in some of its external appearances and details, and not in its primary and essential creation.

In another sense, it is of books much as it is of a house: the plans, the specification, the builder, and the *make* of its different parts may be original in the sense of being *new;* but the *materials* themselves are as old as nature. The builder may not know the history of the various substances constituting the different parts of the structure, and those who shall occupy the house may not know. Nor is this knowledge necessary either to the one or the other. It is sufficient for the builder to know that he has material which he can cut, plane, form, and arrange into a dwelling, and it will be enough for the tenant to know, when in the house, that he has a suitable dwelling to live in.

Mind revealed in books is generally more perspicuous and concise than it is when revealed in discourse. Reasons for this may appear in the extra care bestowed upon the revelation before being published to the world. Nevertheless, its influence might not be greater in itself. Mind, extemporaneously *spoken*, may have greater influence in freshness, vigour, and fire of thought and language, than it would elaborated in a printed book according to the laws of elegant composition.

The ablest mind, as a rule, is revealed in books: but it does not follow that all books give evidence of this; for one may as easily prove himself a fool in a book as in any other way. One mind revealed in a book has no influence on another unless the two come in contact. A man of the greatest intellect may stand in the midst of a library like that in the British Museum, consisting of more than a million volumes; but this in the abstract would have no more effect on him than so many dummy volumes of wood or stone. Each mind contained in the vast collection, from the ponderous tome to the trifling pamphlet, would be as ineffective as one in the embrace of death. Herodotus, Plato, Aristotle, Homer, Augustine, Shakespeare, Hooker, Chaucer, Newton, would be as speechless and feeble as the figureheads around the roof of some ancient cathedral. He might see the teeming thousands of volumes filling the shelves, arranged and classified according to the best ability of the librarian, but no definite influence would emanate from any one into his mind. He might be affected by the mind displayed in the order of their arrangement. He might also feel certain emotions arising from the

sight of such a collection of books in their great variety: but, beyond this, the effects would be nil.

The key that opens the door for an outflow of mind-influence in books is READING. If a man can read a book, the mind therein will speak to him as distinctly and as profitably, it may be, as the author himself would, were he in his presence, uttering his mind in spoken words. If he cannot read it, but can hear it read, and understand what he hears, the same mind will speak to him through his ears in the voice of the one who reads. In either case the influence thus communicated will vary as the revelations of the mind of the author vary. The general style, the logic, the sentiments, the rhetoric, the arrangement, will each have its respective influence upon him.

The *amount* of influence realised by the reader of a book materially depends upon himself. If the language is too lofty for his understanding, or the thought too abstruse for his perception, or the general subject beyond his grasp of mental ability, though the mind in the book be of the strongest character, it will have no perceptible beneficial effect on him. But granted that the book suit him in the above respects, then it may be to him a source of intellectual profit and practical usefulness.

But the *effects* will also be regulated by certain conditions in himself; his manner of reading, his taste, his understanding, his memory, his judgment, his imagination, his attention, his susceptibility, and other powers to which the book may appeal. If the mind that reads be stronger than the mind read, the book will fail in its influence. On the other hand, if the mind read be stronger than the one that reads, the results will be different. That the strong shall rule the weak is an inevitable law in the government of mind in reading, as in other ways.

While, however, the mind in a book may or may not have an influence on the mind of the reader, he has no means of influencing the mind of an author in his book, excepting with pen or pencil, by marginal notes, erasure, addenda, or revision. He may thus conform it to his own mental standard without let or hindrance from the author; but this will only apply to the individual book or books thus manipulated.

I alluded above to the *manner* of reading as affecting the influence of books on their readers. I may here give a few more remarks bearing upon this point. Reading, like other things, is done in a variety of ways, according to the mental peculiarities of the readers; and the way materially determines its results. Persons in reading do with books very much as they

do with food; some *see* and that is enough; some *smell* and that suffices; some *taste* and that satisfies; some *gulp* down, as though in a hurry to get to another dish; some *pick* and *choose*, as though afraid to swallow the least bit that would affect their palate or digestion; some *lay aside* this part and that, lest it should interfere with their deglutition, or bring on an attack of horrid dyspepsia; some deal with every bone as though they would eat it, and devour every morsel—pepper, salt, mustard, all inclusive—and leave the plate as clean as if the kitchen-maid had given it a double washing and a threefold wiping; and yet withal they are as gaunt as the Irishman's old horse; and like the horse-leech crave for more. To speak less in figure, some read the title of a book, and that is all; others read the contents, and that is as far as they go; others read bits and scraps here and there; others begin with the title, go on with the contents, the preface, the introduction, and right away to *finis*, with the printer's name to boot. Some read like a man travelling at express speed on a railway through an interesting part of the country without stopping—all he knows is that he started, came along, and finished his journey, minus the knowledge of anything on the road.

Some read so fast and so much that they give themselves no leisure for thought, like a man always eating, and giving his stomach no time properly to digest his food. A young man of this class once boasted to his teacher that he read ten hours every day. The teacher, astonished at his pupil's reading voracity, exclaimed, "When do you think?"

And then, on the other hand, there are those who have no taste for reading. All books are alike to them, the same as every kind of food is to one who has no appetite.

With many, reading is little better than an indulgence of lassitude, and the book acts as an opiate to soothe their languid eyes. It is, as one says, "perverted into an antidote against thinking wisely, and made a creditable pretence for dismission of business. Such men's reading is only an artifice to reconcile the ease and voluptuousness of sloth with the reputation of wisdom; a gentle and wary kind of epicurism, that surfeits without pain or shame, and in which men spend their time without profit to themselves, or usefulness to the world."

Some read like one beholding dissolving views, to be dazzled but not instructed. Some, like a *sponge*, take all they can from a book, but will give nothing of what they have taken unless you *squeeze* it from them. Others, like a sieve, receive all the book can give them, but retain nothing.

Others, like a *chameleon,* take their colouring of thought from the last author they read, and as soon as you converse with them you may judge of the company they have lately been in.

One of the best methods of reading is to do as Napoleon the First is said to have done—read with pen in hand, and make notes as you proceed through the book; a method which the late Mr. G. H. Lewes pithily said "prevents the mind from staggering about."

Not only so, but this method will secure the marrow and fatness of what is read on paper and in memory for future use. Besides, it will be an impetus to the mind, and suggest reflections that may be serviceable in coming years.

"Reading," says Lord Bacon, "makes a full man." It does, when there is fulness in the books that are read, when they are read in a wise way, and when the substance of what is read is retained. But if a book has nothing in it, how can it contribute to one's fulness? or, if it overflow with the best product of heart and intellect, yet, if it is read with a wandering and vacant mind, it will not verify the truth of the philosopher's aphorism.

Hence, it must be obvious that the influence of a book in its *effects* on a reader is determined by the *manner* of his reading. In some cases the influence is ephemeral, in others long-lived; in some superficial, in others profound. The influence of some books is mentally contracting and of others expanding. Some, influence for good, and others for evil; some for truth, and others for error; some for peace, others for war; some for politics, others for science; some for divinity, others for philosophy; some influence the reason, or the imagination, or the conscience, or the affections and passions. Some have the influence of suggestion, others of conviction, others of elevation, others of degradation; some stimulate, others depress; some purify, others corrupt. Some, like rain on sand, run *through* the mind; others, like rain falling on a field sown with good seed, permeate and control the very thoughts and intents of the heart. In a word, the influences of books vary as the minds in the books and in the readers vary.

There are some minds revealed in books, which, from the day of their publication up to this hour, have not ceased to exert their influence upon other minds. Their influence has spread like the light, and encompassed the earth like the atmosphere. It has pervaded society like electricity all nature, gently and silently working the accomplishment of its designs. It has been "as a lever to uplift the earth and roll it in another course." Like the immortal spirit of man it has

leaped over the boundaries of time, and continued its operations in the eternal world of the future:—

"Its voice has burst the silence, and its light is flung into the darkness,—
Flashing jewels on a robe of black, and harmony bounding out of chaos,—
It gladdens empires with its wisdom, and blesses the farthest generation,
Doer of illimitable good, gainer of inestimable glory."

I will now give a few *illustrations* of the influence of mind on mind through books.

The anonymous author of *The Bible in Many Tongues* thus writes: "What an interesting volume might be written on the lives of books—their origin, history, and influence! By whom were these pages written, and under what circumstances? Who have read them, and with what results? are questions which any great book may prompt us to ask. The answers, could we hear them, would be found to connect the books themselves with the highest temporal, and even with the eternal interests of our race. Here, for example, is the *Tale of Troy Divine.* In which of the seven cities that contend for the honour of being the birthplace of the author was it written? Did he sing these lines through the streets of his native place? How did he live, and where is he now? These pages Plato read. Hence he gathered, perhaps, the conviction that in his model republic the deities which are here clothed with worse than human passions should have no place. Hence, perhaps, his doctrine of the final absorption of all souls in one great Spirit gathered strength; for the *souls* of the heroes who were slain go, we are here told, to the shades below, while the heroes *themselves* lie bleaching on the shore. This book Alexander studied and admired while meditating fiercer struggles and wider conquest. Hence Virgil borrowed his measure and history. Milton mastered its mythology and rhythm while preparing his *Paradise Lost.* Pope has rivalled the music of its numbers in a translation that has all the merit and (what in a translation must be called) the faults of an original work. In studying these pages, Cowper has found relief from the burden of well-nigh intolerable despondency, has caught the simplicity of his author, and has even thanked God that Homer lived. Millions of men, probably, have read or listened to those lines; and many have gathered impressions from them for good or for evil which have never been effaced.

"Or let us open a very different volume. These Commentaries of Cæsar were written amidst the turmoil of conflict. These are lines penned, one might suppose, in the fastnesses of ancient Germany, or during the harassing attacks of the fickle Gauls, or in the fogs and privations of Britain.

The whole was evidently composed by snatches, and is the work of a man of action, who could as easily conquer a country as describe it. But little fancy is needed to discover on the page the mark of his spear, the dust of his tent, or the stains which attest the narrow escape of its author when he swam with it to the shore. This volume has lain under the pillow of soldiers in every country of Europe. It has formed the character and fixed the destinies of thousands.

"This *Novum Organum* of Bacon again—what power *it* has exerted! It has brought science home to 'men's business and bosoms.' It has endowed their 'lives with new commodities.' In influence it is second only to the treatise of the great logician which suggested its name, and the place which it sought to assume. It recommended that a college should be formed for questioning nature, and compelling her to disclose her secrets; and the Royal Society sprang up to carry out the recommendation. Among all civilised nations, this book is in matters of science the code of law and guide of inquiry. Men travel and study under the teaching of him who was one of 'the greatest' and, alas! (for the line of Pope is true) one of the 'meanest of men.'"

Benjamin Franklin tells us, in one of his letters, that when he was a boy, a little book fell into his hands, called *Essays on Doing Good*, by Cotton Mather. It was tattered and torn, and several leaves were missing. "But the remainder," he says, "gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation; and if I have been a useful citizen, the public owes all the advantages of it to that little book." Jeremy Bentham mentions that the current of his thoughts and studies was directed for life by a single phrase that caught his eye at the end of a pamphlet: "The greatest good of the greatest number." There are single sentences in the New Testament that have awakened to spiritual life hundreds of millions of dormant souls. In things of less moment, reading has a wondrous power. George Law, a boy on his father's farm, read an old unknown book, which told the story of a farmer's son who went away to seek his fortune, and came home, after many years' absence, a rich man. From that moment George became uneasy, left home, lived over again the life he had read of, returned a millionaire, and paid all his father's debts. *Robinson Crusoe* has sent to sea more sailors than the press-gang. The story about little George Washington telling the truth about the hatchet and the plum-tree has made many a truth-teller. We owe all the Waverley novels to Scott's early

reading of the old traditions and legends; and the whole body of pastoral fiction came from Addison's sketches of Sir Roger de Coverly in the *Spectator*.

Besides such instances as these, there are many others that I might give, which in some respects have exerted a mightier influence for good on mankind.

A poor man, more than two hundred years ago, lent an old torn book, called *Bunny's Resolutions*, to the father of Richard Baxter. Richard one day took it up to read, and the reading of it resulted in his conversion to God. Think, if you can, of the good which has flowed into the Church and the world from that book through Baxter in his living labours, and in his published works, especially his *Reformed Pastor*, his *Everlasting Rest*, and his *Call to the Unconverted*.

I have only to mention that world-famed *Pilgrim's Progress* to suggest a book which, in its influence on human mind, has been second only to the Bible itself. And how was John Bunyan awoke from his deep slumber in the City of Destruction, and led to start on the pilgrimage which he so fascinatingly describes from the depths of his own experience? It was through reading an earnest, simple book, called *The Plain Man's Pathway to Heaven*, written by an obscure clergyman of a small village in Essex.

The books of Wycliff, read by Huss, were the means of his conversion, and the books of Huss stirred the mind of Luther to think and pray, until he became the "monk that shook the world." The books of Jerome and Augustine so acted on the mind of Knox, as he read them, that he developed into a power before which kings and priests trembled, and the Scottish Church was purged of the old corrupt leaven of Popery. It is said that John Wesley ascribed his first religious impressions to the same source as Knox; and what human tongue or pen will ever be able to describe in full justice the results of Wesley's life and works?

The Rise and Progress of Religion in the Soul, written by Dr. Doddridge, was the means of converting Isaac Milner, the Church historian, and William Wilberforce, the slave's true friend, and how many more in all ranks of society it is impossible to say. Wilberforce, in after years, wrote a book called *A Practical View of Christianity*, which has exerted an influence for good in the upper as well as the lower circles of the people beyond calculation. Hannah More was blest in reading it in a way that gave tone and character to her writings, which, in their turn, were unqualified fountains of interest, instruction, and religious life to thousands upon thousands. Leigh Richmond, while at college, read it, and

was influenced to decide for God. He afterwards wrote two small books, called *Little Jane* and the *Dairyman's Daughter;* and how many minds these have influenced for good only eternity will disclose.

One might thus go on until both the reader's time and patience were taxed beyond endurance. It is only just, however, to add, that a similar line of illustration may be followed to show how books of error, vice, irreligion, sedition, and evil of every kind, have influenced those who have read them to produce other books of a like nature. A book of any character, issued and circulated in the reading world, is sure to meet with some mind that will read it and be influenced by it in its own direction, and the mind thus influenced will influence others; so the current will flow from mind to mind until, like a stream, it will finally be absorbed in the ocean mind of humanity.

What a power, then, is a good or a bad book in the world! Once in circulation, no one can arrest its influence, any more than he can rays of light from the sun, or forked lightning from the clouds. It may be read by a young man, and instil into his mind seeds of virtue, intelligence, and religion, which shall bear much fruit in after years; or it may sow the seeds of vice, insubordination, cruelty, theft, plunder, rebellion, atheism, which shall yield their harvest in due course. Whatsoever it sows, that the readers and others besides them shall reap.

A book, for instance, may be circulated in a church, and there promote unity, peace, strength, holiness, usefulness; or it may be a book that will create jealousy, strife, heresy, disunion, schism, and kindred evils, which may blight or kill the very life of religion within it.

Imagine a thousand young minds reading one or the other kind of book to which I have referred; or a thousand churches influenced by one or the other; and whilst this may be done, it would be simply impossible to estimate the good or evil consequences which would flow thence through all time and eternity.

When you begin to read a book you cannot say what will result from it. It is altogether *a speculation*, like many undertakings of merchants. It may result in much moral and intellectual gain, or in much loss; or it may barely yield you reward for your pains. A gentleman saw recently a copy of Voltaire lying on the centre table in Mr. Robert C. Ingersoll's parlour in Washington. "How much did this book cost you?" inquired the gentleman. "The governorship of Illinois," was Ingersoll's laconic reply. It is to be feared that much

greater loss than the governorship of a State has followed the reading of Voltaire and kindred works. "I knew not what I was about," said a man on his dying bed, "when I began to read Tom Paine's *Age of Reason*, but I curse the day in which I *did* read it; for it has ruined my soul."

Books are teachers whose influence is peculiar to themselves. They speak not to you unless you speak to them. You must go to them, or they will not come to you. They teach when other teachers sleep, or travel, or die. In the silence of the midnight hour, or in the seclusion of a mountain or forest retreat, with none but you and your book, there you and it, in stillness and solitude like death, may converse together. Not a sound shall pass from either to the other, yet you and it shall talk as though you had a veritable living person by your side. In the indelible form of printed words passing as rapidly as the weaver's shuttle before your eyes, it holds converse with you in the secret chamber of your mind. Enfolded in those magic syllables and sentences is a voice which none can hear but the invisible ear of your own soul. An old writer observes: "The truth of voice perishes in the sound. Truth latent in the mind is hidden wisdom and invisible treasure, but the truth which illuminates books desires to manifest itself to every disciplinable sense. Let us consider how great a commodity of doctrine exists in books: how easily, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame. These are the masters that instruct us without rods and ferrules, without hard words and anger, without clothes or money. If you approach them they are not asleep; if investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you."

In the choice of books we should be careful to select those which in most respects are superior to our attainments. We should seek improvement by reading as well as by conversation, and this can be acquired in both ways alike, only by making choice of such company as will contribute to that end. And in this you have the privilege of selecting such company as you please. You may choose the wisest, the purest, the noblest; or the reverse. No one can deprive you of this liberty. Whatever authors you elect as your society, none will object. Though you may be poor and live in a cottage, unknown and unheeded by the rich and intelligent around you, you may have as your abiding friends patriarchs, prophets, kings, priests, apostles, yea, Jesus Christ Himself, each of whom will speak to you in his own way.

in his own thoughts, from his own time and the place in which he lived. You may have *Historians*, such as Herodotus, Bede, Mosheim, Macaulay, Rollin, and Alison; *Philosophers*, such as Bacon, Coleridge, Locke, Reid, Hamilton, and Paley; *Preachers*, such as Chrysostom, Saurin, South, Howe, Caird, Chalmers, Melville, and Punshon; *Astronomers*, such as Herschell, Nicholl, Mitchell, Whewell, and Buckland; *Geologists*, such as Lyell, Smith, and Guyot; *Poets*, such as Chaucer, Spenser, Shakespeare, Dryden, Pope, Tennyson, Wordsworth, and Longfellow; *Hymnists*, such as Bernard, Addison, Watts, Wesley, and Montgomery. You may receive, if you will, into your house *John Bunyan*, and the good old dreamer will repeat to you his pilgrimage from this world to the next. Milton, also, you may have, who will strike his lyre and play to your listening soul some of his noble symphonies from *Paradise Lost* and *Regained*. There are Benjamin Franklin and Old Humphery, too, who may be welcomed, and will be glad to give you their happy and wise counsels in the conduct of life.

With such company as these you need not pine for want of intellectual friends, although your abode is lowly, and the world's great ones pass you by on the other side.

King James the First, when he went to Oxford and saw its colleges and the famous Bodleian Library, said, "If I were not a king, I would be a university man; and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good authors." Heinsius, the keeper of the library at Leyden, in Holland, never had greater pleasure than when he was shut up alone in the midst of his books. He says: "I no sooner come into the library than I sit down in the very lap of eternity, amongst so many divine souls, with so lofty a spirit and sweet content, that I pity all our great ones and rich men that know not this happiness."

Petrarch, speaking of his worldly friends and of his books, says: "These friends of mine regard the pleasures of the world as the supreme good. They are ignorant of my resources. I have friends whose society is delightful to me; persons of all countries and all ages, distinguished in war, in council, and in letters. Easy to live with, always at my command, they come at my call, and return when I desire them; they are never out of humour, and they answer all my questions with readiness. Some present before me, in review, the events of past ages; others reveal to me the secrets of nature; these teach me how to live, and those how to die; these dispel

my melancholy by their mirth, and amuse by their sallies of wit; and some there are who prepare my soul to suffer everything, to desire nothing, and to become thoroughly acquainted with itself. As a reward of such services, they require only a corner of my little house, where they may be safely sheltered from the depredation of their enemies."

Do not take a book into your friendship until you have done with it as with a living person, tested it at every point, and ascertained from others besides yourself what are its merits; and when you have proved it to be one that will suit you, take it into your confidence, and cleave unto it as long as you shall live. An old friend in a book, as in a person, is worth a hundred unknown and untried.

Do not reject a book because it is honest and truthful, because it exposes your ignorance, tells of your faults, and gives a faithful warning against your dangers, any more than you would a living friend because of these. As you hate shams, hypocrisies, fawning, and deceptions in men, hate them in books. Some persons make friends by their natural wit and humour; some by their trueness and gentleness; some by their good will and generosity. So it is with books. Give to all such your hearty welcome.

It is not the *number* of books you read, but the *kind*, that gives food to the mind; nor should you aim to read so many of these, but to retain all you can of what you do read. A bird may fly over a whole garden and be none the better, whereas a bee will gather honey by *sucking* only one flower. It is not the *armoury* of a man, however great and grand, that shows his courage, nor is it the library, whatever its character or extent, that shows the owner's intelligence.

You cannot find much thought in some books, because there is little to find. They contain more gilt than gold: more polish than metal. You may sometimes get as much out of a 24mo as out of a folio: as in a sovereign you have more value than in a cartload of chaff. "I have many books," says John Newton, "that I cannot sit down to read; they are indeed good and sound, but, like halfpence, there goes a great quantity to a little amount. There are silver books, and a very few golden books; but I have one book worth more than all, called the Bible, and this is a book of banknotes."

That food is the best which contributes most to life's health and strength: so are those books that furnish most stamina to the intellect, most grace to the heart, and most religion to the life.

In these days of fast book-making, exercise your best skill in

selection, or you may soon be encumbered with all kinds of rubbish, like some silly people who go to auctions and buy the odds and ends of everything. The *titles* of some books, like the faces of certain persons, are enough to teach you what you may expect within, without going to the trouble of opening them. The *contents* of others, like a bill of sale, or a bill of fare at an hotel, may guide your choice. The *names* of the authors of others, like the names of certain manufacturers of goods, may sometimes be taken as a guarantee of their quality.

Watch the effects which the reading of a book has upon you. If its tendency is to enervate the intellect, or weaken the moral principles, or deteriorate an appreciation of the good and pure, or draw attention from Scriptural truth, from Christian duty and privilege; if its tendency is to foster self-conceit, pride, foolish imaginations, unchaste fancies, or anything else that would make you in any form or degree less manly in godly character and virtuous living, cast it from you, and have nothing more to do with it, as you would a vessel which you knew to be full of deadly poison. "It is perilous," says the Rev. John Ryland, senior, "to read any impure book; you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of it till I get to heaven." A man is known by the company he keeps in books, as well as in living persons. He that walketh with wise men, in reading their books shall be wise: but a companion of fools, in reading fools' books, shall be destroyed.

If the influence of books is such as I have indicated in previous remarks, how important that authors should take care what mind they deposit within them. There is more responsibility connected with mind-revelation in books than in any other way. A man may develop his mind in the invention of a machine, or in the building of a house, or in the plan of a steamship, or in the design of a garden. From these no moral evil or good may ensue. They have not the power of reproducing themselves. But mind in a book—as that of Tom Paine in his *Age of Reason*, or that of Bishop Butler in his *Analogy*, acts upon and pervades other minds, and there conceives and brings forth similar thoughts, to curse or to bless all who receive them.

Addison, in one of the numbers of the *Spectator*, thus speaks of the responsibility of a certain class of authors: "Writers of great talents who employ their parts in propagating immorality, and seasoning vicious sentiments with wit and humour, are to be looked upon as the pests of society, and the enemies

of mankind. They leave books behind them (as it is said of those who die in distempers, which breed an ill-will towards their own species) to scatter infection and destroy their posterity. They act the counterpart of Confucius or Socrates; and seem to have been sent into the world to deprave human nature, and sink it into the condition of brutality.

"I have seen some Roman Catholic authors who tell us that vicious writers continue in purgatory so long as the influence of their writings continues upon posterity: 'For purgatory,' say they, 'is nothing else but a cleansing us of our sins, which cannot be said to be done away so long as they continue to operate and corrupt mankind. The vicious author,' say they, 'sins after death; and so long as he continues to sin, so long must he expect to be punished.' Though the Roman Catholic doctrine of purgatory be indeed very ridiculous, one cannot but think that if the soul after death has any knowledge of what passes in this world, that of an immoral writer would receive much more regret from the sense of corrupting, than satisfaction from the thought of pleasing his surviving admirers."

John Milton, in speaking of good and evil books, says: "It is of greatest concernment in the Church and commonwealth to have a vigilant eye how books bemean themselves as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth: and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a good reasonable creature, God's image; but he who destroys a good book, kills reason itself; kills the image of God as it were in the eye. Many a man lives a burden to the earth: but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

Not only is it, as Milton says, the "greatest concernment" in the Church and commonwealth to have a "vigilant eye" how books bemean themselves in relation to society in general; but it should be the "greatest concernment" of *parents* to have a "vigilant eye" over the books which their children read. They should, if possible, be more vigilant in this than in the food they eat, or the clothes they wear. The mind

makes the man; and the mind takes its *character* from reading. This is the food of the mind, giving tone, action, and power to it, as food to the body. The *nature* of these, however, is determined by the *quality* of food which is taken.

Books are not to be chosen, as some people choose their provisions and clothing, because of their cheapness and finery, but rather because of their wholesomeness and adaptation. As you do not think of giving strong meat to your babe, or clothing your little son in his father's suit, or your little daughter in a dress made of peacock's feathers, so you should not supply them with books ill-adapted to their ages and capacities. If you want your children to look healthy and grow up strong, do not feed them on sawdust and give them rose-water to drink. So if you have a regard to a magnanimous development of your children's minds do not let them read books which are worse than sawdust, and more useless than rose-water. The "turn-outs," if I may so say, of many young people in these days, intellectually, correspond with their physical appearance and the make of their tailor's suit to order, or the milliner's display, according to their taste. They are fine! O yes, very fine, to look at! That is all. As for use, in ways of doing good; as for endurance in times and places of temptation; as for stamina in the fight of life's real battles, they are just about as useless as painted pictures or wax figures.

"O yes, they are very fine to look at:" and how they do fascinate one another! They are beautiful things when dressed for an evening's entertainment, as little Mary's doll; and, like that, are doubtless nice to be played with. How wonderfully sentimental they are! How they live in the ethereal! Their affected selves are so palpable that their *own* selves are *im*palpable.

Now, I ask, how is it that there are such foolish, simpering, mincing, coxcomical, sentimental, hollow-hearted, and namby-pamby young ladies and gentlemen, as they are called, in this age of the world?

They are the outcome of their minds, and their minds are the outcome of their reading, and their reading is the froth, the perfumed carrion, the decorated devil's meat of the fashionable novels of the times.

Canon Farrar, in speaking on this subject in one of his sermons on the *Fall of Man*, says, "I forbear to characterise fully the literature of which some seem fondest—books which are no books—the nameless outpourings of obscure vulgarity, the raw conceptions of unknown sensationists, the brainless buffoonery which turns even what is noblest into jest. And

this prison literature, this romance of the counter and the stable, this noisy and utterly ignoble trash, can interest and amuse many boys who, as I have long since discovered, barely know the names of their greatest poets, or have heard so much as the titles of the books of their wisest contemporaries. However we view it, such a taste is a calamity and such a literature a nation's curse."

Thomas Starr King, in speaking of the class of novels to which I refer, says that modern French fiction has a vitality as different from the modern Anglo-Saxon as the life in a healthy body differs from the worm that dieth not, in the carcase due to Gehenna. Sans-culotteism, in 1789, broke up in Paris from the pit of flame. The Byronic spirit in literature is often characterised as the Satanic school. But as Milton's fiend could never get to the bottom of his abyss, finding beneath each deep a "lower hell still threatening to devour him," we see in the latest schools of French novels the presiding demon of all cancerous corruption in the human heart, rising not from Stygian gloom and flame, but with appropriate effluvium from what Swedenborg describes as the *excrementitious* hells.

"Those addicted to sensational reading," says Dr. George Moore, "and who from this habit cannot be sufficiently stimulated to think and feel without a strong spice of horrors, are apt to be haunted in their day dreams as well as in their night visions with the fancied faces of their vicious heroes. They cannot live without the excitement of novels, or of gay companions, and are as much afraid to be left with their own dark minds as ill-trained children are to sleep alone. Those who are accustomed to this intellectual dram-drinking are liable to a moral *delirium tremens*, and are incapable of taking a practical view of life and its demands; becoming as fretful and restless as a confirmed smoker without his pipe, or the habitually fuddled without access to stimulants, they perish as to all good use of this life, and can be recovered only by the spirit that puts selfish indulgence to death, and thus prepares for a life to come."

When you think of the books such persons read; the avidity with which they read them; the precious eyesight and time they consume in reading them; how the better and more instructive class of literature is shunned; how the ordinary duties of public or domestic life, and the common claims of religion, are neglected in devouring these worthless productions of the effervescent brains of fictitious writers, it is not surprising that they are what they are.

This class of persons, by their reading, have been intro-

duced into such spheres and scenes of unreality that they are lost when they come into the world of facts. Their weeping, smiling, thinking, feeling, have been exhausted in romance, so that when they appear in the arena of actual life, they are tearless, sluggish, affected, and frivolous.

When I meet in the streets, as I have often done, a young woman with three or six volumes of the most recent novels from Mudie's, Smith's, or a free library, I generally place her in my list of the "Do Nothings" and the "Know Nothings" in practical life.

This matter, upon which I have been speaking so strongly, cannot possibly be over-estimated. Give it your prompt attention, parents; use "a viligant eye" and see what your boys and girls are reading. This is necessary for their good. When the taste is acquired for such books they will procure them some way or other; and in your absence they will read them, and afterwards hide them in secret places to evade discovery.

A mother will sometimes say what prodigies her Ettie and Willie are in reading! They have books by them at their meals; they delight to be alone reading when other children play; they sit up at night in bed to read. But this mother, perhaps, knows nothing about the books they read, or, if she does, she is altogether ignorant of their dangerous nature and influence.

For practical purposes, your sons, daughters, and servants are of little use after they become fascinated by the class of fiction to which I have alluded. A lady recently told me that she could not understand how it was her servant had fallen into ways of negligence and slovenliness, until one day she found her reading a novel in the *London Reader*, instead of doing her work; and soon after she discovered a number of similar trashy papers hid in her room. She was obliged to dismiss her, as she became altogether incompetent for service. A certain mother observed that her daughter had changed from her active and natural habits into affectation and indolence. After inquiring into the cause, she found that she was accustomed to read in bed until the early hours of morning the most sensational novels she could procure.

A girl of fourteen showed her friend, not long ago, a book of this kind, and said to her, "Father and mother would be so angry with me if they knew I read this book, but I read it by candle-light in bed, when they are asleep." What will such a daughter be worth to her mother for all purposes of domestic assistance and comfort, or to the man who may be unfortunate enough to marry her? Many a young man

has been befooled into wedlock with such a *thing* as this; and it has not been long before he has found her out to be little more than *fiction;* when, alas, it has been too late to exchange her for *fact.*

Two boys were recently captured in the vicinity of Blackheath by the police, after the committal of several highway robberies. It subsequently appeared that they had been reading *Dick Turpin.* A young woman, a year or so since, was two or three weeks in the neighbourhood of London acting in a most romantic manner, and it was ascertained that she was endeavouring to play part of a scene she had read in a novel, and was living under the name of one of the characters described therein. Perhaps the recent freaks of Miss Edwards were the effects of reading some fictitious tale two or three midnights before she absconded.

It would be a wise thing in the "Commonwealth" were it to enact a law in relation to books, as it has in respect to food and drink, viz., require every one that is poisonous or adulterated to be labelled as such, so that purchasers may know what they are buying. And in cases where the law was not observed, the stuff should be seized, as putrid meat is, and be destroyed, and the vendors or authors mulcted in heavy fines, or sentenced to various terms of imprisonment. Of the two evils poisoning the mind is more fatal to society than poisoning the body.

So far back as 1631, Dr. Winton, in a sermon he preached before the Court, says: "Agesilaus, when he saw the usurer's bonds and bills set all on fire, said, 'I never saw a brighter or a better fire in all my life!' And it were heartily to be wished that all such scandalous, blasphemous, seditious books and pamphlets that are daily vended amongst us, such as are fraught full of nothing but pestilent and bitter malice, and the most shameless, desperate untruths that the devil, the father of lies, can help to invent, there were a fire made of them, as was of the books of curious arts, the flames whereof, perhaps, might expiate some part of the authors' offences, which otherwise would one day help to increase their torment in hell fire."

In the absence of such legal supervision as I have referred to, it certainly is the "concernment" of all who love and respect young people, and have regard to their future well-being, to exercise "a vigilant eye" over the books which are put in their way, whether at home, in Sunday-school libraries, or elsewhere. Keep the vicious out of their way, and it will have no influence on them. Warn them of book-poison, and the consequences of taking it, as of food-poison, and the con-

sequences of taking that. Cultivate their taste for the refined, the useful, the ennobling. See to it that this class of literature is supplied them. By all means you can use, lessen the call for the impure, then the supply will diminish. Crowd out of the market the base and vile, by increasing the demand for the good and the holy.

"The battle of books" is now being carried on with an enthusiasm never before known. Error and truth, vice and virtue, sentiment and fact, are struggling mightily together in the arena of intellectual development for ascendency. Christianity and Positivism, Science and the Bible, Materialism and Immortality, are in book-revelation contending for the mastery.

It behoves every lover of truth and virtue to show his colours, to defend his standard, and not to give an inch of vantage ground to the adversary.

The victory may not be in your day; but if you want it to be in the day of your children, see to it that from the armoury of the present book-world they are supplied with that panoply of intellectual strength, moral principles, Christian faith and holy living, that will enable them to stand in the evil day, and having done all, to stand. Equipped with the girdle of truth, the breastplate of righteousness, the shield of faith, and the sword of the Spirit, the victory shall be on their side, as it was on the side of Israel when David went to fight Goliath, not with Saul's helmet of brass and coat of mail, but with the sling and five smooth stones, "in the name of the Lord of hosts, the God of the armies of Israel."

CHAPTER II.

CONVERSATION.

CONVERSATION may take place between two or more persons. In the case of two only, the influence is direct from one to the other. If equal in mental power on the subject of conversation, neither will gain ascendency. But if the topic of discourse is one in respect to which there is difference of opinion and feeling, there will be antagonism of influence, and that which is stronger will predominate, although not acknowledged by the weaker.

There must, in some respects, be similarity in minds that would hold conversation to advantage. An intelligent mind, as such, can find no reciprocation in the mind of an ignoramus. A profound thinker meets with little sympathy from one that is superficial. Can a metaphysician converse intellectually with a clodhopper on metaphysics? But conversing with one who has studied kindred themes, there open in each mind springs of thought that flow from one to the other in mutual interchange, interesting and profitable, as long as the conversation is sustained. The clodhopper, with his peers, may be jovial and assured in his talk, although tremulously dumb in presence of a philosopher. A literary man is at a loss what to converse about with a person whose only education has been received from a village schoolmistress, and whose pursuit in life is feeding swine and selling them. Should he talk about mathematics or Hebrew, of what use would this be? And how could he talk about swine, seeing he knows as much of these as the other knows of his Hebrew? Having no stimulus to stir up his literary gift, and knowing nothing of the occupation followed by his acquaintance, he may feel for the time being that he is little wiser than his companion; but with a literary man, the two minds would reciprocally act upon each other, and the conversation would be mutually edifying; while the swineherd would feel perfectly at home with one of his own kind. A lady of refined taste and manners cannot converse pleasurably with one who is vulgarly loquacious and obtruding. A man of

partial reserve, in company with one who monopolises conversation, is doubly reserved. He may give the nod of assent or shrug of dissent, but he does not think it worth while, nor has he disposition, to throw an obstruction in the way of his friend's express tongue-travelling.

Spirit and *manner* materially affect the influence of conversation. However varied a man's information, however cogent his arguments, however correct and elegant his language, if his spirit be austere, or vain, dogmatical, or disdainful, or if his manner be vulgar and discourteous, the effect of conversation under these conditions will be anything but pleasant and beneficial. Mind-influence in conversation operates through the avenue of the senses, and unless it has an embodiment that agrees with them, it will at the very threshold meet with a silent or an expressed rebuff. Many who give little evidence of intellectual ability, frequently succeed in winning approval and courting friendship, by the amiable spirit which they manifest. Their mental influence is effectual through the accompanying influence of commanding temper and agreeable manners. There may, of course, be cases in which mind-influence in conversation is of such a nature as to gain ascendency, despite all intervening obstacles. But he who would legitimately attain the highest and *best* influence, must not only cultivate his mind, but his *spirit* and *manner* also. The latter are helpmeets of great potency to the former, and their union comprise the *beau-ideal* of conversational excellence.

The previous remarks will apply not only to a company of two, but to a larger number. Conversation in company of the latter class is frequently guided by the mind of one person. He divulges a subject, leads it on, and brings it to a close. He is better qualified than any one present to take this position, and it may be conceded him by the voluntary acquiescence of all. But in this case, when the conversation is not wisely guarded, there is danger of the leader running into *monopoly*, which, though *suffered*, may not by any means be *approved*. The influence of conversation upon other minds in this instance is wearying and burdensome. Every one in the company generally wishes to have a word and an influence, without being ignored or ridden over by any one monopolising mind. "Conversation," says Colton, "is the music of the mind, an intellectual orchestra, where all the instruments should bear part, but where none should play together. Each of the performers should have a just appreciation of his own powers, otherwise an unskilful noviciate, who might usurp the first fiddle, would infallibly get into a *scrape*.

To prevent these mistakes, a good master of the band will be very particular in the assortment of the performers; if too dissimilar, there will be no harmony; if too few, there will be no variety; and if too numerous, no order; for the presumption of one prater might silence the eloquence of a Burke, or the wit of a Sheridan, as a kettledrum would drown the finest solo of a Gioniwich or a Jordini." Butler compares the tongues of those who by their much talking in conversation intrude upon the rights of others to racehorses, which go the faster the less weight they carry; and Cumberland has observed that they take possession of a subject as a highwayman does of a purse, without knowing its contents, or caring to whom it belongs.

Conversation is often a conflict of opinion on one subject. It may be political, theological, ethical, historical, or literary. The conflict may be carried on calmly or excitedly by two equally matched, or unequally. Passion or pride may govern it. Dogmatism or logic may win the victory. The struggle may be long or brief, according to persistence on either side. One may sometimes wrestle for the sake of wrestling; or each may be sincere in the maintenance of his opinion. It is well when one can stand up against the blows of the other, without any show of retaliation. Hard words and passionate feelings should be avoided, as leading to strife and breach of friendship. Neither should contend for the mastery for the sake of gaining it. Each should be willing to yield to the *truth* whenever he sees it. Truth is greater than any one who contends for it, and he who is conquered by it, is noble in surrendering to its power. It is to the *truth* he submits, and not to him who speaks it. "When any one contradicts me," says Montaigne, "he raises my attention, not my anger. I advance towards him that controverts as to one that instructs me; the cause of truth ought to be the common cause of both. I embrace and caress truth in what hand soever I find it, and cheerfully surrender myself, and extend to it my conquered arms, as far as I can discover it."

Again he says: "If I converse with a man of mind and no flincher, who presses hard upon and digs at me right and left, his imagination raises up mine; jealousy, glory, and contention stimulate and raise me up to something above myself; unison is a quality altogether obnoxious in conversation, but as our minds fortify by the communication of vigorous and regular understandings, 'tis not to be expressed how much they lose and degenerate by the continual commerce and frequentation we have with those that are mean and sickly; there is no contagion that spreads like that; I know suffi-

ciently by experience what 'tis worth a yard. I love to discourse and dispute, but it is with but few men, and for myself; for to do it as a spectacle and entertainment to great persons, and to make a parade of a man's wit and power of talking, is, in my opinion, very unbecoming a man of honour."

It is interesting, if not amusing, sometimes to sit in the company of six or more, and watch the influence of mind on mind in the conversation. One of them asks a simple question in regard to a subject which perhaps at the moment arose in his mind. The question strikes the mind of a second, and elicits his opinion upon it. This strikes the mind of a third, and brings forth an opposite view; this strikes a fourth, and brings from him a view different to the two preceding. And now a fifth mind is influenced, which produces an opinion averse to all that have hitherto been expressed. And thus the first mind spoken, in one simple question, circulates its influence from mind to mind, until all present, excepting one, give an expression of their peculiar views. This contrariety of mind leads to animation in discussion. Confusion reigns. The company cannot agree in their sentiments on the subject. Even the interrogator found it easier to set the stream of influence afloat than he does to bring it to a level. Though the cause of this discussion, by the influence of his mind embodied in the question, he does not possess power to harmonise the different views, and to settle the dispute. At the height of this conversational excitement, when things begin to look *serious*, one of the company, who has all the time maintained perfect silence, ventures to interpose an expression of his mind upon the discussed subject. No sooner is this done than it seems like oil poured upon troubled waters. A general acquiescence is given to the correctness of his views, and to their harmony with the views of all present. The philosophy of this is interesting to know. In silence, this member of the company has listened to the various opinions expressed upon the question proposed. From each of these he has thoughtfully extracted a portion which by his mental ingenuity he has so combined as to form this accepted judgment. Thus including the opinion of each in his own, he expresses what accords with each, so that no one can dissent from his views without dissenting from his own. Hence the general approval of his opinion on the question raised by the first speaker. Now it seems that this one mind in the company is superior in influence to each and all of the other five in that one conversation upon that particular subject.

Conversation may sometimes consist in an agreeable interchange of views on specific subjects without contention for supremacy; a comparing of mental notes, a showing of mental cards, a trade in thoughts, sentiments, feelings. Such conversation is mutually pleasant and profitable. You give light and receive light; you edify and are edified; you correct and are corrected. When you come to balance accounts, you find that the time spent in such intercourse has been well paid for.

There is sometimes *desultory* conversation. It has no specific aim or design. It may be about the weather, or about one's neighbour's business, wife, or children; or about the last rumour in circulation from house to house; or about the last startling news in the daily papers; or about the last novel one has read. In fine, it may be as miscellaneous as are the things of which each in the company can think or speak. Such conversation is like a certain preacher's sermon, according to the opinion of one of its hearers, "about everything in general and nothing in particular." This being so, the results are as indefinite as the subjects of converse. None are the better and none the worse, that they know of. The time has gone, the company has dispersed, and nothing profitable remains.

Conversation should be *instructive* on the various subjects introduced into it. Every one should endeavour to throw some light on the topics from his own point of view, that the aggregate of instruction may be increased. None would lose, but all would gain hereby. To acquire in conversation additional knowledge on some theme of intellectual or practical utility is satisfactory to one's own mind; and to know that one has in any measure contributed to the enlightenment of another is more satisfactory still.

Conversation should be *enlivening*. Wit and humour, under judicious control, should contribute to give it spice and flavour; to make it sparkle and entertain. These are as cordials to drooping spirits. They throw beams of light upon the dark mental sky, and chase the sordid vapour that hangs over the emotional nature. They excite a glow of pleasant feeling in the languid mind. They lift up the drooping heart when depressed under some realised or apprehended evil. Cheerful conversation within the limits of prudence does good like a medicine. It has been the healer of many diseases, the reviver of many faint hopes, and the comforter of many a languishing soul.

Bishop Butler, in his sermon on the "Government of the Tongue," after speaking of the chief purpose for which speech

was given by the Creator, viz., to communicate our thoughts to each other in order to carry on the affairs of the world, for business, and for our improvement in knowledge and learning, says: "The secondary use of speech is to please and be entertaining to each other in conversation. This is in every respect allowable and right: it unites men closer in alliances and friendships; gives us a fellow-feeling of the prosperity and unhappiness of each other; and is in several respects serviceable to virtue, and to promote good behaviour in the world. And provided there be not too much time spent in it, if it were considered only in the way of gratification and delight, men must have strange notions of God and of religion to think that He can be offended with it, or that it is in any way inconsistent with the strictest virtue. But the truth is, such sort of conversation, though it has no particular good tendency, yet it has a general good one; it is social and friendly, and tends to promote humanity, good nature, and civility."

Conversation about ourselves should be discreet and seldom. To praise ourselves is vain if not ridiculous, and to talk of our faults is imprudent if not foolish. And to converse about our private affairs is what others care little about, excepting the gossips and rumour-mongers, who want stock for business on future occasions. Equally should we avoid conversation which is simply to gratify personal caprice or passion. Talking for the sake of talking, or for the purpose of making a joke or creating a laugh, is anything but wise or commendable. No one with wisdom will converse with a view of lifting himself up at the sacrifice of another in company. "A prudent person," says Steele, "will avoid speaking of any particular science he is famous for, or indeed of any of the abstract sciences; the former looks like praising ourselves, or taking advantage of the inferior knowledge of others; the latter is not proper, because, in a mixed company especially, very few persons can join in the conversation, and the rest are not therefore improved or entertained. Nothing is more silly than the pleasure some people take in *speaking their minds*, for under this pretence anything slanderous or rude may be spoken, and many persons injured."

In all conversation we should endeavour to *learn* something we did not know before. To gather information as well as to give it should be our aim. Dr. McCosh says of Dr. Guthrie, that "it was by observation, and by conversation with persons he met that he acquired the greater part of his extensive knowledge. No doubt he was a reader with very marked tastes. He liked picture-books, and Shakespeare, and

history, and travels, and biography, and medical works; he certainly did not like metaphysical disquisitions. But he was on the alert to get information from the people he met with, and he must have been a very stupid or a very stiff man from whom he could not extract something."

It is wise to be careful about our references and quotations in conversation, or one may, to his chagrin, be called to an account by another in the company with whom he has no acquaintance, but who is, after all, much wiser than himself. It is said that Porson was once travelling in a stage-coach, when a young Oxonian, fresh from college, was amusing the ladies with a variety of talk, and amongst other things, with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach, too, roused our slumbering professor from a kind of dog-sleep in a snug corner of the vehicle. Shaking his ears and rubbing his eyes: "I think, young gentleman," said he, "you favoured us just now with a quotation from Sophocles; I do not happen to recollect it." "Oh, sir," replied our tyro, "the quotation is word for word as I have repeated it, and in Sophocles too; but I suspect, sir, it is some time since *you* were at college." The professor, applying his hand to his great coat, and taking out a small pocket edition of Sophocles, quickly asked him if he would be kind enough to show him the passage in question in that little book. After rummaging the pages for some time, he replied: "Upon second thoughts, I now recollect that the passage is in Euripides." "Then, perhaps, sir," said the professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, "you will be so good as to find it for me in that little book." The young Oxonian returned again to his task, but with no better success, muttering however to himself, "*Curse me if ever I quote Greek again in a coach.*" The tittering of the ladies informed him that he had got into a hobble; at last—"Bless me, sir," said he, "how dull I am; I recollect now—yes—yes—I perfectly remember that the passage is in Æschylus." The inexorable professor returned again to his inexhaustible pocket, and was in the act of handing him an Æschylus, when our astonished freshman vociferated, "Stop the coach—hulloah, coachman, let me out, I say, instantly—let me out! There's a fellow here has got the whole Bodleian library in his pocket; let me out, I say—let me out; he must be Porson or the devil."

It is well not to converse about things we do not understand, as though we did. If we keep within the bounds of our own knowledge we may escape the severe remark of Bentley, which he once made respecting one whose tongue went like a

racehorse on a subject he knew little about : "He showed his learning to the ignorant, but his ignorance to the learned." Halley, the great mathematician, like others, dabbled not a little in infidelity ; he was rather too fond of introducing it into conversation ; and once, when he had descanted somewhat freely on it in the presence of his friend Sir Isaac Newton, he cut him short with this observation, "I always attend to you, Doctor Halley, with the greatest deference, when you do us the honour to converse on astronomy or the mathematics, because those are subjects that you have industriously investigated, and which you well understand ; but religion is a subject which you have not seriously examined, and do not comprehend ; you despise it because you have not studied it, and you will not study it, because you despise it."

How often now may a similar observation be made in company to such a one as Halley who converses upon religion in a sceptical spirit, because he knows little or nothing at all about it.

The influence of conversation is not always determined by the mental calibre of the persons conversing, but by other considerations. Some are bold, and others are shy ; some fluent, others hesitating ; some comparatively silent, others perpetually talking ; some affected, others natural ; some would make you believe they know all things, and yet know nothing as they ought to know ; some dogmatise, others argue ; some are self-opinionated, others have no opinion ; some are jocular, others serious ; some religious, others moral ; some poetical, others historical. One may make an impression upon another that he is learned and well-read, in fact a prodigy in intellect ; but upon another he may make an impression that he is a *pedant*. A person by his reticence for a time may impress you that he is a man of wisdom ; but when he speaks you perceive your great mistake. Megabysus, going to see Apelles in his painting-room, stood awhile without speaking a word, and at last began to talk of the paintings, in reply to whom Apelles said, "Whilst thou wast silent thou seemedst to be something great, by reason of thy chains and pomp ; but now that we have heard thee speak, there is not the meanest boy in my shop that does not despise thee."

This reminds one of an anecdote of a country, well-to-do farmer, dressed in his best, dining in company with a number of commercial gentlemen. For some time he maintained perfect silence, and thereby conveyed the idea to those near him that he must be some literary character ; when, however, some apple-dumplings came on the table, he exclaimed, "Them

be the jockeys for me,"—which, of course, at once dispelled his neighbours' illusion of him.

The gift of conversation, with its accompanying influence, like all other gifts, varies in degree. Nor are those, who from their intellectual and literary endowments, you would expect to possess it, always pre-eminently distinguished for it. Among this class, as among the commonalty, it is found in extremes. It is said that "Milton was unsociable and even irritable when pressed into conversation. Kirwan, though copious and eloquent in public addresses, was meagre and dull in colloquial discourse. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid: he could not speak and describe what he had just seen; but then he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's conversation was slow and dull, his humour saturnine and reserved. Corneille in conversation was so insipid that he never failed in wearying; he did not even speak correctly that language of which he was such a master. Ben Jonson used to sit silent in company, and suck *his* wine and *their* humours. Southey was stiff, sedate, and wrapped up in asceticism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox, in conversation, never flagged; his animation and variety were inexhaustible. Burke was eminently entertaining, enthusiastic, and interesting in conversation. Curran was a convivial deity; he soared into every region, and was at home in all."

Dr. Johnson had immense influence in conversation. It was rarely that he allowed any one precedence in company. He was, however, too much of a dogmatist and monopolist. Poet Smart says that—"His first conversation with Johnson was of such variety and length, that it began with poetry and ended with fluxions. He always talked as if he was talking by oath. He was the wisest person, and had the most knowledge in ready cash that I ever had the honour to be acquainted with. His house, it is said, was always open to his acquaintance, new and old. His amanuensis has been known to give up his pen, the printer's devil to wait at the door for proof-sheet, and the press to stand still, while his visitors have been instructed and delighted with his conversation."

Coleridge was mighty in conversational influence, bearing down and keeping out everybody else, not only by the volubility of his voice and the rapid rush of his utterances, but by the strength, freshness, and life of his mind.

Grotius was very talkative, but very thoughtful, and richly stored with learning.

Dr. Chalmers was comparatively silent in large companies, but in smaller circles, or with a friend alone, he was seldom equalled in the grasp of his thought and the roll of his eloquence.

In conversation the late Dr. Norman Macleod was profoundly interesting and instructive. Professor Shairp says of him: "Sometimes, when he met a congenial party at dinner, or on an evening, his talk impressed them more than his best speeches, so rich was it, so varied, and versatile. But the time to get him at his best and fullest, was when you sat up with him till midnight, all alone in his study, with none to hear but one familiar friend in whose sympathy he could fully rely: it was then that his whole soul came out in all its breadth and rich variety, touching every chord of human feeling, and ranging from common earth to highest heaven. The anecdote, reflection, argument, bright flashes of imagination, drollest humour, most thrilling pathos, and solemn thoughts wandering through eternity, all blended into one whole of conversation, the like of which you never listened to. In a moment he would pass from some comical illustration of human character to the most serious reality of sacred truth, and you would feel no discord. In other hands there would have been a jar, but not in his. Those who knew him well will understand what I mean; to others it cannot be described. At such times I used to think that if all the pleasantest, ablest conversations I had ever heard at Oxford from one's best friends had been rolled into one, it would not have made up such a profusion of soul as came from Norman then. No one, however well he might otherwise know him, could estimate his full breadth and depth of nature, unless he had spent with him some such solitary evenings as these."

The Rev. William Jay, of Bath, says of the Rev. Robert Hall: "His powers of conversation were equal to those of his preaching. Some have thought they even surpassed them. I remember Mr. Foster, when he had been introduced to Mr. Hall, remarking that after being in his company you might be comparatively disappointed in hearing him preach; for after hearing him speak offhand upon any subject with such ease, and force, and purity, and precision, and exquisiteness, you might expect something proportionably greater after much study and preparation." Dr. Chalmers, it is said, declared Robert Hall to be the strongest man in conversation that he had ever met.

Dr. Ewing says of the late Mr. Thomas Erskine, of Lin-

latten: "It is always a great gain to be with him. I learn more from his conversation than from all the books I read."

Dr. Guthrie's conversational powers were of a high order. He was exuberant in spirits, charming in manner, and was marvellous in adapting himself, "by a sort of instinct, to every grade of social life. He combined a perennial stream of fervid talk and racy anecdote, which made him attractive to all, save, perchance, the formal and demure. It is fair, at the same time to say, while discussing any subject, he was very impatient of contradiction. Nay, he sometimes amused his friends by the pertinacity and the heat with which he would argue a point even after he was demonstrably mistaken."

Mr. Carlyle, writing of the gifts of Robert Burns in conversation, says: "They were the theme of all that ever heard him. All kinds of gifts, from the gracefullest allusions of courtesy, to the highest fire of passionate speech, loud floods of mirth, soft wailings of affection, laconic emphasis, clear, piercing insight, all were in him."

Dr. Goodman, in speaking of himself in conversation, says: "It sometimes falls out, that the subject which other men are discoursing of is not very agreeable to my mind. Now, in this case, I am generally silent; at least, till I can turn the stream of discourse some other way. Sometimes I am in the company of those who are every way my betters; and then, I think, it is much more advisable to hear than to speak, as it is better to reap than to sow. Sometimes also I meet with a company of desultorious wits, who skip so hastily from one thing to another, that they overrun me; and, whilst I am meditating what to say pertinently to the question in hand, they are gotten into another subject. A man must ride fast, or be left behind by such discoursers."

The gift of conversation is distinct from the gift of writing. The two do not always meet in the same individual. Goldsmith, for instance, was one of the most elegant and interesting writers of the English language. But though he wrote like an angel, he "talked like poor Poll." Dr. Birch dreaded a pen as a poniard, but would talk like a running brook. Boswell, too, has written one of the most fascinating biographies that was ever issued from the press; yet in conversation he was even inferior to Goldsmith. On the other hand, Johnson, Coleridge, Hall, Chalmers, are instances in which the two powers were combined in a remarkable degree.

Neither are conversation and *reading* always proportionately associated. If reading makes a "full man," conversation makes a "ready man." But the two are not always conjoined. It is possible to fill the mind with a wide and solid

fund of materials gathered from books, without having ability to communicate them to others in conversation. Where, however, the power of discourse is possessed, reading keeps up the supply according to the demand. Conversation opens and unfolds the thoughts acquired by reading and meditation. It affords the means of having them examined and tested by other minds, so that they are modified, or confuted, or established in the hold of one's belief and confidence. Difficulties expressed to others may result in seeing them differently ourselves, as well as having light thrown upon them by those to whom they are expressed.

Dr. Watts, in speaking of the *advantages* of conversation, says, "First, it is more pleasing and animating than reading or observation, which, though very useful, are but dull and tiresome without conversation. Secondly, it gives us the knowledge of men and the world, which reading alone can never give; a man may be a great scholar by studying books, but his learning will be of little use, unless he keep good company and freely converse. Thirdly, it is of great use to understand what we read, and to have our doubts satisfied. Books cannot explain themselves; but it is a great advantage to have some judicious friends who are able and willing to explain and illustrate what we wish to know more clearly in an author. Lastly, it brings into exercise the powers of the mind. By mutual discourse we not only give and receive benefit and pleasure, but the mind, being brought into action, unfolds and increases its stock of knowledge. A flint and steel are hard materials, and when at rest can do but little, but when put into motion, and striking against each other, produce living fire on both sides; so it is with persons engaged in useful conversation."

CHAPTER III.

PUBLIC SPEAKING.

THE influence of mind on mind through *books* is generally from one silent in a book to another that is reading it. Through conversation, the influence is from one or more in speaking to one or more listening. But through public speaking, the influence is from one mind to many; it may be ten, or ten thousand. This one mind revealed in the form of spoken words on some specific subject, falls on their ears, and thence into their minds. The particular influence as it flows from the speaker, in its nature and to some extent in its results, depends much upon his thoughts, his words, his voice, his style, his manner, his spirit, his emotions, and other things too minute to detail. The effects of his influence on his hearers may vary according to the character and condition of each individual mind. Observe, for instance, eight hearers in an audience listening to the same speaker, and notice the results of his influence on each respectively. One is influenced by the speaker's rhetoric, another by his manner of treating his subject, another by his poetry, another by his logic, another by his illustrations, another by the earnestness of his spirit; another may not be influenced by any one in particular, but by the general effort; while the last may be influenced by causes in his own body that insensibly to himself lead him into the realm of sleep and dreams.

Thus the influence of a public speaker not only depends in its effects on himself, but likewise on the hearers. Were these a congregation of statues, his influence, however powerful, would be simply *nil* in its results. Were his audience composed of inmates of an asylum whose minds were wrecks and ruins, the effects would be little above nothing. But given an audience of living men and women, who are conscious of the possession of mind, healthy and active, then it follows that as they differ in their tastes and necessities, so the influence of the speaker must differ in its effects upon them. A public speaker who knows the different classes of minds he has to address, with their in-

dividual wants, and who has at his command resources from which to supply them, possesses most essential requisites to give him influence with his hearers, and to sway them according to his will. But how few attain this power! Perhaps no one public speaker ever did, save Him Who knew what is in man, and Who "spake as never man spake." There are varied tastes distributed to human minds by the Giver of every good gift, as varied hues, scents, and forms to flowers. Hence the love of the beautiful, the sublime, the grand, the wonderful, the emotional. Thus the public speaker who more than any other combines these tastes in the highest degree, and blends them in the greatest excellence in their use, wields the loftiest influence over the minds of his hearers. There are few, however, if any, that so reach this pitch of perfection as to give universal satisfaction to their audience. There are minds in most public assemblies that are open to any influence from a speaker except that which is beneficial. They are hypercritical croakers and grumbling cynics, upon whom Paul, Chrysostom, Luther, Punshon, Burke, would alike have no manifest or acknowledged power for good. They possess elements of mind which the mind of an angel or of God Himself cannot fully satisfy.

Public speaking has always been a mighty medium through which mind has conveyed its influence to mind. We trace its history from the beginning of human society; amongst all kindreds, people, and tongues; in all ways and places; for all occasions and purposes. The ancient lawgiver, warrior, prophet, teacher, statesman, employed public speaking as a most effectual method of influencing the masses with whom they had to do. Greece and Rome were especially famous for the cultivation of this power. They attained it in such excellency and efficiency as have never been exceeded by any other people. Demosthenes in Greece, and Cicero in Rome, are illustrations of the influence that public speakers have exercised over nations in the past.

In *sacred* and *moral* things, public speaking as now practised, is unprecedented. It has become a widespread method throughout Christendom to influence men for good. It is not now, as a hundred and fifty years ago, monopolised by the *sacerdotal order*, and limited to places of episcopal consecration. There are thousands of all degrees of talent and qualification, from an archbishop down to an agricultural labourer, engaged in the use of this means of influencing the minds of the people, in all variety of times, places, and numbers; with what results, the increased religious light, liberty, and morality of Christendom may testify.

That public speaking which supplies an audience with the largest amount of materials ready to hand to meet their wishes, I do not say *wants*, will have great influence with them; at least, for a time, and in a certain direction.

People, in respect to public speaking, will go where they *think* they can be best *served*, as they go to the best market for goods. If a speaker has not in stock the things that will suit them, he must get them, or they will go to another that has. This is frequently seen in respect to preachers of the Gospel. Given a minister who preaches the Word in such ways and kinds as are adapted to the wants of human minds, thither the people will go to hear. Hence, as an illustration, the "Metropolitan Tabernacle" is regularly filled with attentive hearers, while hundreds of churches have barely a congregation to listen to those who preach within them. That supplies the people with what they need; these offer them what they do not want, or what they care little about.

It is interesting to observe in a public meeting at which there are various speakers, the different effects each one has on the audience. One is applauded and encored beyond reason; another is listened to with the silence of sleep; another with signs of restlessness; another is simply endured; the sooner this ends the better, while that may have permission to occupy the whole time.

There is as much difference in public speakers as in the peculiarities of their minds, voices, ages, education, and circumstances. As a consequence, the effect of their speaking differs on their hearers. There is the slow, deliberative speaker, who to some is a burden to hear, but to others a pleasure; the one judging him by his *quantity*, the other by his *quality*. There is the rapid, voluble speaker, who influences the hearers just referred to in a reverse manner. There is the eloquent, the oratorical, the logical, the declaimer, the verbose, the witty, the long, the short, the simple, the profound, the anecdotal, the essayical speakers, each of which has his own peculiar characteristic influence.

The opinions and criticisms of hearers respecting those to whom they have listened, show the influence their speaking has had upon them. On some the effect is moral, on others intellectual, on others spiritual, on others exciting at the moment and gone soon after. One is asked, "How did you like the speaker to-night?" The answer is, "O, I was charmed with him; how did *you* like him?" The answer is, "I did not like him a bit."

That may be considered among the most effective public speaking which results in moving the hearers to *action* in the

way the speaker wishes them to go. After the Romans had listened to the polished and diffuse discourses of Cicero, they departed saying one to another, what a splendid speech their orator had given; but when the Athenians heard Demosthenes, he so inspired them with his theme that they seemed to forget *him*, and went away exclaiming to each other, "Let us go and fight against Philip!"

The enthusiasm thrown into his subject materially affects a speaker's influence upon his hearers. However important his theme, elaborate his thoughts, and elegant his language, if he have no feeling his effort will have little visible effect. Cicero says, "If the matter be never so combustible, yet if you put no fire to it, it will not burn." So Erasmus says, "A hot iron will pierce when a cold one will not." An audience will often excuse slips in grammar and rhetoric, if there is common sense blended with fervour and power. Let a public speaker put his soul into what he says, and show his hearers that he *means* them to hear him, as Whitefield did, and he will have an influence over them which they cannot resist. He will so get hold of their ears that they will give their *hearts* to his subject, and be moved to the practice of it.

What are tropes and figures, logic and philosophy, precision and elegance, manuscript and elocution, if earnestness of soul is wanting? The whole is like an exquisite piece of workmanship in art, lacking life and fire. It may be fine to hear, but has no vital stirring effect upon the heart.

Sometimes the appearance of a speaker on a platform to lecture or to give an address has excited the assembly more than his lecture or his address has done. This has occurred again and again.

One instance may here be given in the Rev. Dr. ——, who came from America to lecture in this country. His name had preceded him in connection with some of his sensational sermons, which had been published in a widely circulated religious paper. The hall was crowded to excess with thousands waiting anxiously to see for the first time this wonderful man, as they had portrayed him in their imagination. At last the reverend lecturer made his appearance, when the great multitude rose *en masse* and gave him such a reception in repeated clapping, thumping, stamping, shouting, waving of hats, sticks, and handkerchiefs, that one never saw or heard the like before, and, perhaps, never will again. One wondered whether they thought him a god or a man. Such enthusiasm had neither sense nor reason in it. It was admiration turned into temporary insanity.

However, as the said divine proceeded with his lecture the

enthusiasm greatly subsided; and it was evident that his eloquence was not having such influence on them as they had expected and anticipated. The American "wonder" in his speaking proved himself to be no greater, nor, in fact, so great, as many an English "wonder" living in their midst. The truth is they had pictured him in their imagination as an unprecedented marvel; but when they *heard* him for themselves, his real intellectual influence, directly communicated to their minds through his lecture, was far from being equal to the imaginary, which they had cherished. He now had to take his place among ordinary mortals, and pass only for what he was worth in their experimental judgment of him.

How true it is that great men, as a rule, are only great at a distance. When they approach you, or you them, and you see and hear them, and become acquainted with them, they lose the mystery of their huge superiority, and take proportions which rank them among common humanity like ourselves.

Sometimes much depends upon the *reputation* of a speaker as to his influence on his hearers. Is he recognised as some *great one?* then, of course, he is listened to with profound attention, and with marked effect. Is he unknown and unpopular? although he may be intrinsically more powerful in thought and in manner than the other, the results of his speaking are only ordinary. Gladstone or Bright is sure to command an audience and produce wide-spread effects, because it is him; but Jones or Smith, unrecognised and unreputed as great and popular, has no particular attraction, and produces no special results. A lady who went to hear a certain minister in a Presbyterian church, finding some one else as the preacher, said she would not have come if she had known, to hear *him*. Some one hearing her, observed, "Madam, the worship of Dr. —— will be resumed next Sabbath." Thus it is in many cases the *speaker*, and not what is spoken, that is attractive.

John Owen preaching one of Spurgeon's sermons *as his own*, may have little influence on his hearers; but Spurgeon preaching the same sermon, would command the praise of nearly all who heard him. The caprices and whimsicalities of hearers are marvellous, and have much to do in deciding the influence of public speaking on them. Given an established popularity of a public speaker, it matters little what he says or how he says it, it is sure to have an influence beyond that of a *superior* who has not such fame. The most commonplace matter spoken by a "great man" is often praised

beyond measure, which if an ordinary man had spoken, would have been ridiculed as nonsense. Some will bow down to *calves* and worship them, if they are set up as *golden gods*, while the living Jehovah is ignored or forgotten. The music of a ram's horn, reputed as fine and beautiful, will command more attention with a certain class than that of a silver trumpet, of which little or nothing is said. Though a Solon be the speaker, he will have few listeners; while his rival, though a fool, will command a multitude if he have the *popular* feeling on his side. With the masses, "Punch and Judy" in the street, or a stump orator in a market-place, will have more attraction than a lecture on Milton or a sermon on Jesus Christ. Gilt and gewgaw are more fascinating to the silly and vain, than the plain, real, and substantial. Children judge more by noise and show than by value and service. The powdered hair, the brass buttons, and the silk stockings of a coachman, attract attention from the populace, while his lordship rides in his carriage unknown or uncared for by them. A buffoon on the stage often draws more people than a doctor of divinity in an adjacent church.

Many books have been written on the *Art of Public Speaking*, and, doubtless, they have been beneficial in a degree; at the same time let it be observed, that the art by itself is far from enough to give efficiency. He who only has the "*art*," will have only an artificial influence. The living soul coming through the living man, as he is in himself, unadorned with the *flowers* of rhetoric, and ungoverned by the *rules* of oratory, will have greater power in the enunciation of *truth*, than a soul stilted or set in grooves which have been cut for it by other hands. When the real is lost in the artificial, however much the artificial is superior in appearance, there is nothing gained either by the speaker or the hearers. A "dandy" in the pulpit or on the platform is as disgusting to a sensible hearer, as one in the street or in company to a sensible spectator. An earnest, straightforward speaker is always welcome, when a dissembler or one who plays the legerdemain by his tricks of art, is looked upon with suspicion. "We believe, THEREFORE we speak," as the *impelling* personal power of a public speaker, on whatever subject, is far more effective than "We have been *trained* according to the art of rhetoric and oratory, and therefore we speak." One is the voice of an automaton, the other the voice of living conviction in a living spirit. One is the rushing sound of many waters in nature's channel, the other a pictorial display of the painter upon canvas; one is vital energy in natural action doing work to yield profit, the other

a dramatical display of empty words and sounds which take your time and give no equivalent.

As an illustration of the influence of an *earnest* speaker on his audience, observe the effects of Burke's speech given in the House of Commons on the occasion of the impeachment of Warren Hastings, as described by Lord Macaulay:—"The energy and pathos of this great orator extorted expressions of unwonted admiration from the stern and hostile Chancellor, and, for a moment, seemed to pierce even the resolute heart of the defendant. The ladies in the galleries, unaccustomed to such displays of eloquence, excited by the solemnity of the occasion, and perhaps not unwilling to display their taste and sensibility, were in a state of uncontrollable emotion. Handkerchiefs were pulled out, smelling-bottles were handed round, hysterical sobs and screams were heard, and Mrs. Sheridan was carried out in a fit. At length the orator concluded. Raising his voice till the old arches of Irish oak resounded, 'Therefore,' said he, 'hath it with all confidence been ordered, by the Commons of Great Britain, that I impeach Warren Hastings of high crimes and misdemeanours. I impeach him in the name of the Commons' House of Parliament, whose trust he has betrayed. I impeach him in the name of the English nation, whose ancient honour he has sullied. I impeach him in the name of the people of India, whose rights he has trodden under foot, and whose country he has turned into a desert. Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all.'"

The outward actions, gestures, and various signs, as they express the language and feelings of the *soul* of a public speaker, govern and regulate his influence upon the minds of his hearers. "Men are qualified to influence others," says Dr. Moore, "just in proportion as they are gifted with the power of feeling lofty emotions and of expressing them with anatomical precision and appropriate compass of face, of voice, and of action. Hence the success of the actor's or of the orator's art depends on the facility with which his nerves and muscles assume a truthfulness of expression in the embodiment of feeling which, indeed, can never be fully and satisfactorily accomplished without an actual participation, in some degree, of the passion represented; for the effort to imitate will every now and then be manifest, where the feeling does not somewhat animate the gesture and expression. The best actors, therefore, are those that are least like actors; and it is a fact that such as have been most successful on the

stage have often been nearly unconscious of acting, in their realising conception of the scene in which they placed themselves and the characters they had assumed. Thus real tears are not uncommon with a good tragedian, nor is hearty laughter with a comic actor. Preachers might here learn a useful lesson. It is in vain for a man to endeavour to persuade others till he has persuaded himself. He cannot convince his audience that he is influenced by emotion unless they see it, which they cannot while he is merely endeavouring to imitate the action that belongs to emotion, instead of feeling what he speaks. The sincere soul always works wonders. Real hypocrites are really poor orators, and they are always ready to suspect more successful persuaders of more art than themselves, whereas they have only more nature active within them. The unfeeling preacher egregiously fails, and so does he, however feeling, who imitates others instead of expressing himself. If, however, he suitably contemplate the subject or passion that he would describe, and make an effort to regard it steadfastly, he will at length be moved by it as he would by a living example of the passion or subject before his face, for he cannot fix his attention sufficiently on a subject not interesting to him. His own sympathies will thus be roused, and he will also rouse others almost to the extent of his own enthusiasm, if his power of language correspond with his feeling, which it generally will. This want of actual emotion in the speaker causes the sublimest truths and the most thrilling relations of great facts to fall lifelessly from the lips, so that the sentences uttered come forth like wreaths of sleepy mist, instead of living forms of light.

"Those who are most commanding among orators do not appear to be so much addressing their audience as to be contemplating and expressing some subject of vast interest to themselves, and which inspires their very souls and features with language and significance like those of a Pythoness. It is this kind of inspiration with which an audience is most enthralled, as those can testify who have heard such men as Robert Hall, who often so roused the sympathy of his hearers that, before the end of a discourse, his whole audience stood up like one man, with eyes fixed on his. The force and fervour of the possessing influence must be visible in the countenance, as well as heard in the intonations of the voice. The kindling eye especially must speak.

"I have seen a man so powerfully agitated by the preaching of a Welsh clergyman, as to tremble and shed tears, although he knew not a word that was spoken. His imagination put him in sympathy with the speaker. Rather wondering at

him, I observed abruptly, 'Why, I thought you did not understand Welsh?' 'No,' said he, 'but I *felt* it.' This feeling explains the marvellous success of St. Bernard among the peasants of Germany. They knew not a word he spoke (he preached in Latin), but the multitude was vastly shaken by his sermons, his soul was seen in them."

Tupper has drawn a vivid picture of a public speaker and his influence upon his hearers. The picture is taken from one of that class which, like angels' visits, are few and far between. Nevertheless, it shows what a degree of power it is possible for one mind in public speaking to exercise upon the minds of his auditors :—

"Come, I will tell thee of a joy, which the parasites of pleasure have not known,
Though earth, and air, and sea, have gorged all the appetites of sense.
Behold what fire is in his eye, what fervour on his cheek!
That glorious burst of winged words! how bound they from his tongue!
The full expression of the mighty thought, the strong triumphant argument,
The rush of native eloquence, resistless as Niagara,
The keen demand, the clear reply, the fine poetic image,
The nice analogy, the clenching fact, the metaphor bold and free,
The grasp of concentrated intellect, wielding the omnipotence of truth,
The grandeur of his speech, in his majesty of mind!
Champion of the right,—patriot, or priest, or pleader of the innocent cause,
Upon whose lips the mystic bee hath dropped the honey of persuasion,
Whose heart and tongue have been touched, as of old, by the live coal from the altar,
How wide the spreading of thy peace, how deep the draught of thy pleasures!
To hold the multitude as one, breathing in measured cadence,
A thousand men with flashing eyes, waiting upon thy will;
A thousand hearts kindled by thee with consecrated fire,
Ten flaming spiritual hecatombs offered on the mount of God;
And now a pause—a thrilling pause—they live but in thy words,—
Thou hast broken the bounds of self, as the Nile at its rising,
Thou art expanded into them, one faith, one hope, one spirit,
They breathe but in thy breath, their minds are passive unto thine,
Thou turnest the key of their love, bending their affections to thy purpose,
And all, in sympathy with thee, tremble with tumultuous emotions.
Verily, O man, with truth for thy theme, eloquence shall throne thee with archangels."

CHAPTER IV.

EDUCATION.

IN education there are included two developments of mind—that of the teacher and that of the taught. The development of the teacher's is like unfolding a roll which contains knowledge of things acquired by himself or received from others: that of the taught like unfolding a roll of blank paper with a view to have certain varied impressions made upon it. The two *relatively* may also be compared to a carver, and a piece of rough wood on which he wishes to work a figure that shall resemble an ideal of his own or that of some one else. The mind to be taught, then, is as raw material supplied by nature. The mind to teach is as a competent workman to give certain form and character to this material that it may fill a place in the social fabric. Now as the work to be done is the education of one *not* educated, by another who *is*, there are some *preliminaries* which the educator must observe before he can enter on his task with hope of success. He must bring the mind of his pupil into a right relation to himself, ascertain its state, and its inherent probabilities; and then secure in it a rational, loving *submission* to his will during the whole process of tuition. An artisan who wants to work out an ideal on a piece of material, ascertains whether it is the right kind for his purpose, and then places it in such a relation to himself as will enable him to operate upon it; and, besides this, he fixes or fastens it in such a way as gives him full power over it, from which it cannot move only as he regulates. Thus an educator should hold and govern the mind of his pupil.

Assuming that the mind to be educated is in a proper relation to the teacher, and fixed there at his discretion or will, the way for the influence of his mind to be communicated to the pupil is open and free. What the pupil may be judged to require is given by the teacher; it may be of the lowest or of the highest standard.

The teacher's mind is above that of the pupil, as a sculptor is above the marble out of which he wishes to bring the life-

looking figure of a hero, a poet, or a statesman. From this position of relative importance the teacher begins and carries on his work in the mind of his scholar.

His success will depend upon himself and his pupil. First upon himself; his manner, his method, his spirit, his looks, his words, and other things too minute, it may be, to specify. In these particulars there is a correspondence between him and a workman who has to shape a piece of wood or stone after a certain plan; he must so proceed in his work, that while fulfilling his design, he must avoid splitting, cracking, chipping, twisting, or in any way so injuring the material as to frustrate his aim.

The *things* which an educator teaches determines his success to a considerable extent. If he undertake more than he is equal to he must expect a failure. If he undertake to teach *fully* what he is only *partially* qualified to teach, there will be a partial failure. An influence cannot rise above its source. If he teach that with which he is theoretically and practically familiar, his labour will be a success, so far as his side goes, provided, of course, all other things are equal.

A teacher's influence, then, over the mind of his pupil is not arbitrary, absolute, and independent. It is modified, conditioned, guided, by certain attainments, attributes, and elements of his own mind. A teacher that knows little, can teach only little. A teacher, too, may know a great deal, but because of peculiar surroundings, he may not be able to communicate much of what he knows to others. He may be wanting in facility of utterance, or clearness of conception, or effectiveness of method; as a man may have an ideal, and a plan to accomplish it, but not be able practically to realise it according to his mind. A land-proprietor may hold in his land, below the surface, the most valuable minerals, but not be competent himself to bring them up and use them for the good of civilisation.

At the same time, it must be observed that, however qualified a teacher may be to communicate instruction to the mind of a pupil, the *results* of his influence are as dependent upon the pupil as upon himself. Where there is no mind he cannot give one, either in part or whole. It is not his province to *create*. If there is no vessel, he cannot put anything into it. In case a mind has no capacity for mathematics, or any other specific branch of learning, whatever the power of the teacher he cannot give the capacity, and the pupil cannot receive his teachings. If there is nothing to write upon, however perfect the scribe, he cannot write.

The minds of pupils vary in susceptibility, impressibleness,

and strength. Some are as marble and some as clay ; some as wood and some as iron ; some open as the gasping earth and some as unreceptive as the impervious rock ; some are as clear as crystal and others as opaque as smoked glass ; some as quick as thought and others as slow as a slug ; some from which a giant may be evolved and others from which it is hard work to bring a lilliputian ; some which can take in everything and others which can scarcely take in anything.

Assuming that a teacher has such diversity of mind upon which to act, it must at once be seen how the results of his influence are as much dependent upon his pupils as upon himself. Hence it is that, in a class of a dozen or more, studying the same lessons, under the same master, there is such variety of attention and interest given, and such difference in attainments and successes.

But supposing there were a dozen scholars in a class, all equal in intellectual ability, there may still be difference in the results of the one teacher's power over them, arising from other causes. They may not all be equally earnest, diligent, and persevering. They may not all be equally healthy in body and situated in circumstances, as to time, means, and encouragements. It is with growth of minds in a school under one master, as it is with the growth of trees, flowers, and vegetables of the same species—they variously develop in form, size, and productiveness, although planted in the same kind of soil, at the same time, within the same atmosphere, and under the same sunlight. There are in these diversities mysteries which human science is baffled to explain.

It may, perhaps, be well just to mention here a cause that may operate in a pupil to affect the reception of his teacher's influence for good. It may be called *hereditary ;* coming to him in the line of nature from his ancestors. Dr. Forbes Winslow attributes the failure of some teachers to their ignorance of this. "They have not," he says, "the least knowledge of hereditary influence, and they believe that when they find a pupil idle, captious, or rebellious, that the remedy is perpetually to punish. The first thing ought to be to ascertain if the evil proceed from constitution, from education, or from hereditary causes. In this latter case all chastisement, far from correcting, will only aggravate the evil and hasten the explosion of the disease."

The object of an educator is not to give universal perfection to his scholar ; but to give a start and impetus in such ways and to such an extent as shall move him on in pursuit of intellectual attainments until he can go no farther,

having entered the night "when no man can work." I said *universal* perfection. In some particular branches of learning he may make the pupil perfect—as for instance the alphabet, the multiplication table, spelling, &c.; but in the high departments of education, there may only be given the rudiments, from which the pupil may evolve the more elaborate and perfect degrees for himself; as an apprentice acquires such knowledge of his business as prepares him to become a journeyman, and by further practice and experience may ultimately become a master.

The most efficient educator is not he who furnishes the mind of his pupil with mere verbal and formal lessons from grammars, lexicons, &c., so that he stands in the same relation to them as a work of art to its pattern or a house to its plan. He does best for his pupils' minds who so states, explains, illustrates, and inspires with interest the lessons, as to awaken curiosity, imagination, inquiry, ambition, industry, hope; and thus incites them to throw their whole souls into the search for better things that lie concealed in them. A *suggestive* book is of more use to a reader than an exhaustive one; so is a teacher to a pupil. The best food is not relished without an appetite; and if *forced*, it is not nourishing. To obtain and to keep an appetite is part of life's work, as is the supply. Unless a pupil has a longing for education, his lessons will do him little good, however excellent. The teacher should use means to excite this longing, and then so meet its demands as to stimulate the pupil to continuous studies by which to retain it. Thus the want and supply should be maintained so long as the education is followed.

It is such influence as this from a teacher that produces in the pupil development of mind of an encouraging, useful, industrious, and strong character; a mind that grows in the broad expanse of the world's free atmosphere, and not in the hot-house of an artificial training; which becomes not a figure cut and carved according to an ideal, but a living tree rooted in good soil, expanding in strength and fruitfulness as long as its life continues.

The greatest men of the age are those who have in a sense been self-educated, as the richest are those who have acquired their own wealth. They gathered inspiration from their teachers, it may be; and under its stimulus followed on in the development of their powers, until they attained their present eminence. From their teachers they caught enough fire to enkindle their genius, and have kept it well fed and stirred, so that it has become a flame of mighty power to bless

the world. Meantime there are moving in much lower spheres, others who have passed through every curriculum at college, and have been gorged and surfeited with learning, so as to be considered "perfect," with diplomas appended to their names. It is a wonder to themselves and to their friends that it is so. But why should it be? All they are is what their teachers have made them. They have done nothing for themselves. They have learning but not thought. They have acquired but not assimilated. They have eaten the sauce but not the meat; put on the lace but not the garment. They have the fuel but not the *fire*. Like those that have riches by heirship, who seldom become richer but poorer, they rest on what they have received at school, and do not seek to gather from nature and life, by personal industry and self-denial, things more practical and useful than their educational inheritance.

"Of 2,900 persons," says Sir Egerton Brydges in his *Autobiography*, "who took honours on their degrees at Cambridge from 1784 to 1823, how few afterwards obtained the smallest distinction!"

It is said that Professor Stuart, of Andover, had marvellous influence in inspiring his pupils with curiosity and ambition to learn for themselves. Many celebrities who have come forth from his tuition have said, "I first learned to think under the inspiration of Mr. Stuart; he first taught me how to use my mind; his first words were an epoch in my history." These are the kind of teachers to develop the mind of youth in vigorous, self-acting, self-conscious, and happy life. As Plato says, "Inspired by the Muses, these teachers communicate the sacred fire to others, who again pass it on to other minds, and so form whole circles of divine enthusiasts." Under the influence of the minds of such teachers, pupils are aroused into energy and enterprise to seek wisdom and knowledge that cannot be circumscribed by set forms and standards of schools and colleges. Enough is shown of the glory beyond in the regions of intellectual life, to excite their admiration and stir their powers to follow in its pursuit.

"What the boy admires,
The youth *endeavours*, and the man *acquires*."

Poets, statesmen, philosophers, scientists, divines, are not made at school. These are the outcome of other causes than what exist there. The germ of genius is deposited in souls by a Hand distinct from a teacher, and, it may be, apart from all school associations. Education may take hold of it and foster it; but does not give it *existence*. And while education does this, it transfuses into education

its mysterious principle of vitality, and brings it into subserviency to its nature and developments. As the germ of a seed-flower is not changed by the soil, the air, the rain, or the light, but with these as its servants, comes forth in its own peculiar kind; it may be a rose, a lily, or a dahlia. So it is with the germ of genius in respect to education.

Hartley told his daughter that his idea of writing a book on the nature of man was conceived in his mind when he was a very little boy of nine or ten years of age, one day swinging backwards and forwards on a gate. *Abbé la Laille*, who ranked among the first astronomers of his age, was the son of the parish clerk of a village. At the age of ten his father used to send him of an evening to ring the church bell; after doing which he ascended the steeple and there watched the stars, and caught the inspiration which ended in such eminence. *Gray* was once asked if he remembered when he felt the first predilection to poetry. He replied that he believed it was when he began to read Virgil for his own amusement, and not in school hours as a task.

These may be taken as a few instances out of many, to show that the germ of men's greatness does not come from education, but that education is only the union of subservient influences, in the surroundings of which it grows and develops in its own indigenous characteristics.

After education is finished, each pupil should come forth bearing his own *individuality*. If education, so to speak, has clothed him, or even given him external colour and formation, he himself, and not another, should be the living *man* within, manifesting himself without, through the means with which education has furnished him; as in a good portrait the man is expressed and recognised not as composed of the colours of the paints, but by means of them. The likeness is something distinct from these. In and through these as placed by the hand of the artist on the canvas, the man is seen and known; and in an exhibition of a hundred portraits he would be distinguished from the rest. It is this which gives such variety and interest to a portrait gallery, as it is every individual carrying his own face that distinguishes him from everybody else in the ways of life, whatever may be his colour, outline of features, and age. Thus in every man's education his *individuality* should appear, by which he may be known from another, and he should turn it to that use in life which only he can do. In this way diversity and usefulness are maintained in the pursuits of every person; and humanity, though one, lives and acts in the many.

It may be a question whether the *competitive examinations*,

carried on as they now are in many schools and colleges, are not doing more to enervate mind than to strengthen it. The extraordinary stimulus and pressure put upon the mind works it into such a pitch of excitement, and stretches it to such tension, that the reaction is feebleness, depression, contraction, in some instances imbecility and idiocy; to say nothing of the effects upon the body in weak eyesight, nervousness, want of muscular development, and inadequacy to onerous duties in life. A celebrated oculist told a friend of mine that eighty or ninety per cent. of his patients were such as had injured their sight by overwork in schools, to compete in public examinations.

And what is it all for? A diploma, a name, a scholarship, honour to the teacher and school! It does not in the main result in those things which are infinitely more valuable to pupils and the nation—the development of mind in such ways as shall result in moral, spiritual, and physical strength, to endure life's struggles and to build up the grandest interest of humanity.

In support of these views I shall here quote the sentiments of Dr. George Moore, from his work on *The Power of the Body over the Soul*:—

"As the emulative success of classical education is generally dependent on an excessive determination of mind, for the purpose of rapidly loading the memory, it is of course attended, for the most part, with a correspondent risk to the nervous system of aspirants after academic honours.

"Mentally speaking, those who bear the palm in severe universities, are often destroyed by the effort necessary to secure the distinction. Like phosphorescent insects, their brilliance lasts but a little while, and is at its height when on the point of being extinguished for ever.

"The laurel crown is commonly for the dead, if not corporeally, yet spiritually; and those who attain the highest honours of their *Almæ Matres* are generally diseased men. Having reached the object of their aim, by straining their energies in one direction, an intellectual palsy too often succeeds, and their bodies partake of the trembling feebleness. If their ambition survive, and instead of slumbering away a dreamy existence in some retired nook, they occupy prominent stations in public life, disease of the brain, heart, or lungs soon quenches their glory, and they fade away.

"The impression of undue determination remains upon the brain, which continues subservient to the ambitious will until its structure and its functions fail together. The early effort opened a fountain of energy abruptly. It cannot be perennial;

the waste is more rapid than the supply; and like water bursting from its channel, it must run to waste, until violence ends in exhaustion. It happens, too, that those sanguine spirits who acquire knowledge with facility and scatter it in wit, are rather the despisers of solid diligence; and therefore the great readers are mostly heavy-brained men, who make up in dogged determination and perseverance for lack of readiness in acquiring. With patience equal to their ambition, they plod on for the prize. If they win it their deadly passion is confirmed; if they lose it, again they roll the stone against the hill, and it returns to crush them. What Robert Hall said of Dr. Kippis has happened to many a man—'he put so many books on the top of his head that he crushed out his brains.' Yet who would depreciate mental effort?

"The memory must be trained; the soul must be determined to conquer its impediments; the moral being will starve without a store of facts: the faculty of recollecting and arranging must be powerfully and regularly employed, or the mind becomes a desultory vagrant. Without mental exertion in acquiring habits of thought youth would pass into manhood with the medley intellect and ungovernable nervous system of the savage, with all the corresponding disorderly habits of bodily action. Education distinguishes the energetic citizen from the fitful barbarian; the man who governs his body from the man who obeys it; the man of principle from the man of impulse.

"But we ought not to forget that true healthy education consists in the growth of natural power under influences which quietly draw out the mind to think for itself, in sympathy with those who have thought, not in the routine of school tasks and verbal drudgery. Hence so many of our leading minds are from among men who have enjoyed but small classic schooling.

"Intellectually speaking, man is not gregarious, but every mind has a track of its own as well as a body of its own. To force incongruous numbers to the same irksome tasks, is a violence to nature which extends disorder alike to the moral, the intellectual, and the corporeal being. Mental fellowship and co-operation are indeed essential to enlarged success; but to drive boys like a herd, to the same pasture, is neither to strengthen the bond of sociality nor to develop individual character. Those who have felt the value of mental culture, and have taken their course untrammelled by task-work, have generally shown their intellectual vigour by a greater capacity of endurance, as well as by freedom, boldness,

and healthiness of thought. We may as well look for easy walking in a Chinese lady, whose feet have grown in iron shoes, and those very small ones, as for easy thinking in a mind that has been cast in a mould constructed to suit the minimi of the million. The reflective and perceptive faculties are too generally sacrificed at school for the sake of mere verbal memory; and hence those who were really most highly endowed, appeared, while there, most untoward scholars; such as Liebig, Newton, and Walter Scott.

"A dull boy can never be made a bright one, but he may be a born hero for all that. Education has done a great thing if it has filled a soul, however dim, with a high sense of duty; and small, low, worthless are all its doings, if it has not done that. We all honour Arnold for saying of a dull *dutiful* boy, 'I would stand to that boy hat in hand.' A man ought to bow in the presence of all that do their best, for they are as God's angels among us.

"The modern system of education appears to be altogether *unchristian;* undoubtedly it contributes much to swell the fearful list of diseases, for it is founded on an unhealthy emulation, which ruins many both in body and in soul, while it qualifies few the better, either for business, knowledge, usefulness, or enjoyment; but rather, together with the demand for showy and frivolous intellect, causes the most heroic spirits of our age to hang upon vulgar opinion and the state of the market. No less so, indeed, when the lessons are introduced by prayer and ended by flogging, than when the riotous spirit of youth is left to itself to gather motives and morals from the poetic didactics, bewildering ethics, and impure histories of an emasculated heathenism. Instruction should be valued only as it helps the mind forward to an acquaintance with natural and revealed facts; and as the proper inducement to study and research is happiness, this should be made to depend on fellowship with those who livingly diffuse the light they enjoy. Heaven claims our hearts for no other reason, and on no other principle.

"It is the business of Christian education to make all knowledge Christian; to cultivate the heart with the understanding; that we may learn what is proper to the body for the sake of the soul, and be able to study God's works as well as His word; that we may use this world without abusing it, and live, in respect to others as much as to ourselves, with entire devotion to the demands of our Maker and Redeemer.

"The right education of all the faculties cannot be too high nor too general. The education of Great Britain, and of course poor Ireland, nationally considered, is disgracefully

and shockingly below what, as professedly Christian, it ought to be. Probably the best educated district in the world is that of the canton of Zurich, in Switzerland, where nearly a third of the public expenditure is devoted to practical schooling, and where, in proportion to the population, there are three times as many children under education as in England, that education too being *thorough* in every department, with a view to the qualification of the pupils for thinking as well as working, and the result is conspicuous in the high character and capability of the people."

While the teacher exercises his mental influence on the pupil, what influence does the pupil exercise on the teacher? If he is dull, or inattentive, or indolent, it may be he tries his patience, and procures for himself, ultimately, some kind of disciplinary punishment. If he is quick, studious, industrious, successful, he gives him pleasure, and incites him to take a deeper interest in his welfare. If he is curious and enterprising, and proposes questions perhaps of a kind not expected but relevant, he may excite him to thought and reading to find responses to his inquiries. If he progresses in his studies so as to give signs that he is approaching him in his attainments, it may stimulate his teacher to study so as to anticipate him and still hold his ground; or it may lead him to remove him to another class or to another school, in which his teacher shall be pre-eminent in relation to him, and where, probably, he may not be able to reach him during his period of school-life.

There is one influence which a *successful* scholar always has upon his teacher, that is, pleasure. This continues in after years, as he advances in wisdom, goodness, and usefulness; and the greater his successes, the greater the satisfaction to him who was the agent of putting him in the way and furnishing him with the beginnings from which such results have flowed.

It must not be forgotten that there are certain influences with which a teacher may have to contend from his pupil, which to an extent may counteract his own over him. We allude to those which may arise from mental incapacity, personal indifference, the company he keeps, his holiday recreations, his home associations. The pupil may be fonder of play than learning; he may have a prejudice against his master, he may be stupid, he may think he knows enough for his purposes in life. With these antagonistic forces the teacher may feel that the accomplishment of his aim is not only difficult, but impracticable.

I have thus far been dealing with the influence of mind on

mind in the education of the intellect. The same principles will apply in the main to the *moral* development of mind. The character of a man in *goodness* is materially the outcome of the education of his *moral* powers. As are the *seeds* deposited in these by his teacher, so is the harvest of his after life; as the foundation-plan is laid, so is the structure-form raised on it; as is the drilling, so is the qualification for warfare. But as my purpose was only to dwell on the former, this, with other views of education, must be omitted.

The responsibility of teachers in relation to the coming manhood of the race cannot be exaggerated. They are to a great extent shaping the character of the next generation of rulers in Church and State. They are exerting a power which may decide for good or evil the intellectual and moral life of untold millions, as masters and servants, as parents and children, as husbands and wives, as citizens and patriots. They are drawing the outlines that may determine the living characters of artists, philosophers, mechanics, statesmen, historians, preachers, divines, who shall appear in their respective places in future years.

The importance of education as a means of influencing the mind of youth may be seen in the procedure of Governments in respect to it, whether Roman Catholic or Protestant. The debates and conflicts which often take place in church courts, in colleges, and at board school elections, show in what light education is regarded as a means to mould the mind of the rising generation. They who have power over the fountain can give colouring to the stream. They who hold the helm can steer the vessel as they list. The representatives of Loyola, or of Luther, of Voltaire, or of Channing, all look to education as the mighty force to move mind in the way *they* would have it go. Alas, how few of those who have charge of the education of youth, think of the way in which *they should go!* Political biases, church prejudices, social distinctions, religious idiosyncrasies, party feeling, are too much introduced into the question. Hence while these causes have such influence, education will be made subservient to *them*, instead of the highest and greatest good of humanity and religion.

CHAPTER V.

MUSIC.

THE origin of music is lost in the mystery of the past. Its birth-time and birth-place no man "knoweth unto this day." The stories that have come to us through ancient mythology may be pretty, but are they true? Mercury discovering the lyre formed of strings stretched across a tortoise-shell, Orpheus transmitting his knowledge of music to Thamyris and Linus, Terpander improving the art beyond any of his predecessors, are all interesting as fables to read; but, as historical facts, they are not sufficiently sustained by evidence to justify our faith in them. Nor is it a matter of regret that such an ethereal and lovely art is hid in the impenetrable distance of bygone ages. Let it suffice for us that like a noble river we now possess it with all its associated advantages, although its source is unknown.

Music is a composition of sounds, as language is a composition of words, placed in such relations and giving such expressions as produce analogous effects on the emotions of the mind to language on the thoughts. There are two divisions of music, instrumental and vocal, which may be used singly or in concert.

The human mind in its emotional part is, in a sense, a musical organism, capable of responding to the varied expressions of combined sounds that fall upon it from instrument or voice. It might not have had a scientific training in the art, yet without this, when music in any of its kinds and forms strikes its powers, it vibrates in responsive sympathy.

> "There is in souls a sympathy with sounds,
> And as the mind is pitch'd, the ear is pleased;
> Some chord in unison with what we hear
> Is touch'd within us, and the heart replies."

Yea, in a qualified sense, the whole body and mind is an instrument on which music has its influence, and under which it responds in sympathy with its strains. Hence, not only the mental emotions, the moral pleasure, and the joy of the affections, that arise from certain music, but the

effects which sometimes it produces on the nerves, muscles, and blood; so that simultaneously the head, the features, the feet, the fingers, involuntarily move; and at other times the whole body will rise and play in harmony with the sounds. This is seen in the dance. The music gives form and action to the step; while the music plays the dance proceeds; with a *change* of music there is a change of the dance, and when it stops, the dance ceases.

I remember being with a friend on a platform at a public meeting in which the choir sang and played an air that was remarkably quick and vigorous. It affected him in such a way as almost to move him to get up and dance. As it was, he could not refrain the motions of his hands, feet, and head to its rhythm.

The *memory* of music is a mental phenomenon, as well as the memory of visual objects. Who ever loses from his mind the sweet sounds of the nightingale after once hearing them in the calmness of a summer's eve? Can any one obliterate, even if he wish, the memory of hearing the Passion music of Bach, a requiem of Cherubini, or an oratorio of Handel? Even the rhymes of the nursery, sung to us in childhood's days, by parents or servants, are never forgotten; they now and again, involuntarily it may be, repeat themselves in the mind or lips.

There are all kinds of music to suit all kinds of minds. Music for the street and for the house, for the stage and for the church, for the shepherd and for the artisan, for the plebeian and for the prince, for the soldier and for the sailor, for the virtuous and for the profane, for the hero and for the coward, for the living and for the dead. Whatever is the demand in the world of music, as in the world of art and manufacture, the supply is forthcoming.

As the diversity of mind in this sphere of its exercise, so are its works. A mind, classically educated in music, may find it difficult to compose for the tastes of the lower classes, as one not classically educated to compose for the high and refined. At the same time it may occur that a mind is endowed with such natural and acquired musical powers that it can make music to suit all tastes; as an author may sometimes write sermons for the pulpit, novels for the library, text-books for the school, and lectures for the hall; or as a speaker may sometimes adapt himself to a gathering of children and adults, to an audience of labouring men, or to one of high intelligence and culture.

Music in its influence varies not only according to its expression, but according to the minds on which it falls. To them that have "no ear for music," all its varied expressions are

alike, as are all voices and language to deaf persons. But to them who have a "taste," the effects of the same piece of music may vary in degree and kind. One may be impressed with its time, another with its tune, another with its melody and harmony. One may judge of it by his feelings, another by his science. One may be affected by its performance as a whole, another by its several parts. Some may weep under the influence of that which makes others smile. These are moved to enthusiasm, while those are stoically indifferent. What some may applaud as "masterly," others may pronounce as not up to mediocrity. Thus the effects in some of their phases may differ as widely as do the tastes and judgments of the hearers.

The same law will apply here as operates on the minds of hearers of public speakers. They are, of course, best prepared to judge of music *as an art*, who themselves have studied it. At the same time there is such an indigenous love of music in the human mind, that the exceptions are few in which its effects are not more or less appreciated. In the most uncultivated society, whether in European or heathen nations, there is sensibility to music, expressed in the simplest strains as taught perhaps only by nature, and which affords them as much pleasure as that which is the result of art does the refined and intellectual.

It is with some in respect to music, as with others in respect to books; they have little or no taste for it. The grandest oratorio affects them little more than a beggar's street music. I once had a friend of this disposition. He could not himself play any instrument, and cared little for others' playing. Orpheus, with all his power, could not, I verily believe, have influenced him any more than an ordinary musician in a village concert. Dr. Guthrie was much of this stamp. His biographer says concerning him: "Of instrumental music he had scarcely any appreciation, and used jocularly to say he was like the half-civilised prince who, visiting London and hearing the royal orchestra, said, in reply to the question what he thought of the music, 'I do like de big drum!' Singing, however, he could enjoy, specially when the words pleased him, and were articulately pronounced. He scarcely ever attended a concert, but we remember one such occasion, when the classical music which charmed others was manifestly for him an utter weariness." This is rather a singular fact in Dr. Guthrie, when we consider with what a poetic and imaginative genius he was endowed.

Music has its best influence when it has an interpreter. Could the music of nature in its various kinds and expres-

sions be put into words which we could hear and understand, how much greater would its influence be upon our minds? So with human music. The music of the organ, the pianoforte, the flute, the violin, and others, alone or in concert, have their effects upon us, but they are, in a sense, indefinable. We are aware of emotions excited within us, but cannot, so to speak, express them; but when the human voice is added to interpret in living words, distinct, emphatic, intelligent, we realise that which is definite and expressible. "It is in general," says Beattie, as quoted by Alison in his essay on "Taste," "true that poetry is the most intermediate and most accurate interpreter of music. Without this auxiliary a piece of the best music, heard for the first time, might be said to mean something, but we should not be able to say what. It might incline the heart to sensibility, but poetry or language would be necessary to improve that sensibility into a real emotion, by fixing the fancy upon some definite and affecting ideas. A fine instrumental symphony, well performed, is like an oration delivered with propriety, but in an unknown tongue; it may affect us a little, but conveys no determinate feeling. We are alarmed, perhaps, or melted, or soothed, but it is very imperfectly, because we know not why. The singer, by taking up the same air, and applying words to it, immediately translates the oration into our own language. Then all uncertainty vanishes; the fancy is filled with determinate ideas, and determinate emotions take possession of the heart."

Observe the influence of music on a public assembly in connection with such a performance as an oratorio of Handel or a symphony of Beethoven. "The increasing silence, the impatience of interruption, which are so evident as the composition goes on; the arts by which the performer is almost instinctively led to enhance the merit of the close, by seeming to depart from it; the suppression of every sign of emotion till the whole is completed; and the violence either of sensibility or applause that is immediately displayed whenever a full and harmonious close is produced; all testify in the strongest manner the increasing nature of the emotion, and the singular advantage which music thus possesses in keeping the attention and the sensibility so powerfully awake."

Music which at one time may produce upon us the most pleasing effects, at another time may produce the opposite. The mind is in another mood, and wants either other airs or none at all. The instrument within is out of tune and will not vibrate in sympathy as before. Hence what on a former occasion was received with delight is now rejected as not suitable, or as out of time.

I knew a gentleman who, in certain states of mind, would listen to the "Hallelujah Chorus" in ecstasies, but at other times, when certain thoughts possessed him, would go anywhere rather than to the place of its performance. Is not this a common experience? as sometimes you welcome the smiles of a friend with corresponding smiles, but at another time you respond with sombre and melancholy looks.

The influences of music on the human mind are so many that one scarcely knows where to begin the enumeration. It soothes the sorrowful and elevates the depressed; it calms the agitated, and gives meekness to the passionate; it revives the languishing and gives hope to the forlorn; it dispels fear and inspires love; it puts brightness into the dull eye and cheerfulness on the gloomy countenance; it excites mirth, laughter, and pleasure; it lifts into rapture and melts into tears; it incites to courage and stimulates to action; it "exterminates fears and furies, appeases cruelty, abates heaviness, and to such as are watchful it causeth quiet rest;" "it soothes the savage breast;" it is a lullaby to the infant in its mother's arms; it softens the toils of the labouring man in his daily calling. The milk-maid hies her away to the meadow in the summer's morning dawn under its inspirations. Soldiers going to battle move with quicker step and firmer pluck under the sounds of the martial air. Sailors in a stormy night, hauling rope and reefing sail, make their toils more pleasant by their maritime music. Even the boy found the music of his whistle keep his courage up as he walked through the churchyard at midnight. "Let me have music dying," says Keats, "and I seek no more delight."

In its wonderful plasticity it has a response for every mood of the fancy and a voice for every phase of feeling. Beethoven is reported to have said of his music, "He to whom my music reveals its whole significance is lifted up above all the sorrows of the world." Were this so, would that it were sounding at this moment in millions of human hearts, languishing with sorrows which swell them almost to breaking!

Bishop Beveridge observes that, of all recreation, he found music to be the best, and especially when he played himself. "It calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after business, but fills my heart at present with pure and useful thoughts."

"Music," says Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the

fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music, and would not for a great matter be without the little skill which I possess in the art."

Bourdaloue, the celebrated French preacher, found music to have a wonderful effect upon him. After the composition of his eloquent sermons, his custom was to take his fiddle and play it in his room, and dance under the inspiration of his own performance. Some of his friends on a certain occasion expressing their astonishment at his conduct, having seen it through the keyhole of his door, while waiting for him to accompany him to preach in the cathedral, he replied that without his dance and his music he would have been incapable of his public duty.

Holman, the blind traveller, tells us of the influence he felt when he heard the opera of *The Barber of Seville* at Florence. "I cannot," he says, "resist stating the extraordinary effect produced upon me by the singing of the *Prima Donna*. I thought I would have given the world to have seen her pretty face and figure. The tones and expressions of her voice appeared, however, to connect themselves in my mind by pure sympathy with exact delineations of her person and attitudes, and to excite the most powerful desire to possess the power of vision which I recollect to have experienced since I had the misfortune to lose it. I heard, I felt, I saw, or imagined I saw, everything which words, actions, or gestures could convey. I rose, I leaned forward, and felt an almost irresistible impulse to spring upon the stage to ascertain whether my ideas were illusive or real; and, what may be thought still stranger, my desire to see appeared to originate in a wish to convince myself that I could not see. I may be thought to overcharge this picture with too vivid or affected sentiment, but I can assure the reader that it contains only a small portion of the exquisite feelings which I experienced."

Milton, in his essay on education, suggests music as a means of "profit and delight," as "recreating and composing to the travailed spirits" of those who are being educated. He would have them "taken up" with the "solemn and divine harmonies of music, heard or learned, either whilst the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; some-

times the lute or soft organ stop waiting on elegant voices, either to religious, martial, or civil ditties, which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions."

The influence of music on the home is salutary, and ought to be cultivated. Its pleasures and enjoyments are of a chaste and elevating kind. It is free from those associations and dangers which surround it in public concerts, theatres, or balls. Mr. Ernest Pauer, in speaking on this subject, says: "It is free from the fetters that surround it in the public room; and in England, Italy, France, and Germany a less rigorous observance of forms is encouraged than is to be found in the public concert-room. The popularity of elegant and pleasing music has increased more and more during the last century, and while many inferior pieces have been written, some of the classical composers have written most delightfully short pieces for the home circle. After the beginning of the present century, however, music for the pianoforte attained greater popularity, and the pianoforte became by degrees a home luxury. Various improvements have been made in the instrument, and this has increased the popularity of home music. He alludes to many composers of music for the home, and particularly refers to Mendelssohn and Chopin, remarking that, with the exception of those two, the works of no composer were so peculiarly adapted to a small circle as those of Schumann. He says that there is scarcely an incident in the human life, from birth to death, which is not to be found musically illustrated on the pianoforte. Our best composers have furnished us with light, pleasing, and short pieces, and to perform them in an artistic and satisfactory manner for the amusement and solace of our families and friends is surely a talent in the development of which time, industry, and attention will not be spent in vain."

Dr. Guthrie, with all his want of taste for music, used to encourage it in his family, wishing them to cultivate a taste which afforded enjoyment without their going outside to seek it, his aim being in every way to make home attractive.

An excellent clergyman, possessing much knowledge of human nature, instructed his large family of daughters in the theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, "When anything disturbs their temper I say to them *sing*, and if I hear them speaking against any person I call them to sing to

me, and so they have sung away all causes of discontent, and every disposition to scandal."

The influence of music on a nation is, as on an individual or family, salutary and beneficial. This, of course, will be gauged by its quality and the extent to which it is cultivated.

Perhaps there is no country in which music has been more encouraged and with better results than in Germany. It has, doubtless, contributed largely to that refinement and elevation which have progressed within it during the last few generations. Music, instrumental and vocal, is almost universally taught and practised by the people in their boarding schools, in their gymnasiums, in their military schools, and in their homes. "In Germany, more than any country," says M. Mainzer, as quoted by Chambers, "it may be seen how peculiar a charm singing gives to the existence of children, and how much animation to the manners of the people; how happy is the influence it exerts on schools and national festivals: and how much on the whole it contributes to the welfare of the nation."

There are those who think that England has deteriorated in its taste for music since the Revolution; that seeing the greatest singers and musicians, with their compositions, are foreigners, the English do not study and practise it as they ought. This is accounted for by their more business-like habits, more thoroughness of character, more devotion to commerce, wealth, literature, science, poetry, than those peoples that are more distinguished for music. If England, by giving greater attention to the study of this art, sacrifice these characteristics and throw herself where she was *before* the Revolution, she had better remain as she is in respect to music, although inferior to other nations.

Burton, in his work on *The Anatomy of Melancholy*, speaks of the charms of music. "You know the tale of Hercules Gallus, Orpheus, and Amphion. Ovid calls them, that could *saxa movere sono testudinis*, &c., make stocks and stones, as well as beasts and other animals, dance after their pipes: the dog and hare, wolf and lamb, and trees pulled up by the roots, came to hear Orpheus. Arion made fishes follow him, which, as common experience evinceth, are much affected with music. All singing birds are much pleased with it, especially nightingales, if we may believe Calcagninus; and bees, amongst the rest, though they be flying away, when they hear any tingling sound will tarry behind. Scaliger says, 'Harts, hinds, horses, dogs, bears, are exceedingly delighted with it. Elephants, Agrippa adds; and in Lydia, in the midst of a

lake there be certain floating islands (if ye will believe it) that after music will dance!'"

If such is the influence of music on the *irrational* creatures, what may we not expect it to produce on the intelligent? The same writer, speaking on this particular, says, "Besides that excellent power it hath to expel many other diseases, it is a sovereign remedy against despair and melancholy, and will drive away the devil himself. Canus, a Rhodian fiddler, in Philostratus, when Appollonius was inquisitive to know what he could do with his pipe, told him, 'that he would make a melancholy man merry, and him that was merry much merrier than before, a lover more enamoured, a religious man more devout.' Ismenias the Theban, Chiron the centaur, is said to have cured this (melancholy) and many other diseases by music alone; as now they do those, saith Bodine, that are troubled with St. Vitus's Bedlam dance. Timotheus, the musician, compelled Alexander to skip up and down and leave his dinner (like the tale of the Friar and Boy), whom Austin so much commends for it. Who hath not heard how David's harmony drove away the evil spirits from King Saul, and Elisha, when he was much troubled by importunate kings, called for a minstrel, and when he played the hand of the Lord came upon him? Censorinus reports how Asclepiades, the physician, helped many frantic persons by music. Jason Pratensis hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad, by this our music; which, because it hath such excellent virtues, belike Homer brings in Phemius playing, and the Muses singing at the banquet of the gods. Aristotle and Plato highly approve of it, and so do all politicians. The Greeks and Romans have graced music, and made it one of the liberal sciences, though it now become mercenary. All civil commonwealths allow it: Cneius Manlius brought first out of Asia to Rome singing wenches, players, jesters, and all kind of music to their feasts. Your princes, emperors, and persons of any quality maintain it in their courts; no mirth without music. Sir Thomas More, in his absolute Utopian commonwealth, allows music as an appendix to every meal, and that throughout, to all sorts. Epictetus calls a table without music a manger; for the concert of musicians at a banquet is a carbuncle set in gold; and as the signet of an emerald well trimmed with gold, so is the melody of music in a pleasant banquet."

In the *Mémoires* of the French Royal Academy of Sciences for 1707 are recorded many accounts of the cases which, having obstinately resisted the remedies prescribed by the

most able of the faculty, at length yielded to the powerful impression of harmony. One of these is the case of a person who was seized with fever, which soon threw him into a very violent delirium, almost without any interval, accompanied by bitter cries, by tears, by terrors, and by an almost constant wakefulness. On the third day, a hint that fell from himself suggested the idea of trying the effect of music. Gradually, as the strains proceeded, the troubled visage relaxed into a most serene expression, his restless eyes became tranquil, his convulsions ceased, and the fever absolutely left him. It is true that when the music was discontinued its symptoms returned; but by frequent repetitions of the experiment, during which the delirium always ceased, the power of the disease was broken, and the habits of a sound mind re-established. Six days sufficed to accomplish the cure.

"Dr. Croly," says Jacox, "in an eloquent paragraph of his elaborate Eastern romance, records how carefully music, 'of all pleasures the most intellectual, that glorious painting to the ear, that rich mastery of the gloomier emotions of our nature,' was studied by the Jewish priesthood, and with a skill that influenced the habits of the country. 'How often,' exclaims Salathiel, 'have my fiercest perturbations sunk at the sounds that once filled the breezes of Judæa! How often, when my brain was burning, and the blood ran through my veins like molten brass, have I been softened down to painless tears by the chorus from our hills, the mellow harmony of harp and horn, blending with the voices of the youths and maidens of Israel!'"

"A story is told," says the same writer, "of Farinelli, the famous singer, being sent for express to Madrid, to try the effect of his magical voice on the king of Spain, who was then buried in the profoundest melancholy—proof against every appeal to exertion, living without signs of life in a darkened chamber, the unresisting prey of dejection beyond relief; but relief came with Farinelli. The vocalist was desired by the physicians to sing in an outer room, which for a day or two he did, without any apparent effect upon the royal patient. But at length it was noticed that the king seemed partially roused from his stupor, and became an evident listener; next day tears were seen starting from his eyes; the day after he ordered the door of his chamber to be left open, and at last 'the perturbed spirit entirely left our modern Saul, and the medicinal voice of Farinelli effected what no other medicine could.' Well known in modern verse is the poet's picture of a despairing sufferer, whom nought avails to move until—

" 'At last a slave bethought her of a harp!
The harper came, and tuned his instrument;
At the first notes, irregular and sharp,
On him her flashing eyes a moment bent,
Then to the wall she turned as if to warp
Her thoughts from sorrow through her heart re-sent.
Anon her thin wan fingers beat the wall
In time to his old tune . . . .
. . . . And in a gushing stream
The tears rushed forth from her o'er-clouded brain,
Like mountain mists at length dissolved to rain.' "

Sultan Amurath, a prince notorious for his cruelty, laid siege to Bagdad, and, on taking it, gave orders for putting thirty thousand Persians to death, notwithstanding they had submitted and laid down their arms. Among the number of the victims was a musician, who entreated the officer to whom the execution of the sultan's order was entrusted to spare him for a moment, that he might speak to the author of the dreadful decree. The officer consented, and he was brought before Amurath, who permitted him to exhibit a specimen of his art. Like the musician in Homer, he took up a kind of psaltery which resembles a lyre, and has six strings on each side, and accompanied it with his voice. He sang the capture of Bagdad and the triumph of Amurath. The pathetic tones and exulting sounds which he drew from the instrument, joined to the alternative plaintiveness and boldness of his strains, rendered the prince unable to restrain the softer emotions of his soul. He even suffered him to proceed, until, overpowered with harmony, he melted into tears of pity and repented of his cruelty. In consideration of the musician's abilities, he not only directed his people to spare those among the prisoners who yet remained alive, but also to give them instant liberty.

Plutarch in his *Republic*, speaking of the influence of music, says :—" Whoever is captivated by music, and, yielding himself up to its soothing influence, suffers it to pour in upon his soul through the ears, as through a funnel, those ravishing, sweet, plaintive harmonies we have enumerated, and passes all his days in the alternate joy and sadness produced by the powers of melody, must inevitably be softened like steel in the fire, and lose whatever was harsh or rude in his nature. Indulged in to excess, however, music emasculates instead of invigorating the mind, causing a relaxation of the intellectual faculties, and debasing the warrior into an effeminate slave, destitute of all nerve and energy of soul."

The influence of music on idiots has been found marvellously beneficial. The report given by the resident physician of the asylum for idiots, Parkhouse, Highgate, goes to show

that there are but very few cases of idiocy that are unaffected by music; even those forlorn beings who mope in corners, apparently insensible to every outward impression, can be roused from their stone-like immobility, and a new life infused into them by the harmony of sweet sounds: all exhibit pleasure, some move their body in time to the air which is played; others sing after their own fashion; some, even of the most torpid among them, when looking on for some time as some of their less apathetic companions dance, suddenly become animated, start up, and dance in their own way. When the music stops, they relapse into the inert state; still it is evident that the excitement is not without its use; their looks show that they take more notice of what is passing, and their complexions that the circulation has been quickened. The most senseless among this unfortunate class still have their favourite instruments. The physician mentions one boy in particular who had a decided preference for the violin: when sitting near one who is playing on some other instrument, he quits his side, to get near another who begins to play on the violin. So fond is he of this instrument, that he will follow the performer wherever he goes. The boy is so naturally timid, that he will not venture to stand upon a low chair; but he will follow the violinist when he mounts the highest table. It is not for certain instruments only that these poor creatures show a preference, but they have their favourite airs; if one which they do not like is played, they remain in their apathetic state; but as soon as they hear one of their pet tunes, they testify their pleasure by their animated movements.

In the *Merchant of Venice*, Jessica is made to say, "I am never merry when I hear sweet music." To whom Lorenzo replies, setting forth the charming and powerful influence of music—

> "The poet
> Did feign that Orpheus drew trees, stones, and floods;
> Since nought so stockish, hard, and full of rage,
> But music for the time doth change his nature:
> The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems, and spoils;
> The motions of his spirit are dull as night,
> And his affections dark as Erebus:
> Let no such man be trusted.—Mark the music."

In his *Taming of the Shrew*, Shakespeare, speaking of the design of music, says,—

> "The cause why music was ordained,
> Was it not to refresh the mind of man,
> After his studies, or his usual pain?"

Pope speaks of the beneficial influence of music in the following lines :—

"Music the fiercest grief can charm,
And fate's severest rage disarm,
Music can soften pain to ease
And make despair and madness please ;
Our joys below it can improve,
And antedate the bliss above."

The associations of music are expressed in the following lines, by A. A. Watts :—

"Mysterious keeper of the key
That opes the gate of memory,
Oft in thy wildest, simplest strain,
We live o'er years of bliss again.

"The sun-bright hopes of early youth,
Love, in its first deep hour of truth—
And dreams of life's delightful morn,
Are on thy seraph-pinions borne !

"To the enthusiast's heart thy tone
Breathes of the lost and lovely one,
And calls back moments, brief as dear,
When last 'twas wafted on his ear.

"To gloom of sadness thou canst suit
The chords of thy delicious lute ;
For every heart thou hast a tone,
Can make its pulses all thy own."

Moore, in speaking of the pre-eminent charms of music, exclaims :—

"Music ! oh, how faint, how weak,
Language fades before thy spell !
Why should feeling ever speak,
When thou canst breathe her soul so well ?
Friendship's balmy words may pain ;
Love's are e'en more false than they—
Oh ; 'tis only music's strain
Can sweetly soothe, and not betray !"

Hogg describes music as the art that exercises its finest effect upon man :—

"Of all the arts beneath the heaven,
That man has found, or God has given,
None draws the soul so sweet away,
As music's melting, mystic lay ;
Slight emblem of the bliss above,
It soothes the spirit all to love."

So Milton on the same thought :—

"Can any mortal mixture of earth's mould
Breathe such divine enchanting nourishment ?
Sure something holy lodges in that breast,
And with these raptures moves the vocal air
To testify his hidden residence."

If there is such power in music as the preceding illustrations show, how important that it should be cultivated in the highest and noblest direction, and be appropriated to the highest and noblest ends! Like the power of speech or writing, it is perverted when used to serve the gratification of unsanctified passions, or to excite sensual emotions. On the stage, in the ball-room, in the social circle, how frequently are its influences of such a nature as result in what is morally and intellectually deleterious! Those minds which have the gift to make music, or to execute it, have great responsibility, which they will do well to consider.

Lovers of music have need to be on their guard lest they be so fascinated with it as to make them more musical than prudent, thoughtful, religious, and serviceable to society. Let them not forget that the spirit of evil hovers about music, as about every good, to turn it into a curse rather than a blessing, to render it subservient to purposes far below those for which the gift was given by the Great Creator. When music charms the heart from truth and grace, the head from intelligence, the life from purity, the habits from industry, and the presence into frivolous company, there is no doubt as to its desecration and perversion.

"Music," says Dr. Moore, "may be either mawkish or manly; heavenly or infernal. Nero was a fiddler, *con expressione*. All enjoyments are of use, but they demand a wise discretion to use them; for 'delightful measures' may terminate in 'dreadful marches;' and the 'lascivious pleasings of the lute' may supersede the solemnities of the universe, and draw the soul in among the Syrens beyond recall."

The Rev. W. Arthur, in *Italy in Transition*, says, "What a mystery is music,—invisible, yet making the eye shine; intangible, yet making all the nerves vibrate; floating between earth and heaven; falling upon this world as if a strain from that above, ascending to that as a thank-offering from ours! It is God's gift, and is too lofty for anything but His praise; too near to the immaterial to be made the minister of sordid pleasure; too clearly destined to mount upwards to be used for inclining hearts to earth. O that the Churches knew how to sing; making music a joy, a triumph, a sunshine song of larks, as well as a midnight song of nightingales!"

CHAPTER VI.

ARTS, INVENTIONS, MANUFACTURES.

MIND begins where instinct ends. Instinct can only move on lines laid down for it by the Creator. It is a kind of mechanism inseparable from the physical organism of every living existence, beginning its work with life, and carrying it on by fixed and unvarying laws until both it and the organism are broken up together. Mind being distinct from instinct, and absolutely of a higher order in creation, possesses inherent power of going in directions of its own discovery and choice. Mind has ability to invent and to produce things which have not before existed in certain forms, relations, and uses. Hence have arisen the arts and manufactures which have distinguished all ages of the past, but this age more than any preceding. Instinct continues in the same circle, without expansion or change, in which it moved six thousand years ago; but mind has advanced from the beginning of its operations, a distance that cannot be measured, and is still advancing without any prospect of termination. In fact, there are no boundaries to the human mind in its developments and influence. As necessities arise in the nature and circumstances of man, his mind is equal to the production of that which shall supply them, from the boundless resources of his beneficent Creator. So we find the demand and supply have kept pace with each other. Perhaps it would be more accurate to say that the supply has anticipated the demand, and in many instances created it.

The inventions and discoveries of mind to meet the necessities of mind, are marvellous. Only mind can create wants and furnish the means of supplying them. By its operations it has created certain conditions and necessities which by other operations and developments it has supplied. The mariner's compass, the art of printing, the locomotive, the railway, the telegraph, the telephone, civil engineering, with endless others, are all the outcomes and formations of mind to fill up wants that mind in other directions of its influence had created. Seeing the immense service which these render

to the world, we might not only wonder how mankind could now do without them, but what our ancestors did in the things to which they pertain, before their discovery.

Not only are these things the developments of mind beyond what it had before reached, but they call for mind in proportionately high developments to manufacture and use them, so as to fulfil the design of their invention in rendering service to the interests of the world. Architecture, for instance, is the discovery of mind; so the *use* of it in any one of its orders is the action of mind. A building in its particular *style*, is an expression of the architect's mind, but the *execution* of the plans and specifications is the outcome of the builder's, while the *practical* work of forming, preparing, and arranging the materials are the developments of the minds of the workmen. The steam-engine in its *invention* is the revelation of mind; so is the *construction* of it, under the guidance of the model of the inventor; so too is the *use* of it. The electric telegraph is the discovery of mind, so is the preparation of every part of it for use, and so is the use itself. An operator could no more transmit messages without mind than its discovery could have been made without mind. In whatever instance any discovery or invention has rendered service to the world, it has been by the union of these three developments of mind, viz.: that which invented, that which executed, and that which applied. Yet they are not three minds, but one, in the nature of them; but diversified in their operations. Sometimes this trinity may have met in one person. In fact, they do in a sense combine in the inventor; for his invention could not be produced in the model unless he combined the three. At the same time, in the general view, the three are distinct in their existence and operations. Watt discovered the power and use of steam, and invented the steam-engine, and in doing so there was the threefold action of mind; but having done this, and his invention proved to be the supply of an existing necessity, it was for other minds, influenced by his invention, to make and multiply his engine to meet the demands. The work of his mind was finished in respect to that invention when it was demonstrated to be equal to its end. Where his finished other minds began, in the endeavour to understand it, in constructing others like it, and in applying them to service when required. How many individual minds are now in operation in conjunction with steam-engines, in the make and use of them, it is impossible to say. Whatever may be the number, each is in operation through the influence of the mind of Watt in the first invention. True there may have been *improvements*, many and great, upon the production of Watt; never-

theless, his mind is the primary one; and from that, as from the first seed of a flower, have come all the engines that have ever been used by steam power. All improvements, and all multiplication of them, are the results of his mind in the first discovery.

It is then a fact, though little thought of, that the mind of Watt at this moment is influencing the minds of all who in any way are connected with the study, the make, the use, and the advantages of the steam-engine. Not only is this the case now but has been so from the beginning. This is so in respect to the great painters of ancient Italy, and the great sculptors of ancient Greece. Their minds, in their works, have through the ages been influencing other painters and sculptors who have studied them, and are now influencing others; and so it will be to the end. Since Davy invented his safety lamp, six thousand and four hundred others have been invented—the result of his. An author publishes a book to meet a want long existing, and soon are issued a number of others of the same kind as the result of his.

This same thought will apply to the mind-influence of every inventor as contained in and conveyed from every invention that has been of practical utility to mankind. One success suggests to the mind the idea of something else that might be an equal success, and influences it to carry out the idea into reality. Only with that is its success or failure known. Not only so, but each new discovery of mind in physical science calls into exercise additional skill and labour, both of mind and body, for its execution. Take any one, the railway for instance: who can compute the influence of that idea in its development, upon the world of mental skill and physical labour? Take the first idea of building; how simple it must have been, and how little required to work it out; but as it has developed during the ages, and is now applied, the mind engaged in it is beyond calculation. The idea of the common pin, when first developed, set in motion the heads and hands of great numbers to furnish everything necessary for its production.

In these ways we may see how mind acts on mind to keep up and to extend human industries, activities, enterprises.

We may also see the *mutual dependence* of mind. Take one illustration. An author conceives the idea of writing and publishing a book for the public good, as he thinks. Consider, if you can, the interdependence of mind brought into action in work before that is done. There is the penholder, the pen, the ink, the paper, the chair on which he sat, the desk on which he wrote, the type, the press, the engine that worked the

press, the binding in all its variety of materials and tools, to say nothing of the particulars connected with its publication and sale. Nearly every development of mind in the manufacturing world was called into requisition for the production of that volume.

A blacksmith cannot make a horse-shoe without the miner, nor can the miner get the ore and coal without the blacksmith. The painter cannot work without the brush-maker, and the brush-maker cannot work without the cutler. The man who drives a team did not make the harness that the horses wear, or the wagon that they draw. The man who made the wagon did not make the iron. The man who made the tire did not smelt the ore; and the man who smelted the ore did not build the furnace. The man who got the ore did not make the engine that brought it up the pit.

And thus one might go on. To do so would be like counting the links of a circular chain to find out which could do without the other in the circle, and yet keep the circle complete. Wherever you start in counting, you find the second dependent on the first, and the third on the second, and the fourth on the third, and so on until you come to the first again which is dependent on the last.

Thus we find human mind mutually dependent in its operations in all departments of the world of manufacture, and productions of every kind.

As in books, conversation, newspapers, and education, so in the arts, inventions, manufactures, and their results, we perceive all degrees, kinds, and forms of mind. In architecture, there is development of mind as seen in the wigwams of the Indians up to the sublime revelations of St. Paul's in London, or St. Peter's in Rome. In civil engineering there is mind from the rude log-bridge over a Canadian forest-stream and the "corduroy" road, up to the magnificent Victoria Tubular Bridge crossing the St. Lawrence, and the vast system of iron railways which as net-work spread over the nations. In painting, there is mind from the daub of the rustic on a barn-door, up to the magnificent exhibitions in the Vatican or Versailles. In sculpture there is mind from the uncouth handiwork of a country mason up to the lifelike statues of Angelo or Giotto. In each of the numberless trades, manufactures, and labours of the civilised world there are the same disparities and gradations of developments of human mind. And it is well that it is so. In this we perceive how the infinite diversities of human wants, circumstances, and labouring capacities are met. There is scarcely anything which man eats, drinks, wears, and uses, but in some

degree is a revelation of mind. His individual, social, national comforts are the embodiments of mind. The chair on which he sits, the bed on which he sleeps, the road on which he travels, the tools with which he works, the paper on which he writes, and all the infinite things associated with his active and passive life, are the outcome of mind. It is true the body, in its varied powers, was the *agent* through which the mind fulfilled its designs. But without this as the *primary* moving cause, the body could no more have done these things than the body of a brute with its animal mechanism and instinctive endowments; no more than a harp or a trumpet could play music without a musician. The body, with its material associations, are rather obstructions to mental development than helps; at least, in the fulfilment of its designs. Thought is quick, but the expression slow. The conception of a work of art comes like lightning into the mind, but its development may require months or years. The idea of sending a message by telegraph, or goods by rail to London, is instantaneous, but the details in despatching and their transmission may occupy hours or days.

Among the manifold productions of human genius calculated to influence mind, perhaps that of *machinery* occupies a foremost place. As one stands before one of these wonderful specimens of mechanism, he is forcibly impressed with the greatness of mind to effect it, and its alliance with infinite Creative Intelligence. The precision, grandeur, regularity with which it works: each pin, screw, cog, wheel, shaft, so adjusted as to harmonise in the noblest form and work in the most perfect ease. It lifts the heaviest weights, or cleaves the most solid masses, and performs the nicest revolutions, as though a living spirit moved in every part, directing and controlling the whole. Other forms of genius, such as a great poem, with its bursts of inspiration, may lift us into nobler spheres, and open to us realms of more imaginative beauty. The heroism of suffering for conscience' sake may lift us into loftier feeling, because it is *moral* grandeur. But as an exhibition of *creative* power in man, this is more impressive. "I know of nothing," says Dr. Chapin, "more striking than this piece of mechanism, which is the product of the most profound and patient thought, the harmonising of antagonistic forces, the combination of the most abstruse details, fitted to the remotest exigencies, and working just as the inventive mind meant it should, and just as it was set agoing, as if that mind were presiding over it, were in it, though it is now far distant, or has vanished from the earth."

As a marvellous development of mind in the form of

mechanism, which cannot but have an influence on mind to show the wonderfulness of its ingenuity and *creativeness*, I give the following illustration:—There is now on exhibition in Detroit, Michigan, a clock (the work of Mr. Felix Meier, a mechanic), which is said to eclipse the famous clock at Strasburg in complexity and interest. It stands eighteen feet in height, and is enclosed in a black walnut frame, elaborately carved and ornamented. The crowning figure is that of "Liberty," on a canopy over the head of Washington, who is seated on a marble dome. The canopy is supported by columns on either side. On niches below, at the four corners of the clock, are four human figures representing "Infancy," "Youth," "Manhood," and "Age;" each has a bell in one hand, and a hammer in the other. The niches are supported by angels with flaring torches, and over the centre is the figure of Father Time. At the quarter hour the figure of the infant strikes its tiny bell; at the half hour the figure of the youth strikes his bell of louder tone; at the third quarter the man strikes his bell; and at the full hour the grey beard. Then the figure of Time steps out, and tolls the hour as two small figures throw open doors in the columns on either side of Washington, and a procession of the Presidents of the United States follows. As the procession moves Washington rises and salutes each figure as it passes, and it in turn salutes him. They move through the door on the other side, and it is then closed behind them. The procession moves to the accompaniment of varied music played by the clock itself. The mechanism also gives the correct movements of the planets round the sun, comprising Mercury, which makes the revolution once in 88 days; Venus, in 224 days; Mars, in 686 days; Vesta, in 1,327 days; Juno, in 1,593 days; Ceres, in 1,681 days; Jupiter, in 4,332 days; Saturn, in 29 years; Uranus, in 84 years. As these movements are altogether too slow to be popularly enjoyed, the inventor has added a device by which he can hasten the machinery to show its working to the public. There are dials which show the hour, minute, and second in Detroit, Washington, New York, San Francisco, London, Paris, Berlin, Vienna, St. Petersburg, Constantinople, Cairo, Pekin, and Melbourne. The clock also shows the day of the week and month in Detroit, the month and season of the year, the changes of the moon, &c. It is said that Mr. Meier has worked on this clock nearly ten years, and for the last four years has devoted his whole time to it.

Man is to the things of art, manufacture, and agriculture, what God is to the world of nature. He is their maker, preserver, and governor. What he *is*, is expressed in all.

The infinite diversity of forms, colours, endurances, uses, contained in them, are the effects of his mind in its mysterious operations in and upon them.

His mind is the one power which God has created within him, from which he evolves all things he has done, is doing, or shall do; so that the world of art, in its present form, &c., is the creation of his power. As there would be no growth of trees and flowers in the world of nature without God's mind, so there would be no productions in the world of art, &c., without man's mind.

A block of marble has no form of human mind as it lies in the yard, excepting such as is expressed in its excavation from the quarry, and its conveyance to the place of its deposit; and as it lies there it has little or no influence on the beholder; but that same piece of marble as it stands in the hall of art, may have the mind of a Gibson or an Angelo expressed in it, in the form of one of the nation's great warriors, statesmen, or poets; and now the beholder is affected to admiration, not at the marble, any more than before, but at that which genius has expressed on it. The ironstone as it lies concealed in the earth has no expression of human mind; but as it appears in the magnificent engine, or ship, or bridge, it expresses the mind of man in wonderful variety of thought, skill, and appliances; and we stand in astonishment before the marvellous uses to which mind has turned such rough materials of nature.

The wool on a sheep's back, and the thread of a silkworm, are, through mind, made to assume forms that adorn and beautify kings and queens in their palaces.

The earth, through man's tilling, the outcome of mind, is made to produce the support of the world of humanity.

As we say, It is the mind that makes the man, so we may say, It is the mind that makes his workmanship. On and in every subject of art and manufacture the mind of the maker is seen. And as the mind makes the man, so the man is seen in his doings: as in every individual thing of the material universe God is seen. And what contrariety of revelations does man disclose! Not only do you see the artistic, mechanical, and scientific development of man in his works, but the *moral* also. How sometimes may be discovered his hypocrisy, sham, deceit, cunning, vanity, ambition, covetousness, as well as the nobler qualities of honour, truth, honesty, fidelity! That article of clothing sent to the Japanese as genuine and enduring, but turns out to be the opposite, reveals to the purchasers dishonesty, and influences them to distrust and withdraw their orders from such manufacturers in the future.

This quality of mind put into the commercial and manufacturing world of goods is as damning as in any other way. A pin will speak the truth as well as a tongue. There is as much power in a bad article sold as a good one, to tell what the seller is, as though he opened his heart before our eyes for personal inspection.

The existence and use of the creations of human genius have their specific influence on the minds which come in contact with them. The influence emanating from each class, and each individual in each class, has its own peculiar effect upon the subject mind, according to the nature of the mind influencing and the mind influenced. I may never have seen or conversed with the person or persons who are said to have produced or made the particular objects before me, but still I see their *minds* in them, so far as they have revealed them, as distinctly as though they had described them in words. Instead of speaking their minds in words, they speak them in that work of art, or mechanism, or manufacture, which I have purchased for my pleasure, or service, or profit. It may have come from France, Russia, India, or China, but that makes no difference. The object before me contains within it the conception and expression of some one or more minds, and the influence of it upon my mind is in proportion to the force of mind embodied within it.

In shops, warehouses, private residences, museums, and public exhibitions, we see, as in a library, a collection of minds in arts and manufactures, brought from all parts of the world; the workmanship of all shades, varieties, and forces of mind. Each and every article in the collection reveals the characteristics of the mind or minds that conceived and produced it, and has its individual influence on the spectators. The Great Exhibition of 1851, or any one of its successors, is a magnificent illustration of this thought. In such an exhibition are congregated the representative minds of all nations in arts and manufactures. A department is appropriated to each nation. Each department is divided so as to accommodate the various exhibitors from each nation; and thus in the vast building there are divisions and sub-divisions, almost without number. And what an indescribable aggregate of mind is exhibited in the entirety of all its parts! The influences of such an Exhibition are great in their diversity and varied in their results. There is the influence of the aggregate mind of all nations in the whole; and the influence of the aggregate mind of each department, as represented from each nation; and then the influence of each article in each department as conceived, or made and contributed by

each person. Think, then, my reader, if possible, of the mind-influences which centre in one of these International Exhibitions. Think, if you can, of the influence which goes forth from one on the individual and on the aggregate mind of the spectators. To get an approximate conception of this would be as difficult as counting the stars, numbering the earth's atoms, or calculating the influences of the orb of day.

While the influence of mind embodied in the various kinds of arts and manufactures, differs according to its development in them, so do the *effects* differ according to the mind that comes in contact with them. The same principle, in some respects, applies here that we adverted to in a previous chapter on Books and Reading. The mind, to be properly influenced, must be prepared for the reception of the influence that emanates from a particular object or objects which it contemplates. If a mind is of too low an order to reach an object, though it may feel its influence, it will not appreciate it so as to pronounce righteous judgment; or, if an object is too low for a mind to stoop to its level, it may, notwithstanding, cast out some influence upon it, which, if it make no *impression*, may have a passing effect.

All minds have not the same tastes and training, and therefore are not influenced alike. What strikes one mind, another mind may pass by unnoticed. A, for instance, may walk through the National Gallery, and realise few, if any, of those mental emotions which that exhibition of the works of some of the greatest masters, are calculated to produce; but if he walk through Madame Tussaud's show, he may be delighted beyond measure. B may while away six hours in inspecting the contents of a German toy-shop, and the toyish influences may excite a toyish pleasure within him of lasting effect; but he may not, for a generous wage, be persuaded to spend half a day in the British Museum. C may observe with deepest attention the scientific experiments of a Davy or a Faraday, but the noblest exhibitions of engineering and mechanism may be inspected by him with comparative stoical indifference. The fanciful architecture of a Swiss or New-Englander in his country residence may have more influence upon the mind of D than the finest display of the Corinthian or Gothic order. An ordinary balloon may attract the mind of E with greater force than a magnificent steam-engine; and F may appreciate the merits of a well-made pair of boots sooner than he would the genius of Botticelli or of Tintoretto.

Thus I might go on until I had passed through the alphabet

a hundred times, illustrating the diversity of mind as it comes in contact with mind developed in the arts and manufactures. As it is said in regard to food, "What is one man's food is another man's poison," to show the difference in the palates and stomachs of men, might apply in this particular; what is tasteful to one mind is disagreeable to another; and what is disagreeable to some may be the things most acceptable to others. The thousands of visitors to an International Exhibition represent a wonderful diversity of mental appreciation, as may be seen in their conduct, emotions, and judgments in respect to the same objects of observation. Some spend days and weeks, it may be, in inspecting everything, and taking impressions from almost every mind they see. Others, again, make particular selections for observation and study, and are influenced by them. Others, again, take a cursory view of the whole in a day, and receive only a vague impression, which is as short-lived in their minds as the observations they have made. On some it may as a whole have a *national* influence; on others a *political* influence; on others a *commercial* influence; on others a *scientific* influence; on others a *philosophical* influence; on others a *moral* influence. It may have a different effect on the mind of an Englishman to what it does on an American; and different on the mind of a Frenchman to what it does on the mind of a Chinese; and different on the mind of a German to what it would on the mind of a Japanese.

But I must stop my illustrations, seeing they run parallel with the multifarious phases, actions, predilections, prejudices, educations, and trainings of the human mind. It is a wise arrangement of the Great Creator and Governor of mind to have such a diversity in the revelations of mind, in the influences which emanate from them, and in the effects of those influences. By this arrangement provision is made for the constantly increasing and varying necessities of man. If there was no inequality and variety in mind in its operations and developments, how could the inequality and variety of wants existing in the world be supplied? It were impossible for the productions of mind if uniformly conformed to one standard, to meet the claims of the world, unless its claims were correspondingly uniform.

If one man develops his mind in a particular art or manufacture, and it is not equal to some other mind in the same line, let him remember that if he has done his best, the product of his mind will find its proper place and influence as the other. There is some want existing that it shall fill. It shall in nowise be a work of vanity. The *mind* that is in it

shall have its effect on the mind of the one that procures it for his purpose. Every mind is not *inventive;* nor do the needs of mankind require it to be so. The *executive* mind is equally important. Without this that would practically fail in its benefits. If, then, a man cannot be a Watt, or an Arkwright, or a Stephenson (and these are more scarce than angels' visits), let him be what his mind makes him, and from his sphere, whatever it be, he shall send forth his influence, which, according to its kind, shall have its effect upon other minds. Put your mind into your work, and your work shall have a voice to speak, in its own peculiar tones, to every one who will hear.

On the other hand, if a man does not feel himself capable of being influenced alike by every development of mind, he need not regard himself as depreciated. It is no discredit to a man to be influenced by mechanics, and not by the fine arts ; to be influenced more by the science of optics, than by the science of mathematics ; to be influenced by architecture and not by civil engineering. What nature has not given him, he is not responsible for. If he is influenced according to the gifts and circumstances of which he is the proprietor, and seeks by industry to cultivate them for yet higher influences, he is doing his honest part. Failure in one is made up in another, and the mind of the world is complete—both the mind which influences, and the mind which is influenced, as far as the present demands of humanity require. "Genius" does not comprehend every gift, as it is not itself a gift to all. If Cicero failed in poetry, Pope in painting, and Addison in oratory, they succeeded in their own individual endowments. Wherein they failed others succeeded, and these failed wherein they succeeded. Thus the complement of the world's mind is made up. Where is there a tree on earth that bears all manner of fruits ? One bears the apple, another the peach, &c. ; so that though no one tree bears *all* kinds of fruit, all kinds of fruit *are* borne.

"Men are made distinguished," says Emerson, "by some peculiarity different from their neighbours, whether of poetry, or pugilism. A Florentine sculptor gave an opera, in which he wrote the play, painted the scenes, composed the music, and built the theatre. Sheridan, while making his masterly speeches at the trial of Hastings, spoke the same day on important measures in the House of Commons, and attended two of his plays at two different theatres in the same evening. When Byron was asked by the countryman what he could do, he replied that he thought he could do three things his interrogator couldn't—first, swim across the river ; second, snuff

out a candle at forty rods with a pistol bullet; third, write a poem, of which fourteen thousand copies were sold in one day. Sidney Smith compelled Pennsylvania to pay her State bonds, by his sarcasm levelled at her Government. Sir George Simpson has gone almost round the world by land. Bonaparte performed many exploits, and destroyed many lives. Hippocrates found a cure for a ravaging disease, and finally died of it. We have seen a woman who has written a book, which, translated into a half-dozen languages, has moved the whole public heart—which had the advantage that it could speak alike to the inmates of the parlour, the kitchen, and the nursery of every house. One man makes an electric telegraph, another locofoco matches, another a reaping machine, another a printing press; one man tames horses, and another plays chess. The world is made up of tests of this kind. We are restless, and never satisfied. We are less content than our old Teuton ancestors, who loved riot and victory so well."

A word might be said here about the theory of Art, in some of its manifestations, embodying the power of teaching ethics and religion. It is to be feared that this theory is gaining ground. Hence the cultivation of Art in such forms and places, and in such circles, as leads to the conviction that this is so. Æsthetics in religion are taking the place of the *spiritual;* and, as they spread, there will be the endeavour to supply the material to meet their demand. But it must not be forgotten that as these tastes strengthen, and supplies are sought in Art to gratify them, religion takes another nature to us, and we move in another sphere in relation to it. It descends from its heavenly spirit into an earthly, sensuous, intellectual materiality.

"When the spiritual," says Dr. Shedd, "passes from the intelligible to the sensible world by means of Art, there is a coming down from the pure ether and element of *incorporeal* beauty into the lower sphere of the defined and sensuous. The pure abstract idea necessarily loses something of its purity and abstractedness, by becoming embodied. By coming into appearance for the sense, it ceases to be in its ineffable, original, highest state for the reason, for the pure intelligence. Art, therefore, is degradation, a stooping to the limitations and imperfections of the material world of sense; and the feeling awakened by the former, however full it may be of the idea, is not equal, in purity, depth, and elevation, to the direct beholding of the idea in spirit and in truth."

It may not be denied that Art, in its threefold division of Painting, Sculpture, and Music, in some of their departments, may have a degree of ethical influence on those who study it for that purpose; but still, it is not in Art to do that which the living voice can, uttering words of Divine truth, in language simple, earnest, and natural. The developments of mind in Art may respond to certain intellectual tastes and emotional desires of our being, but they can never respond to those deeper aspirations of our spiritual nature, inspired by the "Spirit of grace." These can be reached only by the truth expressed in more vital and substantial energy than Art can command.

The "reformation of manners" in society has never come to a people by Art, but in other ways more tangible and powerful. History reveals to us the past lamentable condition of Italy, Spain, and Greece, notwithstanding their high attainments in the Arts of Painting, Music, and Sculpture. What have Morales, Juanes, Luis de Vargas, Murillo, Verrocchio, Velasquez, Correggio, Rembrandt, Titian, Beethoven, Mendelssohn, done in the moral regeneration of those countries and others in which their works have been studied? In the face of all the influences which have emanated from their minds, have they not remained subject to superstition? The gorgeous Art of Corinth, Athens, Ephesus, &c., was associated with the most revolting immorality. It was only by the power of the preaching of the Gospel that the people of those cities were turned from "dumb idols to serve the living God" (1 Cor. xii. 2); and elevated from the deepest degradation in the midst of this surrounding Art to sit in "heavenly places." So it was with ancient Israel, as in Isaiah xxx. 21, 22. They had fallen into the worship of Art; but the Word of the Lord called upon them to cast away their graven images of silver, and molten images of gold, and worship Him (Hab. ii. 18, 19). Thus, while Art had drawn them into idolatry, only the Word of the Lord, as spoken by His prophet, could recover them from it. It needs no more than an ordinary seer to discern that as society in our day is influenced in religion by Art, although Christian in its designs, so it loses sight and hold of the Divine Love, and sinks beneath an insidious and mystic power which Art has never been able to withstand.

What can the statue of a statesman do in moving the masses to action in his line of thought, to what the statesman himself could do in his living voice and words? Can that smitten heart extract as much comfort from the finest

picture of her husband, as from the husband himself speaking in living words?

What influence is Art exerting in the present age for the moral and spiritual elevation of the people? I fear not to affirm that in some of its manifestations it is doing more moral mischief than can be conceived, upon the minds of the masses of the country.

Then, if you consider the higher developments of Art, as exhibited in our churches and chapels, and in our engravings in books, are the moral or religious benefits of its influence perceptible? Does any one speak the truth, cultivate sobriety, cherish chastity, approach nearer the Holy and Divine through the influence of Art as generally understood? Is it not true that those who are the greatest patrons of Art are often the most irreligious, sceptical, if not immoral? Is not, I again ask, the influence of Art almost exclusively æsthetical, and not moral and spiritual? Observe, I am not writing against Art in itself, excepting in the low and pernicious use of it; but my point is, that the function of Art is not that of moral and religious teaching, and therefore is not to be placed in rivalry or in company with the methods which Divine wisdom has appointed for the instruction of the mind in spiritual things.

It might as logically be affirmed that the picture of a pair of boots, or the exhibition of a steam-engine, will prompt the beholders to become shoemakers or mechanics, as to affirm that pictures and statues of a moral and religious design will restrain evil nature, and move the beholders to become Christians. Do men become heroes by looking at the statues of heroes? or poets, by studying the pictures of poets? or historians, by contemplating the portraits of historians?

I have gazed on Art in its most exquisite expressions as contained in all the chief places of exhibition in England, America, and the Continent, but I do not remember a religious emotion excited within me beyond what I previously possessed. I admired the human genius which was in them, in workmanship and design. I felt certain emotions of a mental nature; but beyond these, into the region of spiritual worship of the Divine, I was not brought. An effect cannot rise above its cause. The pictures and statues of Saints, the Virgin, and the Saviour, in cathedrals and churches, had no more religious influence upon me than did the pictures and statues of heroes, warriors, statesmen, poets, battlefields, landscapes, in National Galleries and Museums.

This was not because I had no susceptibility of the religious, for that I trust I have as much as most; but because

my susceptibility had been and then was moved by higher influence than that which emanated from human genius, however lofty and pre-eminent that might be.

Why should the Passion pictures in the Cathedral at Prague, or the picture of the Madonna at Dresden, lead my mind to spiritual things more than the grotesque religious paintings and figures of the Ethiopians, Chinese, or Indians? True, as pieces of Art, there is no comparison between them. One disgusts, the other fascinates; but, as real representations of spiritual objects, one may be quite as good as the other. The fact is, I need neither to lead my mind to the realities of religion. Both alike may be an obstruction; but neither a help. In the one instance my mind would revolt from the barbaric and rude, produced by ignorance and superstition; in the other, my mind would be fascinated by the expressions of intelligence and skill, and I should be more inclined to fall down adoringly before the workmanship and the genius that created them, than before the objects they superstitiously represented. The mind is so constituted that it rests on the objects that most engage it; and Art, which I can see, and with which I am pleased, coming between me and Objects which I cannot see, is likely to hold me in its influence, so that I go no further. Here is the danger of Art introduced into the sphere of religion, as a teacher of its Divine realities.

The influence of Art upon us, depends much upon our competency to see beneath the sensuous form or expression into the mind which it develops. If we fix our attention only on the words, or colours, or sounds, in which Art reveals itself, we shall not feel that influence which the mind of the artist wished to convey. We shall be like those observers of Nature who only look at the corn, or fruit, or flowers which it produces, seeing only that which yields them profit or gives them pleasure.

Music, for instance, to be heard aright, should express to us some definite sentiment or emotion, and not be a mere succession of sounds; or the sweet, outgushing singing of a bird, may give us more delight than the artificial utterances of the human voice. Marble, chiselled into the most varied forms, unless it express to us, or our mind perceive, some definite ideal of the sculptor, is nothing but marble. Paints, too, may be tempered and arranged on canvas with great skill, but unless life be transfused into them, which we can see with our mental vision, they are no more than an ingenious collection of colours, which go no deeper than the optic nerve.

All Art, then, should express or suggest something that is

beneath the mere visible, or sensuous form and expression. And in order to perceive this, we must look further than that which presents itself to our outer observing senses. Even the highest works of Art may call for more than a glance. They may require some study to bring into our mind what is the artist's desire. In harmony with these sentiments, Sir Joshua Reynolds tells us that, upon seeing the paintings of Raphaelle, his first impression was astonishment that they should have called forth such admiration from the spectators. Upon a further inspection of them, he suspected that the fault was in himself. After studying them a few days, he found in them such surpassing beauty, that he wondered he himself had not seen it before.

CHAPTER VII.

THE NEWSPAPER.

THE first regular newspaper in England was published about the close of the reign of James I., not long after the death of Shakespeare. As a means through which to influence mind, the newspaper was never so widespread and powerful as at this period of its history. The millions of its daily and weekly issues in the metropolis and in the provinces, show how mind works to control mind in this particular channel. Its developments are so diversified as almost to confound description.

There is, for instance, the *Editorial* mind, on one or more topics of current interest. These may pertain to politics, commerce, morals, or religion. Their influence varies according to the intellectual power and bias of the respective writers. It may be strong or weak; convincing or confounding; fascinating or provoking. It differs from time to time in its nature and designs, therefore its operation and results are changeable and uncertain.

The development of mind in editorials is not always as independent as could be desired. Sometimes extraneous influences, over which it has little or no control, may direct it. Party feeling, if not monetary considerations, and pandering to constituents, are not unfrequent in some editorials. This, perhaps, was formerly the case more than it is now. "Between the years of 1731 and 1741," says Scraggs, "in which Sir R. Walpole was in power, no less than £50,000 was paid to printers of newspapers, and hired political writers for them."

Some editorials influence certain readers as a breeze moves a vane, or as a stream a floating straw. The "*we*" that is predominant in their dogmatic or argumentative utterances, leads them whither it listeth. The "editorial chair" gives its judgment, and decides them in their views and conduct. It is, however, well for society that there are those who think for themselves, and have a share in the guidance of public thought, without the "*we*" that occupies the thrones of the dailies and the weeklies of our land. The editorials in some papers are

their chief excellency and power. Some of the best minds that can be commanded are continually engaged in writing them. One literary gentleman recently stated in a public address that he had written for a daily paper of great influence seven thousand editorials during little more than twenty years.

Maurice, in speaking of the influence of the newspaper in its editorial department, says: "A book which has lasted hundreds or thousands of years, which has been read by young and old, which has given birth to great thoughts and generous acts, ought to impress us more than a flying sheet. But I doubt if it does. We put the power of the newspaper in building up and pulling down characters, in affecting the judgments of men about the acts of their rulers, in leading them to change opinions which they fancied were fixed. We see this kind of influence going on. We are conscious of it in ourselves. We cannot tell exactly whence it comes or how it works. It is very mysterious and indefinable. Some man wrote it down perhaps at his club, or in his chamber, perhaps in a great hurry, when a messenger was waiting to send it to the press. He might be at that moment under some chance impulse of pleasure, or of anger, or of wine. He might be anxious to please some friend, or injure some enemy. His thoughts get themselves put into letters. These letters are set in types. The next morning thousands of sheets carry them east, west, north, and south; they are read by thousands of eyes, they penetrate into thousands of hearts; they beget new thoughts and words, and sometimes very fierce acts. I talked of gunpowder at the beginning of my lecture. You might have thought it an idle or extravagant comparison; but what is there in the force of gunpowder that can be measured against this force? If we had a barrel of that in our houses, what would it be to these words that we carry with us wherever we go, which we are ready to discharge so freely, with as little recollection whither they may be borne, or what work of death or life they may do? Are not newspapers very useful if they bring that truth home to our minds, if they make us feel that we, at all events, have no right to say, 'Our words are our own; who is lord over them?'"

The editor of a newspaper has his "*constituents*," as a member of Parliament, and for these he has to cater, particularly in his editorials; his "*patients*," as a doctor, and for these he must prescribe and administer so as to best suit the condition of their moral or intellectual health; his "*clients*," as a lawyer, and for these he must counsel, plead, and, if possible, win the day; his "*customers*," as a tradesman, and for these he

must provide the things which they need from day to day or from week to week.

The *Birth Record* of a newspaper has its peculiar influence. To some the birth of a babe into the world is fraught with interest in which they have anxious concern. The news that the wife of Mr. So-and-So has become the mother of a son or daughter, is to them more welcome than a victory of the Queen's army over a hostile foe, or the arrest of pestilence in a province of her dominion.

The *Death Roll* of a newspaper has its influence. Who has died during the day or the week? is a query as natural to most readers as, Who has been born? There is a desire to know who has gone, as well as to know who has come. The very words in which a death is announced often indicate the mind of the sender in respect to the event. And the way in which it is read also indicates the influence it has on the one that reads it. To read of the death of an old friend, which occurred when you were thinking of him as full of health and activity, with the hope of seeing him again before long, has a different effect to the reading of the death of one whose dissolution you were looking for, from the force of old age, or as the natural result of an affliction of which he had long been the subject. The death of a prince in Israel—literary, religious, political, or commercial—who has ruled for good the destiny of churches or governments, has an influence widely dissimilar to that of one who has occupied only a private circle in life.

These death lists teach useful lessons to the living, would they but learn them. They tone down the hilarious temperament. They remind such as are in danger of forgetting, that they also are mortal. They impress those who too often lose sight of the fact that all ambition, enterprise, contention, industry, end at the same place. They teach young and old, monarch and subjects, saint and sinner, that one event cometh alike to them all. "Wise men die, likewise the fool and the brutish person, and leave their wealth to others." "There is no discharge in that war." They teach, that to human life there is no uniformity in the length of its years and in the mode of its termination. They also remind us of the numerous diseases to which mortal man is liable, and the variety of ways, ages, and circumstances in which life ends and death begins! They preach in solemn words to every listening ear, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, WHITHER THOU GOEST. Be ye also ready; for in such an hour as ye think not the Son of Man cometh."

And as we read both lists of births and deaths, we learn that rich and poor have all one way of entrance into the world, and one way of departure. We see the order of God in human life, as in all forms of life; "one generation passeth away and another cometh." We observe the struggle for mastery continually going on between life and death. We learn that with all the havoc by death life is pre-eminent; more coming in through the gateway of birth than depart through the gateway of the tomb.

Reports of law courts in all their variety are marvellously suggestive. Human nature, in its diversified developments, is lamentably seen. Jealousies, drunkenness, murders, licentiousness, revenge, intrigues, seductions, lying, thefts, perjuries, are some of its revelations. To the moralist those reports teach lessons of vital significance. To the Christian especially they speak in words of solemn influence, showing him that nothing but the force of Gospel truth can conquer the power of evil, lying in the depths of human hearts. To the man who loves the ways of unrighteousness, they are a feast in which he revels with fiendish delight. To some they are warnings, admonitions, and restraints against similar things; to others they are inspiration, and stimulus in the indulgence of sins that nestle like vipers in the recesses of their depraved nature.

There is also the influence of *Advertisements*. There is the mind of a *quack* announcing his nostrums as panaceas for every disease to which human nature is heir. There is the mind of a *solicitor* asking you to consult him on questions of legal dispute or difficulty. There is the mind of a *tradesman* calling your attention to his goods in their "astonishing variety, which for excellence and cheapness cannot be surpassed by any other establishment in town," making emphatic the number of his shop and the name of the street. There are the advertisement columns of *houses to let*, suggesting the anxiety of landlords about decline in income, difficulty in paying interest on borrowed money, deterioration of property, &c. There is the advertisement column of *auctions*, suggesting conditions of mind connected with bankruptcy, distraint for rent or taxes, together with removals, change in circumstances, deaths, &c. There is the advertisement column of *lost property*, suggesting a state of mind anxious, hopeful, fearful, sorrowful, &c. There is the advertisement column of *books*, suggesting the action of mind in the authorship and publication, with great mental concern as to their success or failure. There is the advertisement column of *theatres, entertainments, &c.*, suggesting the varied exercises of mind

to provide pleasure, good or bad, for those who have taste for such things. There is the advertisement column of *wants*, and, next to it, of *supplies*, suggesting the conditions of persons, families, and firms, on the one hand, with the combined anxieties associated with them; and, on the other hand, the desire and effort excited to bring the want and supply to meet each other, with the mutual correspondence and interviews to accomplish this end.

In fact, the advertisements in newspapers are as varied, curious, and interesting, as are the trades, occupations, and professions followed by mankind; and it is impossible to enumerate them all. Look at the ingenuity, wit, humour, study, involved in the construction and getting up of many of them, and the influence these have on the readers.

As we look at the newspaper advertisements, we are reminded of the rivalry, struggle, and ambition in life to acquire patronage, subsistence, success, MONEY. They show the combination and mutual dependence of mind as existing and operating in the business world.

The influence of advertisements on the public is marvellous. It evidently *tells*, or it would not be carried on to such an unlimited extent, and such immense sums of money expended in it. If merchants and tradesmen have goods for sale, people must know, or how can they purchase them? And the best way of making them known is by advertising. He who advertises most is most successful, because his goods are made known to the largest number of people. This, however, may depend upon the goods advertised. Is it a catholicon, like Holloway's ointment, or pills, then, if the advertisement is in every paper, as his, it may be followed with similar results—the production of immense revenue.

At certain seasons there are the *Parliamentary* columns in the newspaper. The outcome of mind contained in these, differs as the various speakers on the different subjects of discussion. It is felt by millions who read them, according to the party that reads and the party that speaks. Who can calculate the effects of this part of a paper on its readers? In times of electioneering contests the influence of the minds of the competitors and their friends, as contained in their reported speeches, may be mentioned. The influence of the Midlothian speeches, as reported in the papers, as well as when given, is too well known to need description here.

The *War-mind* in the newspaper has its own peculiar influence on the readers. To some it is exciting, to others depressing. One is affected as a patriot, thinking of the glory or dishonour it will bring to his country; another as a

philanthropist, thinking of the suffering and pain it will inflict on humanity. This one thinks of the increased taxes it will impose; that one of the justice or injustice of its cause. One is on the side of the defeated; another is on the side of the victorious. One reads it as a warrior, another as a Christian; while perhaps there are those who read it with deep anxiety, having sons, or husbands, engaged in it.

The *Disasters* on sea and land reported in the newspaper have their influence. The Abergele railway conflagration, or the Tay Bridge catastrophe, or the loss of the *London*, or the collision of the *Princess Alice*, or the Lady Fair colliery explosion, and such like, excite feelings of deep sympathy with the bereaved and the suffering, and call forth streams of beneficence for their relief. They teach with irresistible force the uncertainty of human life, the imperfection of human skill, wisdom, and works; the existence of laws and agencies of which man is totally ignorant, and the casualties to which all are more or less continually exposed.

The *Money Lending* column! What influence this has on the hardly-pressed tradesman, speculator, journeyman! Here is seen deliverance from that overbearing landlord, and that unreasonable creditor! A way is opened for a continuance in the house as tenant, for going on in business, for keeping up appearances. But at what interest? at what risk? That old Jew, or that English swindler, will he lend his money without enormous interest, which will ruin the borrower, or without a bill of sale, which at any time he may execute to his equal ruin?

Connected with this is the *Stock Exchange and Commercial* column. What a revelation is this every day to thousands! With what attention they examine it as the most important part of the paper to them! The rise or fall in shares on 'Change, or prices of goods in the market, how they affect their hopes or fears! To some this news brings a boon, to others a bane. Some make haste to "strike bargains," others hold back. This man is elated at the business he did yesterday; that one is rueful that he did any at all. He speculates on to-day's prices and makes thousands, according to the quotations of the day after; whereas, perhaps in the paper of the third day he finds in his reading that he has lost more than he gained. Such are the alternating effects of the influences of this portion of a newspaper.

The *Sporting News* of a paper is not without its specific influence. What scenes of excitement, what fires of passion, what blindfold speculation, what risks of gambling, what bankruptcies, what estate encumbrances, what degradation to

intellect, to nobility, to circumstances ; what cursing, swearing, drunkenness, fighting, cheating, sensuality, dissipation, cruelty to animals, with manifold other revolting things, does this part of a newspaper reveal or suggest !

Then there is the *Fictional* part of a paper ! What a revelation of mind is here ! Imagination run wild, fancy gone crazy ! Characters, places, scenes, love-plots, thief-plots, intrigue-plots, murder-plots, conjured in the excited brain, and pictured in the most lurid colours, all for *effect.* And what effect ? These accursed mental pictures rise up in the mind of the reader as in the mind of the writer. Imbecility of intellect, deterioration of morals, morbid fancies, romantic plans, fostering unholy passions, listlessness in life, vanity of vanities, result from the mass of this reading. Some papers keep themselves afloat on these waters of the dead sea of moral corruption. They would sink in any other. And tell it not in Gath ! Are there not some so-called religious papers which hold their popular sway, chiefly by the publication of fictional literature in them ?

In speaking on this particular, the Rev. Thomas Pearson, in his work on "Infidelity," says :—"It is the feuilleton, or light French novel, chapter after chapter of which appears in the columns of the daily papers, that constitutes the chief attraction of the newspaper to myriads of men and women. It is in this department of the paper, separated from the political articles and mere news by a broad line, that Dumas, Sand, Eugene Sue, and writers of such stamp, produce each their dozen or eighteen volumes of tales yearly ; the tendency of which is to make their readers anything but grave and thoughtful, moral and religious. In reading lately a romance of the last-named writer, with a view of giving forth an impartial judgment, we seemed to be wading through some of the foulest mud that we ever met with in cheap literature, and it became at last a question with us whether we were justifiable in making the attempt. And yet no volume in a large circulating library had been more frequently handled than the one referred to. In the feuilletons of the newspaper, marriage has been declaimed against, nauseous love stories have been told, the poor and labouring classes have been excited against the rich and noble, the most startling pictures of depravity have been drawn, the most Utopian schemes of social amelioration have been advocated, the most sacred facts of the Gospel history have been parodied, and the bitterest sarcasm and mockery have been thrown upon the holiest doctrines of religion. Millions of readers of French papers, in and out of France, come, day after day, under the influence of this anti-

Christian agency. We can conceive of no more effectual barrier against serious thought or religious principles, and no more effective instrumentality in perverting public taste and morals, than these newspaper romances. Of these, multitudes are republished in our own country, and, in company with less objectionable things, swell the tide of our cheap literature."

There is in some newspapers a part which is called *Answers to Correspondents.* Questions of various kinds have been sent to the "office" for answers; questions in science, in geography, in history, in chronology, in divinity, in law, in trade, in politics, in cookery, in dress. Think of the mind or minds set in motion to discover the best responses to these inquiries; then think of the effects which those responses have on the inquirers as they read them on the day of publication. They may in some cases be disappointing, and in others satisfactory. Some may be the fulfilment of hope, and others the cause of despair. Some may set in motion litigation that shall take many days and much money to settle. This part of a newspaper is sometimes instructive to those who have no immediate interest in the queries answered, as containing information that may have taken much reading and time to discover.

There is another feature of this part of a newspaper which must not be overlooked. One gets a waft of influence from Parnassus; under its inspiration he writes what he thinks an "exquisite piece of poetry," sends it to an editor full of hope that he will print it in the next issue of his paper; when lo, and behold, instead of his "exquisite" lines appearing, he reads in this part, "Zeta, declined with thanks." Now imagine, if you can, the chagrin and mortification of our young poet as he reads this; how he bites his lips; how his appetite for breakfast is affected; how he rates, in his own mind, the poor editor for his want of taste; how he compares his lines with many that have actually been printed in this same paper by this same editor, and pronounces them far better than they. The editor is partial, and he has some spite against him, and would not for that reason insert his lines. After a day or two of this experience he quiets down to his former self; and it is perhaps some months before he passes through the same again, only, mark you, in connection with another paper and editor.

When one reads in this part of a newspaper, "Not suited to our columns;" "We are already too full with such contributions;" "Not up to the mark;" "We will see;" "Postponed for the present;" "We have put it in the waste-paper basket,"

one does feel most deeply for these correspondents' mental condition as brought about by these cold-blooded, hard-hearted editors! That the fruit of their genius should be treated in this off-handed and cool manner, is indeed very trying to their good will towards the editor, and more trying a great deal to the high opinion they had of their own abilities. There is, however, no help for it, excepting passive endurance, and a determination to try again, until success follows.

The "*Correspondence*" in a newspaper, for the sentiments of which "the editor does not hold himself responsible," is a revelation of mind that shows its variety in operation, animus, and power. In this we often see a conflict carried on with the fires of passion and the doggedness of self-assertion. One appears as a champion for some bauble of an opinion, defending it with zeal worthy of a better cause. Then comes forth in the next issue an antagonist flourishing his arms in defence of a contrary opinion. The contest is kept up week after week, until the editor, jaded and sickened with the wrangling, says, "No more letters can be inserted on the above subject." So the matter ends.

This, however, is only one view of this part of a paper. Sometimes there may be "correspondence" fraught with the most varied interest, and containing the most valuable information.

Under this head, I may notice a column in the chief dailies, under the head, "From our Special Correspondent." Whoever this gentleman may be, he is one whose business it is to furnish supplies of news from those parts of the world in which he may for the time being be located. He may be in Russia, or in India, or in America, or in China. He may be in the quiet of a country, or in the midst of a war raging for some grand interests of the people. Wherever he is, he is supposed to have his mind "wide awake," to observe and collect such facts—I do not say *fancies*—which he thinks will add to the interest of readers, and contribute to the information of the public on matters of foreign incidents and persons. For pleasure as well as profit, for current knowledge as well as for historical records, this part of a newspaper often equals, if not surpasses, any other.

There is occasionally the *Book Review Column.* This has its peculiar influence, first on the *author.* Imagine, if you can, the emotions of his mind as he anticipates the "notice" or "review" of his new work! Then imagine, if you can, his emotions as he reads it! His pleasure, if flattering; his chagrin, if unfavourable; his indignation, if he thinks injustice

has been done him! Observe his close scrutiny of it for a portion that he or the publisher can use in its advertisement. Secondly, its influence on the *reader*. This may depend on the paper in which it appears, on the nature of the review, and on the mind of the reader himself. Some never buy a book from a newspaper notice, or review of it. Others do not buy without one. Others, again, never purchase a book at all, but are satisfied with reading about it. Thirdly, its influence on the *publisher*. If he has purchased the copyright, he is profoundly interested in what is said. If he holds the books only on commission, he may be comparatively indifferent.

Something might be said in regard to the influences that affect the *reviewer*. Is he not at times influenced by sinister considerations? Does he always read a book that he reviews? Is he not often satisfied with the sight of its title, its size, the name of the author? Judging from the manifest ignorance of some books in the "notices" of them, one might justly infer that the writer knew no more about them than what he placed at the head of his "notices." There are, however, some reviewers who have a conscience in this matter, and evince it in the intelligent, honest, and comprehensive way in which they do their work.

The *moral use* of newspapers may here be mentioned. A Christian who combines this with the secular purposes of his reading, may frequently see in editorials, in news from courts of law, in quotations from foreign papers, in facts of trade and commerce, in notes about men and things, in casualties and circumstances, in disputes and strifes; things which he can use as types or figures to illustrate Bible truths, incidents of Providence, characters of men, and many subjects coming within the world of his spiritual life. What old quaint Quarles and Gotthold have done with objects in nature and life, may be done with the manifold revelations of newspapers.

An illustration of this use of the newspaper is given by Mr. Spurgeon in a little book of his called *The Bible and the Newspaper*. From forty-six brief extracts taken out of different papers, he draws various lessons of practical godliness. In his preface he says:—"We have read the newspaper during the last three months that we might find illustrations of the teaching of our heavenly Father's Word; and we think we have not read in vain, for we have gathered instances in proof, and facts in explanation, which we have jotted down in these pages." John Newton said, "I read the newspaper that I may see how my heavenly Father governs the world."

When the newspaper is thus turned into a schoolmaster to lead us into higher regions of moral light and godly living

it fulfils a blessed purpose, although, perhaps, never contemplated by the editors or the proprietors.

What a wonderful development of mind is a newspaper! It is a world of mind in combination. As a house represents the mind of the architect, the wood-cutter, the sawyer, the brick-maker, the mason, the carpenter, the glazier, the painter, the nail-maker, the screw-maker, and the excavator; so a newspaper represents the minds of the various editors, compositors, readers, reporters, advertisers, and others; to say nothing of the minds employed in the make of the type, the machinery, the paper, and the selling of it.

Equally wonderful is the range of mind which it influences and the effects that follow. From the Queen downwards newspapers are read, and have their influence. The results are as various as are the things read, and the minds that read them. Thus, one smiles over a witticism, while another weeps over a death: one is confounded at an elopement, and another is excited at the state of the Funds: one resolves to send for an article advertised, another is disgusted with its advertisement: one gathers items of information for an evening's talk, while another says there is nothing in it of any particular importance: one reads with profound respect the news of the Royal Court, another lets that go, and is absorbed in the police news: one is anxious to read the column of wants, another the column of supplies: one looks first at the birth, death, and marriage lists, another at the state of the markets: one searches first for the news of the ships that have sailed, another for the ships that have arrived: one has a profound interest in probate and divorce news, another in failures and bankruptcies: one reads an editorial and is changed from previous views to such as are therein expressed, another, with the same views, will read it and not be moved an iota: one disdains to touch this paper of a certain colour of politics, another reads it with eagerness, and denounces that of opposite politics read by his friend: one is so broad that he reads all he can get hold of, another is so narrow that he keeps only to one so long as he lives: that makes his meals secondary to his paper, this makes his paper secondary to higher and better things: this man reads nothing but papers, that man reads them only as recreation.

In the cottage, in the mansion, in the school, in the office, in the restaurant, in the railway carriage, the paper, the everlasting, omnipresent paper, meets one's gaze, read, being read, or meant to be read. Every morning, special trains carry the metropolitan dailies into the provinces, so that in Manchester or York they are read almost as early as in London.

Thousands of ragamuffins hawk the provincials in the streets, sometimes much to the annoyance of citizens, and sometimes much to their convenience. As the penny and halfpenny postage is a source of great revenue to the Exchequer; so are the penny and halfpenny newspapers to their proprietors.

It must, then, be acknowledged, without hesitancy, that the newspaper has become a tremendous power, exerting an untold effect on the mind of the world. Such is its wide range of influence, that it has been called "The Fourth Estate."

There is danger lest newspapers should take the place of books. They may absorb so much time in their reading, and so much conversation about them, that there may be little time left for reading the best books. Should this occur, it will be enfeebling to the intellect of society. Newspapers, however good, are after all ephemeral and miscellaneous in their contents. They are open to every class of mind, are distracting and diverting. The best books are the results of long, sober, reviewed, concentrated thought; the *élite* of mind, as a rule. For newspapers, then, to take the place of such books in the influence of mind, would be deteriorating to the age in strength of intellect, if not in morals and religion.

To illustrate the varied topics in a newspaper, and the varied interest with which they are read, the following lines are given:—

"Trade hardly deems the busy day begun,
Till his keen eye along the sheet has run;
The blooming daughter throws her needle by,
And reads her schoolmate's marriage with a sigh;
While the grave mother puts her glasses on,
And gives a tear to some old crone that's gone.
The preacher, too, his Sunday theme lays down,
To know what last new folly fills the town;
Lively or sad, life's meanest, mightiest things,
The fate of fighting cocks, or fighting kings."

"Newspaper! who has never felt the pleasure that it brings!
It always tell us of so many strange and wondrous things;
It makes us weep at tales of woe—it fills our hearts with mirth—
It tells us the price of stock—how much produce is worth—
And when, and where, and how, and why, strange things occur on earth.
Has war's loud clarion call'd to arms? has lightning struck a tree?
Has Jenkins broken his leg? or has there been a storm at sea?
Has the sea-serpent shown his head? a comet's tail been seen?
Or has some heiress with her groom run off to Gretna Green?
All this, and many wonders more, you from this sheet may glean."

When the demand which newspapers make upon the reading world is considered, we can understand how it is that books have gone down in size from the folios of the sixteenth and seventeenth century to the size of the 24mos and 8vos of the present. In those times there was leisure to read them; but now the teeming issues from the daily and weekly press

engross so much attention that it is difficult to find time to read even the smallware of literature, however excellent it may be.

Recent statistics in *Hubbard's Directory* show the astonishing development of newspaper literature at the present time. "In America no less than 11,831 papers are published, with an aggregate circulation of 27,324,524; the United Kingdom is credited with 4,082 papers, with a circulation of 29,884,510; France with 3,265, with a circulation of 11,508,593; the German Empire with 5,529, with a circulation of 20,499,566. The round world it is estimated produces 34,274 papers, having a circulation per issue of 116,400,010, a total annual circulation of 10,589,499,448, which gives rather more than six and a half copies for every man, woman, and child on our planet. Nearly 16-17ths of the whole number of journals, and considerably more than that proportion of copies circulated, belong to Europe and North America. Here papers are, as we have seen, reckoned by tens of thousands, but for the whole of Asia 775 suffice, and Africa stands modestly at the bottom of the list with 182."

It has been thought that the newspaper, in its influence, is in danger of superseding the influence of the pulpit. If it *can* supersede it in the same way of usefulness, let it do so. No lover of truth will envy its supremacy. But if its supremacy is in that which is doubtful in morals and religion, no lover of truth and righteousness will wish it God-speed; but, otherwise will do all he can to maintain the pulpit in its historical pre-eminency, in the elucidation and enforcement of those principles which constitute the happiness and glory of a people! The newspaper has its place, and I do not fear that it will ever fulfil the functions of the pulpit, any more than the pulpit will fulfil the functions of the newspaper.

There is, however, one thing that the editors and managers of newspapers should never lose sight of, any more than preachers, viz., that as they have in their hands such power for good or for evil, they should see that it is wielded only for *good*. Not for the sake of filthy lucre, should they insert immoral advertisements and items of news; neither should they indulge in jealous or envious rivalry and competition. Nor should they, for the purpose of increasing the circulation of their papers, or establishing their prestige, have recourse to ways and means that may be questionable in honour and magnanimity.

The *Duke of Albany*, in addressing the "gentlemen of the press," at the "Press Dinner Fund," is reported to have spoken in the following words of wisdom :—"Your career is

one of constant interest, of growing power, and, like all positions of power, it carries with it its own responsibilities, its own temptations. Even in private life there may often be a momentary temptation to use some unfair argument, or to repeat some unkindly gossip. How much stronger must that temptation be to men who can make that argument tell, their gossip spread over the whole country, and whose anonymity protects them from any other punishment than such as lies in the consciousness of having uttered an uncandid report, or ventured on an unwarrantable intrusion, or inflicted a cruel and needless pain. In the struggle of competition, in the haste of composition, it must be hard to avoid entirely such causes of self-reproach. But as the press rises in dignity and responsibility these blemishes tend to disappear. We would ask you not to neglect your own essential interests in the excitement of dealing with the interests of the world at large; we would beg you to allow us to counsel you to habits of foresight and providence, and to support our counsel by some small practical token of the sincerity of our goodwill. For we cannot but think that your interests are intimately bound up with those of the nation. And we recognise that you are not the representatives of mere private aims and private ambitions, but that you constitute a body of public functionaries not less important than any of the established departments of the State, being, as it were, the uncovenanted servants of the whole progress and civilisation of mankind."

There is little doubt that the power of the newspaper is increasing. The spread of education among the masses opens a wider sphere for its circulation, and creates for it a greater demand. It gives a deeper interest in the affairs of nations, and excites a curiosity to acquire a knowledge of them. The increased means of transit between countries, and the various parts in each, have developed more positively the brotherhood of mankind and given the desire for more knowledge of each other in things pertaining to their respective interests.

Besides, the elevation of the people in morals and religion, together with the growth of churches, have contributed to increase the demand for information which can only be supplied through the medium of the weekly or daily press.

Thus a free press, untaxed paper, growing education, multiplying population, elevated morality, and other things too numerous to mention, give to the newspaper, and promise to give yet further, a power which may contribute to the highest well-being of humanity. Would that for this end only its power may be used!

It is said that when Roger Bacon was first told of the discovery of gunpowder and its force, he trembled, and wished that its discovery had not taken place. Its history, however, has shown that on the whole it has been beneficial to the human race. So the power of the newspaper is such as may make one tremble as he thinks of it; but no one can regret its origin and results on the whole. May the present and future use of it be more consecrated to the furtherance of the world's best good, in the defence of that "righteousness which exalteth a nation," and in the destruction of that iniquity which is "the reproach of any people."

CHAPTER VIII.

SILENT INFLUENCES.

A MAN not only influences others through *voluntary* and *visible* forms of mind-development, but through what may be called *involuntary* and *silent*. These forms he may not see nor even be conscious of their existence and operation; yet they may be the deepest and strongest of all the influences which emanate from him. The mind can only make itself known through openings of the bodily environment in which it is enclosed; and though it may have power to give to its *words* and *acts* such forms as it please, there are other developments of itself over which it seems to have little or no control. It cannot, for instance, always determine its expressions through the *face*. This, as a rule, is the honest, truthful, and silent exponent of the condition of the spirit that dwells on the other side. Through this, the mind often speaks to those without in ways louder than words; speaks its guilt or innocence, its purity or uncleanness, its knowledge or ignorance; its tempers, passions, emotions, habits. To see the face of a man is sometimes a sufficient criterion to know who or what he is in the world of intelligence, morals, and religion. The forehead, in its height, breadth, prominence; the eyes, in their size, colour, expression; the eyebrows, even, in their projection, form, hair clothing; the nose; the mouth and lips; the cheeks; the chin; the muscle covering each part, and the tints and hues with which nature or art has painted them; all combine to reveal the kind of mind that lives within. If you want to recognise your husband, or wife, or child, or friend, you look at the *face*. It is this that commands your chief attention in a statue, or in a portrait. Our general idea of character is taken from the face; and hence the first sight of a person often gives that impression, either for or against him, that no subsequent acquaintance obliterates altogether.

How diversified is the human face! Among the vast millions that belong to mankind, not two are precisely alike. Each one varies from another according to the mind given

to its owner by the Divine Spirit. The mind is the mould in which it was formed, and from which it came, bearing its own peculiarity, which distinguishes it from the face of every one else. The *look* of the human face is also very diversified. The mind, in its respective state of intelligence, passions, affections, and pursuits in life, expresses itself in the look. Hence there is *morally*, the look of honesty, the look of temperance, the look of chastity, of truthfulness, of falsehood, of hypocrisy, of uncleanness, of meanness, of cunning, of deceit. *Intellectually*, there is the look of ignorance, of vacancy, of idiocy; the look of wisdom, of knowledge, of judgment, of determination, of caution. *Socially*, there is the look of welcome, of affection, of pleasure, of happiness; the look of reserve, of jealousy, of envy, of diffidence, of bashfulness. *Circumstantially*, there is the look of poverty, of wealth, of power, of comfort, of cleanliness, of degradation, of indolence, and of lassitude. There is, if I speak *zoologically*, the owl look, the cat look, the fox look, the dog look, the fish look, the bird look, the lion look, the hyena look, the bear look, &c. *Professionally*, and by occupation, there is the ministerial look, the doctor's look, the lawyer's look, the shoe-maker's look, the tailor's look, the draper's look, the grocer's look, the carpenter's look, the banker's look, the labourer's look, as well as the miner's and the chimney-sweep's look. In a word, the human look varies, as do the conditions of human hearts, characters, circumstances, and occupations. These are the factors of the *look* in the human face.

Sometimes the influence of the mind through a look, is more powerful than that which accompanies *words*. "I can endure anything but his *look*," is a saying often heard in respect to a certain class of persons. Observe the influence of the look of the scold, the cynic, the vicious, the envious, the revengeful. Observe the influence of the look of the holy, the intelligent, the happy, the grateful. One has betimes felt under the look-influence of these, as though an angel from heaven shook his wings, and diffused the fragrance of its atmosphere around. "Wisdom maketh a man's face to shine," says Solomon, and one has sometimes seen such a face, and under its influence felt as though Divinity was enshrined beneath in its sweetest and loveliest attributes; as though behind that shining veil dwelt the Shekinah before which one's mind was inclined to bow in lowly reverence and devout inquiry. It is said that in the latter years of Keble's life his face was like that of an illuminated clock, beaming with the radiance of his piety and wisdom.

The look of childhood in its sweet innocence differently

affects us to that of manhood, with its hard features of conscious guilt. The varied looks of immoral characters which we meet in the ways of life differently influence us. The appearances of some warn us to avoid their company, and the habits which have contributed to their formation. The appearances of others excite our pity and compassion, or caution us against trusting ourselves or our property in their hands. What evidence there is in some of attempts to conceal the true expression of the soul! How often do we meet the look that is studied, or simulated, and not the natural outcome of the mind. How easily some can feign the look of piety with the pious, but among their own, the mask drops, and they appear as they *are.*

The look of old age, "serene and bright, and lovely as a Lapland night," made so by the mellowing, benign, and cheering influences of Christianity, inspires us with sentiments of religious veneration and respectful conduct; but the look of old age, rough and ill-tempered, and dark as Erebus, made so by a life's accumulated sins, unforgiven, without a hope of better things to come, inspires us with commiseration and sorrow.

The look of a parent meeting the eyes of a child, under certain circumstances, affects it to weeping or smiling, to fear or confidence. The look of a teacher, caught by the eye of a pupil, deters from inattention to his lessons, or awakens him to more diligence. The look of a superintendent will sometimes awe a whole school into silence. The look of a minister has been known to have as much effect on a congregation as a sermon. Through the look come rebuke, approval, anger, joy, earnestness, and, in fact, most of the varied silent expressions of the inner man.

As the infinite diversity of forms in works of art and manufacture, show the infinite diversity of minds from which they have emanated, so the looks of men show the great variety of minds that lie enbosomed beneath.

The Rev. Charles G. Finney gives, in the words following, an account of the effects of a *Christian* look on a certain occasion: "I once preached, for the first time, in a manufacturing village. The next morning I went into a manufacturing establishment to view its operations. As I passed into the weaving department, I beheld a great company of young women, some of whom, I observed, were looking at me, and then at each other, in a manner that indicated a trifling spirit, and that they knew me. I, however, knew none of them. As I approached nearer to those who had recognised me, they seemed to increase in their mani-

festations of lightness of mind. Their levity made a peculiar impression upon me; I felt it to my very heart. I stopped short and looked at them; I know not how, as my whole mind was absorbed with the sense of their guilt and danger. As I settled my countenance upon them, I observed that one of them became very much agitated. A thread broke. She attempted to mend it; but her hands trembled in such a manner that she could not do it. I immediately observed that the sensation was spreading, and had become universal among that class of triflers. I looked steadily at them, until one after another gave up, and paid no more attention to their looms. They fell on their knees, and the influence spread throughout the whole room. I had not spoken a word, and the noise of the looms would have prevented my being heard if I had. In a few minutes all work was abandoned, and tears and lamentations filled the room. At this moment the owner of the factory, who was himself an unconverted man, came in, accompanied, I believe, by the superintendent, who was a professed Christian. When the owner saw the state of things, he said to the superintendent, 'Stop the mill.' What he saw seemed to pierce him to the heart. 'It is more important,' he hurriedly remarked, 'that these souls should be saved than that this mill should run.' As soon as the noise of the machinery had ceased, the owner inquired, 'What shall we do? We must have a place to meet, where we can receive instruction.' The superintendent replied, 'The mule-room will do.' The mules were run up out of the way, and all of the hands were notified and assembled in that room. We had a marvellous meeting. I prayed with them, and gave them such instructions as at the time they could bear. The word was with power; and within a few days, as I was informed, nearly every hand in that great establishment, together with the owner, had hope in Christ."

One is here reminded of that fixed, settled, penetrative look of Elisha upon wicked Hazael, until he was ashamed from consciousness that the man of God, through his look, showed that he knew of all the abominations which he would commit in Israel when he came to the throne of Syria.

Dr. Ewing, speaking of Thomas Erskine, of Linlathen, says, "His *looks* and life of love are better than a thousand homilies; they show you how divine a thing humanity is, when the life which we live in the flesh is that of conscious union with God."

Dr. Stevens, in his *History of American Methodism*, gives the following incident of the power of a look:—

"On his circuit in Louisiana the Rev. D. Devinne found a settler who had been reproved by Fletcher, of Madeley, for profanity; he was 'struck dumb' by the look of the vicar, and though he afterwards went to sea, forgot the words of the rebuke, and was recklessly wicked, that look never escaped his mind. It followed him everywhere, into whatever part of the world he went, and annoyed him in all his sins. On penetrating Louisiana, and hearing the Methodist itinerant fifty years later, the remembered 'look' overpowered him. He yielded to the impression, obtained pardon, lived holily, and soon died in great peace."

I may mention here, Him, Who, with a look, awoke fallen Peter from his sleep in sin, and melted his nature into bitter weeping and sincere repentance.

"The Saviour looked on Peter. Ay, no word,
No gesture of reproach.
I think the look of Christ might seem to say—
Thou Peter? art thou then a common stone
Which I at last must break my heart upon?"

The following lines speak of various looks:—

"How radiant are your looks, and how reserved,
Full of indifference! Coldness and aversion
Sit at the entrance, like two baleful friends,
To tell no pity is contained within."

"In his looks appears
A wild distracted fierceness: I can read
Some dreadful purpose in his face.
Sometimes his anger breaks through all disguises,
And spares not gods nor men; and then he seems
Jealous of all the world; suspects and starts,
And looks behind him."

"O! there are looks and tones that dart
An instant sunshine through the heart;
As if the soul that minute caught
Some treasure it through life had sought."

"Looks kill love, and love by looks reviveth:
A smile recures the wounding of a frown,
But blessed banquet, that by love so thriveth."

The look of innocence is thus described by Shakespeare:—

"I have mark'd
A thousand blushing apparitions start
Into her face; a thousand innocent shames
In angel whiteness bear away those blushes;
And in her eye there hath appeared a fire,
To burn the errors that these princes hold
Against her maiden virtue."

While there is such influence in the look, as expressed in the face, it is the *eyes* that comprise its chief and principal

element. In these seem concentrated the whole character, and through them seem to peer the quintessence of the nature of the man who lives within the flesh and blood tabernacle. Here, as in a focus, meet together, the lines that come from every part of the inner and outer life. The blue eyes, the black eyes, the grey eyes, the hazel eyes; each emit their own peculiar significance and their own characteristic influence.

The eyes are agents of the mind, and wield great influence on others for good or for evil. Through these may dart the forked lightning of lust, or the sweet light of purity; the fascinations of love, or the repellings of enmity; the penetrating glance, or the casual stare; the flash of rage, the sparkling of hope, the squinting of suspicion, the fire of jealousy, the lustre of happiness, the terrors of despair. There are wanton eyes, haughty eyes, lofty eyes, doves' eyes, eyes full of adultery, lascivious eyes, smiling eyes, meditative eyes, winking eyes, small eyes, large eyes; each class giving intimation of the mind beneath.

It is said by Baradius that Jesus Christ and the Virgin Mary had most beautiful eyes, as amiable as any person's that ever lived, but withal so modest and chaste, that whosoever looked on them was freed from the passion of burning lust and desire.

"The eye," says Puritan Adams, "is the pulse of the soul. As physicians judge of the heart by the pulse, so we by the eye; a rolling eye, a roving heart. The good eye keeps minute time, and strikes when it should the lustful crotchet time, and so puts all out of tune."

"The eyes," says Manton, "are the windows which God hath placed on the top of the building, that man from thence may contemplate God's works and take a prospect of heaven, the place of our eternal residence."

"O these eyes! what silent powerful agents of the mind!
I saw love sitting in my mistress' eyes
Sparkling, believe it all posterity,
And his attendants playing all about
With bow and arrows, ready for to fly."

"Eyes emulating stars in light,
Enticing gods at first sight."

"O sweet and pretty sparkling eyes,
Where Venus, love and pleasure lies."

"Thy blue eyes
Steal o'er the heart like sunshine o'er the skies,
Theirs is the mild and intellectual ray
That to the inmost spirit wins its way;
Theirs are the beams that full upon you roll,
Surprising all the senses and the soul."

"From woman's eyes this doctrine I derive:
They sparkle still the right Promethean fire;
They are the books, the arts, the academies,
That show, contain, and nourish all the world:
Else none at all in aught proves excellent."

"The bright black eye, the melting blue,
I cannot choose between the two;
But that is dearest all the while
That wears for me the sweetest smile."

"Compare the eyes,
Not to the sun, for they do shine at night;
Not to the moon, for they are changing never;
Not to the stars, for they have purer light;
Nor to the fire, for they consume not ever;
But to the Maker's self they likest be,
Whose light doth lighten all things here we see."

In this connection a few words may not be out of place on the *silent influence of smiles*. As we have said of faces and of eyes, so we may say of smiles; they are various and many, each of which carries with it its own expression and effect. There is a natural smile and an affected smile, a vacant smile, a loving smile, a satirical smile, an envious smile, a smile of sunshine, and a smile of midnight. It has been said a woman has two smiles that an angel might envy—the smile that accepts the lover before his words are uttered, and the smile that lights on the firstborn baby, and assures it of a mother's love.

Lavater, in his interesting book on physiognomy, says, "A beautiful smile is to the female countenance what the sunbeam is to the landscape: it embellishes an inferior face and redeems an ugly one. A smile, however, should not become habitual, or insipidity is the result. Nor should the mouth break into a smile on one side, the other remaining passive and unmoved, for this imparts an air of deceit and grotesqueness to the face of a disagreeable smile, distorts the line of beauty, and is more repulsive than a frown." We all know the influence of a becoming or an adapted smile upon us; how it attracts when we are disposed to be diffident; how it cheers when we feel sorrowful; how it encourages when we are depressed; how it assures when we are in doubt. The smile of welcome when you call at a friend's house; the smile of recognition when you meet him in the street; the smile of pleasure or displeasure which the speaker sees in his hearers; the smile of satisfaction in one for whom you have done an act of kindness; the smile of happiness in company of which you form a part; the smile of a good conscience

and a pure heart; all these have their respective influence on those who come in contact with them.

The human face is the only one that has the power and privilege of a smile. A dog, a monkey, and a hyena may grin but not smile. Some men can do both. A smile is a beam of intelligence or of moral affection and power; a grin is a nondescript expression of brute ignorance, passion, and pleasure. A man that cannot smile is like a flower without fragrance, and like a bud that cannot blossom. There must be a defect in his organisation, or he has deranged it by melancholy, misanthropy, or despair.

The influence of *tears* differs according to the subject of them, and the knowledge we have of their cause. The tears of childhood, as expressive of pain, affect us differently to those which flow from temper, or a trivial loss. The tears of a man have an influence on us distinct from those of a woman. The age, intelligence, relation, or condition of each respectively, is a regulator of the effects. Our emotions arising from the sight of a female weeping for the loss of her husband or child, are of another class to those excited by those which flow from love's disappointment, or from jealousy, or from the loss of a piece of jewellery. The sight of tears standing on the cheeks of a sister, "as doth the honey-dew upon a gathered lily almost withered," at the mention of a much-loved brother dead, affects us in a way different to tears shed because she has been outrivalled by another in a love-enterprise. The tears of a man of intelligence and strength, influence us differently to the tears of a man of weakness and ignorance. To see them running down his beard, "like winter's drops from eaves of reed," touches us in our tenderest parts. We feel towards him somewhat as Lewis to Salisbury in *King John*, when he saw him weeping for the death of Arthur:—

> "Let me wipe off this honourable dew,
> That silverly doth progress on thy cheeks;
> My heart hath melted at a lady's tears,
> Being an ordinary inundation;
> But this effusion of such manly drops,
> Startles mine eyes, and makes me more amazed,
> Than had I seen the vaulty top of heaven
> Figur'd quite o'er with burning meteors.
> Lift up thy brow, renowned Salisbury,
> And with a great heart heave away this storm:
> Commend these waters to those baby eyes
> That never saw the giant world enrag'd;
> Nor met with fortune other than at feasts,
> Full warm of blood, of mirth, of gossiping."

There are the tears of *hypocrisy*, which, unless you have

power to discern them, will deceive you, and draw from you charity undeserved, pity unmerited, and sympathy misplaced :—

> "Trust not those cunning waters of his eyes,
> For villany is not without such rheum ;
> And he long traded in it makes it seem
> Like rivers of remorse and innocency."

Tears have been sanctified in the example of the Divine Man. "Jesus wept." He wept at the grave of Lazarus, over the death-stroke inflicted on him. He wept over Jerusalem doomed to destruction through its persistent wickedness. Peter wept in penitence over his sins. Elisha wept at the very thought of Hazael's cruelties to Israel. The Ephesian Christians wept over Paul, at the thought they should see his face no more. Thus there are tears of pity, sympathy, compassion, &c.

Attitude and *gesture* are expressions of mind, and have their influence on us. Attitudes of dignity, or majesty, or heroism, or virtuous pride, or defiance, or fortitude, or defence ; or, on the contrary, attitudes of humility, penitence, pity, adoration, melancholy ; all have their respective effect on us as we see them. The frolic of childhood, the elastic step of joy, the extended arms of hope, the clasped hands of thankfulness, the reclining head of attention, the heaving bosom of rapture, also affect us, according to the mental emotions which they express.

The influence, however, of these appearances is regulated by the consistency of them with their subjects. The attitudes and gestures of childhood, which please us so much, would be indecorous in old age, and would give us pain and sorrow to behold, as indicating imbecility or insanity. So the attitudes and gestures of old age in childhood would be equally out of place. There are belonging to the female sex, arising from their peculiar constitution, habits, attitudes, and gestures beautiful to see ; but, given or assumed by the male sex, they inspire us with abhorrence and disgust. The same observation will apply to females assuming the attitudes and gestures of men.

There is the silent influence of *character*. This may have respect to one as a tradesman, or a mechanic, or a politician, or a neighbour ; but chiefly to his *moral* and *religious* conduct in life. The influence of this for good or evil, is operating on some one or other. It takes a wide or a narrow circle according to its subject and nature. It may be borne in the air of rumour, or be written on the pages of history. It may

insidiously or openly affect his own interests and those of others for all time. It may curse or bless for ever. How important that one should guard his character!

> "The purest treasure mortal times afford,
> Is spotless reputation; that away,
> Men are but gilded loam, or painted clay.
> A jewel in a ten-times barr'd-up chest,
> Is a bold spirit in a loyal breast.
> Mine honour is my life: both grow in one;
> Take honour from me and my life is done."

To illustrate this particular, I might refer to Dr. John M. Campbell and Dr. Norman Macleod. The brother of Norman, who wrote his biography, says: "Campbell had a greater influence on Norman's views than any other theologian living or dead, and was reverenced by him as being the most heavenly-minded man he ever knew. There was no one at whose feet he was more willing to sit and learn."

In the year 1871, Macleod wrote to Campbell, and acknowledges in a beautiful way the influence he had over him: "There is no man living who can so minister to me as you can. You always find my spirit, and enter *into* me, while others only touch me. I therefore feel towards you as to no one else, both as friend and teacher. If ever you have seed you wish to sow in a soil that will receive it and keep it, please cast it this way. Oh that you sent me now and then a few life-thoughts! How precious would they be!"

On March 1st, 1872, after the death of Campbell, Macleod wrote the following in his journal, which shows the deep influence he wielded over his sensitive and noble mind: "What events of importance or interest to myself have been crowded into the months and days which have passed since these last words have been written. The thanksgiving for the dear Queen and Prince this week in London, the grandest thing, morally, I have ever witnessed or can witness; and the death of my best friends, and of the best man I have ever known on earth, or can know, my own John Campbell. This last implies worlds to me as affecting my inner life. Oh, my dear, dear John! I left thee to-day in thy grave, and the world can never more be the same to me. Thy light, shining through an earthly tabernacle, is gone; my staff is departed; the arm on which I leant is in the grave; and my best and truest friend is dead! Oh, how I loved him and adored him on this side idolatry! He was my St. Paul. No words of mine can express my love to him."

The head of a certain firm in London, speaking of the influence of Dr. Ewing in the company of his assistants, on a

certain occasion, says, "I never saw anything that could be compared to this scene. The bishop was like a magnet among steel-filings. I should rather say he took my young men and myself completely by storm; and, indeed, he never came to my private room to talk merely on business without leaving with me the impression that he was—— An auditor, interrupting, said, 'A godly warlock' (warlock being the Scotch for wizard). 'Yes,' rejoined the speaker, 'that was just it, he was a wizard; but the grand thing about him was that he seemed altogether unconscious of his power.'"

There is another kind of silent influence of mind on mind which I will mention. I mean that which passes from one to the other in the individual consciousness; one, being conscious of inferiority to the other in mental power, or *vice versa*. This occurs frequently in company, and produces in a sensitive mind, silence or trepidation, or affectation, or pedantry; or, in a self-assured mind, austerity, pride, vanity, disdain. This may occur also in *public speaking*. A preacher, for instance, who is aware of one in his audience, whose mental acquirements are above his own, may be influenced in ways that interfere with his comfort, liberty, and power. This, however, will depend much on the character of the mind of the speaker, the views he entertains of himself, his sense of responsibility to God, and in what light he regards this hearer. Is he self-conceited? then he may expand himself into dimensions which he thinks quite equal to, or even beyond, what he imagines his hearer to have attained. Is he ambitious? then he may calmly, and according to his ability, endeavour to acquit himself in a way that will, at least, gain him the credit of having done his best, in the best spirit. Is there sympathy between the speaker and hearer? the speaker will rejoice to see his hearer, and will be stimulated to such exertions as will accord with the claims of his subject and of his hearer. A speaker who possesses consciousness that the general mind of his hearers is not equal to his own in the topic which he has on hand, will feel confidence in his own abilities, and discharge his task with ease and liberty to himself, and with acceptance and profit, it may be, to his audience.

There is another way in which silent influence goes from mind to mind, viz., in *actions*. These are developments of mind, as much as the forms and operations of a piece of mechanism, and through these as through that, mind has its influence on others. These bespeak the mental or moral character of the subject of them, as do the articles of work the mechanical character of the worker. An action of beneficence, or sympathy, or mercy, evinces a corresponding

character of mind. Effect and cause harmonise in these as in other things. Are the actions of a man heroic, philanthropic, self-denying? They are the outcome of a mind agreeing with them in nature. Actions being the effects of mind as their cause, have influence on those with whom they come in contact. They have forms that others see, and power which they feel. Were they actions of mere brutes, they would carry with them no more than brute influence; but, being the actions of intelligent and moral agents, they necessarily contain influence that rises to a level with their source. Every man is supposed to have a mind of his own, and to have power over its exercise and development in his actions. He ought, therefore, to use that power in all possible wisdom and goodness; so that his actions may be of such a character as shall have beneficial effects on those who see and feel them. The actions of men are the firstfruits of their moral and mental operations; and as others see them and are influenced by them, they become seed in their nature to reproduce themselves, it may be, in augmented quantity and quality.

There are certain actions of the human body in which we see characteristics of mind, and which have their influence on us; and the nature of that influence is determined by the perceived harmony, or otherwise, of the actions with the subjects of them. Old people have expressions peculiar to themselves; so have young people; so have females; so have men. We are affected by each respectively. But how differently, when we see them out of character with their subjects! To see an old person with the actions of a youth, excites our pity, or scorn, according to the knowledge we have of the causes which have produced them. To see a youth with the looks and ways of an old person, produces similar effects. Masculine actions in a woman and effeminate actions in a man call up contempt in our minds. A Christian acting as an unbeliever, or an unbeliever as a Christian, affects us with a sense of their inconsistency. To see a warrior stoop to an act of cowardice, shows a mind inimical to his name, and evokes within us a feeling of disdain. To see one who has been reputed for no particular feat of heroism, venture his life to save a perishing child from fire or water excites within us emotions of admiration and praise. To see a gentleman guilty of conduct beneath his position in life creates our disgust.

> "If I blush
> It is to see a nobleman want manners."

Dr. Bushnell, an American divine, in writing upon a subject related to this now before us, says: "We naturally desire the

approbation or good opinion of others. You see the strength of this feeling in the article of *fashion*. How few persons have the nerve to resist fashion! We have fashions, too, in literature, and in worship, and in moral and religious doctrine, almost equally powerful. How many will violate the best rules of society, because it is the practice of their circle! How many reject Christ because of friends or acquaintance, who have no suspicion of the influence they exert, and will not have, till the last day shows them what they have done! Every good man has thus a power in his person, more mighty than his words and arguments, and which others feel when he little suspects it. Every bad man, too, has a fund of poison in his character which is tainting those around him, when it is not in his thoughts to do them an injury. He is read and understood. His sensual tastes and habits, his unbelieving spirit, his suppressed leer at religion, have all a power, and take hold of the hearts of others, whether he will have it so or not."

From the preceding remarks it may be seen how a man who is wishful to exert an influence on others, need not covet the high-sounding language of the egotist, the pedant, or the Pharisee. He need not aspire to the deeds of heroes, or the achievements of Arctic explorers. He need not wait until he can astound the world by some act of unprecedented adventure. A fixed star is more reliable than an erratic comet. So a loving, gentle temper, is more acceptable than blustering and self-conceited behaviour. An unbroken series of good works, performed in the retired sphere of an humble life, are more blessed and beneficial in influence than many a world-wide reported exploit accomplished on a nation's battle-field! A rivulet, flowing continually, quietly, and pellucidly through a country village, is more serviceable than a rushing torrent, formed by a tempest passing over the neighbourhood. Niagara is an object of wonder to the contemplative mind. A traveller may stand amazed as he gazes on its magnificence and grandeur. He may tax his imagination to give a description of it in speaking or writing, and fail to do it justice. But one Niagara is sufficient for a continent, if not for a world. Its influences are more sentimental than useful. Its wonderfulness is sooner seen than its utility. Its benefits are more realised by the tourist or traveller than by the occupier of the soil, or the artisan of the shop. Whereas the thousand gurgling springs and gently running streams which, unnoticed and unadmired, irrigate and beautify the country, are blessings to meadows, gardens, cattle, and myriads of human inhabitants.

A hurricane may sweep over town and country with

rumbling sounds and great devastation; but the quiet atmosphere, or the gentle zephyrs, do great service in fostering the growth and edification of material life. A conflagration may wrap a mansion, a city, or a prairie in its wild sheets of flame; but the influences of silent heat serve the beneficent purposes of nature and civilised society.

By the scenes of Horeb Jehovah taught Elijah that it was not so much in the demonstrations of Carmel that He accomplished His designs, as in the still small voice influences which go into the depths and heights of universal things, controlling, shaping, and determining their use and destiny.

The influences of sunlight! Think of *them*. How silently and yet how powerfully they fall upon all existences! How gently they wake up the sleeping world! They enfold alike in unfelt softness the mountain and the flower, the giant and the infant. They fall in silence on an infinite variety of objects, giving them endless diversity of lines, colours, and beauties. And with all their mighty forces, they neither level hills nor raise valleys, nor crush a moth; they neither blind nor dazzle the delicate vision of man or beast; yet they fulfil the grandest designs in the physical universe.

The influences of some men are like avalanches, which move slowly and silently until they come to the verge of the precipice, when, with a terrible rush, they plunge into yawning gulphs, filling for a while the valley around with rumblings like distant thunder. The influences of other men are like beautiful streamlets, always running noiselessly down mountain sides into valleys at their feet, forming glassy brooklets, meandering through adjacent meadows, covering them with verdant beauty and rich fruitfulness. Those come with a rushing, dashing noise;—soon over and gone for ever. These, with gentleness, penetration, and force that continue through the ages.

It is not the actions of imperial pomp, the deeds of heroic valour, the exploits of a nation's army, that influence persons and society, so much as it is the steady, regular, habitual doings of individual and social life. These, like the laws of nature everywhere operating, have silent, unceasing, assimilating and developing effects. These go deeper than sentiment or imagination, and are far more lasting than a seven days' wonder. They take hold of the mental and moral powers, according to their respective character, and produce in each their good or evil harvests both for time and for eternity. They foster virtue or promote sin. They stimulate in ways of folly, or encourage in paths of wisdom. They add darkness to darkness, or light to light. They are the

precious wheat-seed, or the pernicious tare-seed ; the healing balm of Gilead, or the contagious leprosy of Gehazi. They are influences, living, all-pervading, ever working on their subjects, in the shop, in the home, in the street, in the market, in the church, in company. These are the influences that give character to individuals, families, societies, and nations ; in habits, customs, fashions, institutions, laws, and everything else.

It is impossible to overrate the importance of these silent influences as they emanate from one to another in our mutual associations in the circles of life. They are too much lost sight of by every one. How seldom do historians and biographers notice them as means by which their subjects influenced the ages in which they lived. They tell us how men effected wonders in science, in politics, in philosophy, in mechanics, in music, in laws of state, in revolutions of churches and kingdoms, in victories over their enemies, in triumphs over seas, mountains, valleys, yea, all things. But of the influences which flowed unbidden, silent, and invisible, from their looks, their tempers, their habits, their character, they say little or nothing. This may be on account of their subtle, wide-spread, and unseen nature. It is far more easy to describe the great and marvellous, which comes only as a meteor or a mountain in the sky, than that which is ever present and universal in microscopic proportions. The cataract, the earthquake, the lightning flash, the volcanic eruption, are more readily painted than the noiseless, ceaseless action of the atmosphere, of gravitation, and of sunlight, although these are forces incomparably more essential to the vitality, growth, and order of the universe.

In closing these observations on this important subject, a few words may be addressed to each class of persons of which mankind is composed.

Is the reader of this chapter an *ungodly man?* Let me ask you to give your attention to the consideration of that influence which you are exercising upon others in some or all of those silent and involuntary ways to which reference has been made. You cannot live without having influence upon others. Whether your mind be of the highest type of development, or of the lowest, it has its place in the world of mind, and consequently, its influence. According to its character, strength, and expression, so is the work it is doing on others. Your mind is the engine power within you, manufacturing those thoughts, desires, emotions, plans, resolutions, which silently come forth into the sphere of your life, for use or abuse, for good or evil, not only in yourself, but in unknown numbers

around you. If you had within your body a deadly plague, you would not have a more active contagion than you have in the unrenewed tempers, tastes, and principles of your mind. And as one with a bodily contagion is regarded as a dangerous citizen to be at large, so is one possessed of moral contagion. A baker at Putney was prosecuted by the Local Board of Works for waiting on customers in clothes which he had worn while attending to one of his children suffering from scarlet fever. Now, if that man's clothing was capable of communicating fever to those who had it not, how much more is your nature capable of spreading the moral evils which lie lurking in its depths, and emanate thence in ways and times of which you are not conscious, and over which you have no control?

"Simply to be in this world," as Dr. Bushnell says, "whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble. You say that you mean well; at least you think that you mean to injure no one. Do you injure no one? Is your example harmless? You cannot reasonably doubt that others are continually receiving impressions from your character. As little can you doubt that you must answer for these impressions. If the influence you exert is consciously exerted, then it is only the most sincere, the truest expression of your character. And for what can you be held responsible, if not for this? Do not deceive yourselves in the thought that you are at least doing no injury, and are therefore living without responsibility; first make it sure that you are not every hour infusing moral death insensibly into your children, wives, husbands, friends, and acquaintances. By a mere look or glance, not unlikely, you are conveying the influence that shall turn the scale of some one's immortality. Dismiss, therefore, the thought that you are living without responsibility, that is impossible. Better it is frankly to admit the truth; and if you will risk the influence of a character unsanctified by duty and religion, prepare to meet your reckoning manfully, and receive the just recompense of reward."

Is the reader of this chapter a *Christian*, the spirit of whose mind has been renewed by Divine grace? Remember that you also have your place, relations, and connections in the world of mind. Remember that, as a Christian, it is your duty and privilege to do good. You are to shine as a light in a dark place. You are the salt of the earth. You are a leaven of righteousness in the iniquity around. You are a city set on a hill. You are the depository of the mind of Christ,

and through you it is to radiate upon others who know and have it not. You are God's vineyard or garden, wherein grows the fruit of the Spirit. You are the light of the world, that you may illuminate in constant, spontaneous, gracious influences, the moral darkness of mankind, as the grand orb of the heavens shines down upon our darkened earth.

Though you may not be capable of great, learned, marvellous deeds, which command the wondering gaze of the multitude, you may exert an influence in your own circle which shall be more effectual and permanent in its beneficial results. "The greatest powers are those which lie back of the little stirs and commotions of nature; and so the insensible influences of good men are as much more potent than what are called their voluntary or active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults."

You cannot but have an influence, as a Christian, of some kind or other; an influence which recommends or damages the religion you profess; which attracts or repels others to seek the truth as it is in Jesus; which lives and spreads in regions that you may never visit, and in times in which you will never live; which shows its footprints and fingermarks in the work and ages of eternity; which reproduce themselves in the thoughts, tempers, speech, eyes, face, and deeds of your children to the latest generation.

And for this influence we are responsible, as Christians, to Him whose name we have taken, and whose cause we have espoused. "For none of us liveth to himself; and no man dieth unto himself. Whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."

CHAPTER IX.

THEATRICAL EXHIBITIONS.

A PERFORMANCE in a theatre is, to the spectators, what the piece performed is to the reader of it in a book: with this difference, that the persons on the stage are only *actors*, representing others rather than themselves. Whereas, the scenes and persons in the book appear before the reader's mind direct and immediate as produced by the genius of the author. A person, for instance, who reads one of Shakespeare's plays, sees and hears *mentally* every one who takes a part in it. Should he go to the theatre, instead of seeing it in his mind, he sees it *acted* before his eyes. In the one case, Shakespeare exhibits his own play; in the other, it is exhibited second-hand, through the media of the various personified characters that appear in the scenes. Which has the greater attraction may be a question; also, which has the greater influence in results. Some are satisfied with one; some choose both.

The influence of mind on mind through theatrical exhibitions is like the influence of a work of mechanism on the spectator. The actors in a play only *put on* such forms as have been modelled for them by other hands. The mind they exhibit is not their own but that of others. Each occupies his own allotted place and acts his own specific part, as each piece in a mechanical organism. In fact, in its entirety, it is an *automatic performance*, by living men and women, having little or no mind in it, excepting that which is evinced by the author in its ideal and construction. The influence of each person taking a part in it is not his own, but comes from the inventor through him, in proportion as his performance harmonises with the inventor's mind. Hence, the nearer he approaches to a perfect representation of his part the greater his skill as a medium of influence from the writer: as, the more exactly any part in a machine does its work, the more it shows the mind of its maker. Not only so; but the influence of an actor, in a degree, is affected by the spectator. As he has mind to see

or hear in the actor the *reality* of the things acted, so he will be influenced. Hence *he* is the best actor on a stage who can the most perfectly set forth the character he is acting, and *he* is the best spectator who can the most quickly discern it.

Without discussing the relative merits of various plays, or distinguishing between the various kinds of theatrical exhibitions, or the different classes of theatres, or considering their history, I purpose in this chapter to take a general view of the influence of the theatre *as it is*.

What, then, is the influence of the theatre as a whole on the mind of the spectator? There is no doubt that it is *sensational, entertaining, gratifying*. But is it *moral, intellectual, elevating, spiritual?* Does it promote virtue, intelligence, religion? Cannot the influence, if in any degree good, be more easily, economically, truthfully secured in other ways? If a man want to see life acted in its various parts, cannot he see it more effectually on the stage of life itself around him, than on the stage of sheer imitation or mimicry? Why should one want the artificial when he can have the *real?*

Take our theatre-going population: are they the thoughtful, the intelligent, the benevolent, the heroic, the industrious, the religious? It may here be said, "Who and what are they who attend your places of worship? Are not many of them as bad, or worse, than the theatre-going people?" Perhaps this may be; and would there were more of such attendants at our sanctuaries. But, observe, it is one thing for persons to go to places where they *may* obtain good, and another for them to go to places where they may obtain no good at all, but rather injury. A hospital is for diseased people, but a *palace*, with all its palatial furniture and surroundings, if contagious diseases lie concealed there, is not a proper place for healthy people to frequent. It may be said that the influence of the theatre is not in *itself* injurious; it is the *associations* of it. Granted; then it may be asked, what can that be which gathers around it such associations? "Wheresoever the body is, thither will the eagles be gathered." It is the body being evil that gives rise to so many associate evils. This cannot be affirmed of a church-service, or a good book, or good society. Granted again, that the *design* of the theatre is good, but the associations evil; then of what worth is the source, if the stream is poisoned in the channel through which it flows, and I am smitten with death or disease while drinking of it?

I think there is little doubt that the theatre is visited, not because of its influence for *good*, but because of its gratification, for the time being, of certain imaginations and emotions; on the same principle that persons eat and drink

certain things because of the pleasure they yield, and not because of their nutritive and strengthening properties. It is not a question of what good it will give; but what indulgence it will afford.

If a man want the inspiration of genius, the enthusiasm of patriotism, the energy of Christian zeal, the heroism of warfare, the enterprise of social reform, the impetus of philanthropy, the spirit of diligent pursuit after knowledge, wisdom, and beneficence, does he think of going to the theatre for them? If a man want the social bonds of affection, love, confidence, as between husband and wife, children and parents, friend and friend, strengthened, does he think of going to the theatre for this purpose? If a man wish to intensify the religious element of his nature, and foster those graces which adorn and edify Christian character, does he go to the theatre to realise these? "By their fruits ye shall know them." Now, if the theatre does not produce good, it cannot be good. If the influence of it is evil, itself must be evil.

It may be said that the influence of the theatre is what people make it. This may be in part true, but not altogether. If a meal is poisoned, the eater has no alternative but to be poisoned. If the meal in itself is not poisoned, yet if the condiments, the plates, the knives and forks, and atmosphere of the room are poisoned, it is all the same in the results. A garment in itself may be of the right texture, the right fit, and the right colour, but if impregnated with a fever-contagion, that makes it all wrong so far as being a garb for you to wear. A house, in its size, situation, and rent, may be the house to suit you, but if it is infected with the plague, or its sewerage is imperfect, or it is surrounded with a deadly miasma, it is not a house in which you would like to live.

Purge the theatre and its tendencies of all evil, and we may then have other things to say about it; but while it retains its evil, both in itself and in its associations, we can say nothing else than its influence is evil.

Looking at the theatre as a whole, there need be no fear in affirming that its effects on the mind are deleterious to *morality*. It excites emotions, fosters imaginations, engenders desires, which have their outcome and gratification in things harmonising with them. The places of resort adjacent to theatres, and sometimes within them, many of the parts exhibited, a portion of the spectators, all combine to furnish the provisions that yield the gratification.

They are injurious to the *intellect* in indulging its morbid appetite for things of fancy and effervescence. By this

indulgence its powers of thought become enfeebled, and its desires for solid, nourishing food weakened. They thus create or pander a fictitious state of mind. Fiction acted leads to fiction in a book, and this again to that, and both to fiction in the life. The consequence is the mind feeds only on fiction, becomes fictional in its nature, operations, and developments.

As a rule, those who are addicted to visit theatres, and to love their exhibitions, are void of calm judgment and pure taste. They have little desire for the chaste and elevated forms of literature. They prefer the passionate, the startling, the affected, to the elegant, pure, and natural. They prefer Massinger, Beaumont and Fletcher, Byron and Shelley, to Milton, Cowper, Wordsworth, and Longfellow. Thus the loftier developments of mind are laid aside for the inferior and deteriorating.

Not only so, but theatrical amusements monopolise so much of the time of young persons, such as clerks and mechanics, that they have little left to bestow on the improvement of their minds. Consequently, the maximum of their intelligence is low and contracted. Besides, the influence of the theatre is so exciting and dissipating, that what time they may have is employed in pursuits and in company more in harmony with this state of mind than in the moral discipline of their heart, and the higher cultivation of their intellect.

The influence of the theatre is injurious to the *family*. The late hours of going and returning ; the frivolity of spirit and flippancy of manner that are engendered by it ; the sentimentalism to which it leads in feeling and conversation ; the elopements, false loves, dissolution of conjugal affection, which have again and again been traced to the theatre, show its influence on the family.

It is deleterious to the interests of *religion*. If there is anything *real* in this world, it is religion. I mean so far as its external existence to us, and its *possible* existence in us, go. The theatre comes in between religion external to us and our need of it within. How can a reality enter the mind preoccupied by fiction? Do the intention and arrangement of a person or a family to go to a theatre incline the spirit to private or family devotion? Does any one precede, accompany, and follow his attendance with prayer for the Divine blessing upon it? Does theatre-going elevate the mind to thoughts of the spiritually sublime? Does it foster desires to go to the house of God? Does it lead to the searching of the Scriptures? Does it encourage self-denial, resistance of the devil, and victory over lust? Does it contribute to sobriety, honesty, virtue, sympathy with

distress, love of goodness, and zeal in ways of usefulness? All theatre-goers can best answer these questions for themselves.

And so far as the theatre is deleterious to morality, to the intellect, to the family, and to religion, it is deleterious to *national* life in its noblest manifestations.

It may be asked, cannot *any good* be received from the theatre? Granted that there may; then, what is it, and how much? Is it not so infinitesimally small that the evil overwhelms it? But assuming that this is not always so, I ask, Why should one eat bread which *may* poison him, though some portion of it be wholesome, when there is bread which, if not absolutely pure, is altogether free from any poisonous substance? Why should one look on objects which *may* damage his eyesight, when there are objects on which he may look that will improve it? Why should he be a companion of fools, and run the risk of being destroyed, when he may walk with wise men and be wise?

"It may possibly be said," observes Turnbull, "that the object of our best dramatic representations is to render vice *odious*, and to repel the youthful and susceptible mind from the paths of impurity and crime, by the examples which they furnish of the almost uniformly disastrous issue of base and vicious conduct. And it is urged, that the more familiar we become with the dark and disgusting features of vice, the better are we prepared to resist its temptations, and escape its toils. This principle we very much doubt, for we believe it to be a well-established fact, that the more familiar any one becomes with vice, and vicious characters, unless previously possessed of fixed principles, and an almost immaculate virtue, the less is he disposed to dread and hate them. But even were the principle true in common life, it would not be true in regard to dramatic representations, because it ought ever to be recollected, as a distinction of the greatest importance, that vice, in order to excite interest in a play or a romance, must not be represented in a disgusting aspect. Vice is often a very different thing indeed in a production of genius from what it is in the actual scenes of life. We can scarcely bear it, especially in its darker forms, when presented before our eyes as a *living, palpable reality:* here in most cases it disgusts and repels. But in a romance or a play, it is *deeply interesting* and even *attractive*, because it is presented there only in its *poetical aspects*. The witchery of poetry and eloquence is thrown over it, and however hideous and revolting in itself, it is invested with a most *fascinating and romantic interest*. A *robber*, a *bravo*, a *pirate*, a *suicide*, a

murderer, are very different beings in the drama from what they are in *real life*. In the former, though perhaps regarded as bad men, yet they usually possess some redeeming features, and are never presented to us, except in a *picturesque*, and consequently *attractive* aspect. The same thing is true of human wretchedness, of poverty, disease, agony, and death. In novels and plays, these, the most painful and repelling of all objects, are rendered matters of glowing interest. Hence the sensibility which would weep over the sorrows of Werter, and the death of Desdemona, would shrink from the common sufferings of humanity as utterly disgusting. Thus, by means of theatrical amusements, a familiarity is acquired with vice *in those forms of interest and fascination* which are so dear to the corrupted heart of man. A false and bewildering glare is thrown over *that* which ought to disgust and appal, and which in other circumstances would probably produce this effect. And there are hundreds who fully and fearlessly sympathise with such representations, upon whose minds the *poetical justice* done to vicious characters at the conclusion of the play, produces no sort of counteracting and salutary effect; because, while the former meets a response in the wayward heart, the latter *does not;* for every one knows that *poetical justice is a mere trick of the dramatist*, and not by any means consistent with *fact* and *real life*. We may talk of the moral of a play as we please, but the only and effectual moral of any such production is (to use the language of John Foster respecting the *Iliad* of Homer), '*the chief and grand impression made by the whole work on the ardent minds which are most susceptible of the influence of poetry;*' and, we may add, of *mimic representation*. To conclude a piece of successful villainy by the death of the perpetrator is *nothing*, so far as moral influence is concerned. This produces no kind of effect upon the heart which sympathises with the talent, the energy, the pride, the daring, of the villain. Thus, to represent vice in its various forms, so as to render it familiar and fascinating, to elicit the sympathy of the youthful mind in its favour, and leave upon that mind deep and indelible impressions of all that is degrading, associated *only* with the *poetical*, the *picturesque*, and the *romantic*, we must regard as one of the most pernicious effects of theatrical amusements.

"Theatrical amusements are fitted to produce a kind of moral intoxication, as injurious to the mind as physical intoxication is to the body. Both consist in a delirious excitement, which fills the mind with all sorts of fantastic images and wild desires. Both undermine the moral constitution;

they mar whatever is beautiful, defile whatever is pure, and break down whatever is august and glorious in the nature of man."

It has been said, If the theatre is evil in its influence, should not Christians visit it with a view to its purification, so that its results may be good? Christians may not do evil that good may come. Do not "Christians" and "decent people," so called, attend the theatre; but what have they done in its regeneration? But granted that this change was effected, how long would it last? It would be found to frustrate the financial purposes of the managers. There would not be Christians enough to attend them to make them "pay;" and non-Christians would not go to the theatres thus regenerated.

Then again, supposing the theatre to be thus regenerated, what would be gained to the Christian world? Would it supply means of edification, instruction, reformation to the masses, and general usefulness, more efficient than what Christianity supplies? Could fiction, however pure, do more than *truth* much more pure? Could pantomimes in religion do more than personal *actual* performances of religion? "But it may lead to them." That is exceedingly doubtful. Did any one by reading a religious novel ever become religious? Did any one who has witnessed the play at Oberammergau ever retire with increased faith in the passion and death of Christ as the means of his personal salvation? Has not the farce before his eyes tended to efface the *fact* from his mind? Things must be judged by their workings and effects.

It is said that the "modern secular drama is the outcome of the ancient church drama." Then this shows what even church dramas may lead to, and is a powerful argument against them. But when and why were church dramas instituted? When the church had lost the *reality* of its faith and experience. Not before: just as when an individual has lost the person of a friend—a husband, child, wife,—he has resort to his pictures, robes, and other things in his stead. Only a fallen Church will have recourse to dramas to represent its lost faith; as only a fallen Christian will now attend the modern secular drama.

The influence of the theatre is *insidious* in its operation, and especially on the mind of young people. He who is the author of all evil is capable of transforming *himself* into an angel of light. Then we must not be surprised if he can transform his agents and means of evil into such aspects as shall influence those who come in contact with them, in

different ways to what they expected or wished. He even deceives some of the elect. His vices he makes to appear virtues; his monsters creatures of attractive beauty. Hideous and repulsive habits are painted in colours of fascination. Customs of society, pernicious in their use and damning in their consequences, are decorated with fictitious dazzling splendour. Places, persons, things, which in *themselves* may be exempt from moral infection, he employs as means to hide the contagion that transmits its deadly poison to those who touch them. He seldom, at first, shows the "cloven foot." He betrays with a "kiss." His iron hand is concealed in the silken glove. His rotten fruit blooms with wholesome appearance. His sirens that lure to ruin do so with the sweetest songs.

This enemy of all righteousness lays hold of all things good within his power, and employs them to produce moral mischief in the mind. Painting, sculpture, romance, poetry, music, science, philosophy, he invests with such charms as lead to the accomplishment of his demoniacal purposes. As the most lovely flowers are spread over the dead, and beautiful garments clothe bodies of hideous corruption; so over his hellish traps to ensnare simple souls, he lays the coverings of fascination and innocence.

Have not the "pride, the pomp, and circumstance of glorious war," given to this horrible evil an honourable place in the estimation of many? Have they not lifted the warrior of blood into the highest niche in the temple of fame? Have not the festivity and fun, the sparkling wit, and the free spirit of the bacchanalian scene divested intemperance of its natural hideousness, and transformed it, in the estimation of thousands, into an innocent, or at least a pardonable indulgence? And what but poetry and song have clothed unhallowed love in some of the politer circles of civilised life, with all the charms of graceful sentiment, and brought intrigue to the level of a common amusement? It is thus with the theatre. This institution is associated with almost everything that can delight the senses and imagination, all under the show of what is artistic, entertaining, *innocent!* It takes the semblance of what professes to promote virtue and denounce vice. It is by reason of this combination of outward attractions, popular with the masses, while even the fashionable and distinguished are not proof against its power. Meanwhile, it insidiously lures to the chief evils that curse and enthral them.

There is in Milton's *Comus* a passage which strikingly illustrates this particular:—

"I have often heard
My mother Circe, with the Sirens three,
Amidst the flowery kirtled Naiades
Culling their potent herbs, and baleful drugs,
Who as they sung, would take the prisoned soul
And lap it in Elysium; Scylla wept
And chid her barking waves into attention,
And fell Charybdis murmur'd soft applause
Yet they, in pleasing slumber, lulled the sense,
And in sweet madness robbed it of itself."

Looking then at the arts and devices which are used to make the theatre attractive, can it be wondered that it has a fascinating influence upon the emotional and imaginative youth of our large towns and cities? They see not the *evil* through the *covering* of that which in itself may not be evil. It is not the evil that draws them. *Of course not.* It is the *pleasing*, the *gratifying*, and the apparently innocuous. These blind them to the evil; meantime, *through* these, the evil silently and powerfully works its way into their *sensuous* nature, spreading itself like a gangrene, until, before they are aware, the mischief is done, from which they may never recover. They are like certain vermin, drawn by that which they *like*, but, eating it, find it to be deadly poison.

There can be no honest denial of the dreadful fact that the theatre, by its insidious influence, has done more to usher young people to irretrievable ruin than any other one cause. Has it not been the means of alluring them from paths of virtue and sobriety? Has it not deprived them of their character, their position in society, and their livelihood? Has it not fostered a dislike to business, to intellectual pursuits, to religious reading, to godly company, to attendance on the public and private worship of God? How many has it robbed of the love of home-society and home-enjoyments! It has made the Sabbath a day of weariness and gloom. It has led multitudes down the slippery way to dissipation, drunkenness, gambling, death. It has caused fathers', mothers', and sisters' hearts to bleed at the fact that their "dear ones" have been ruined. If there is any good to come from the theatre, how is it that parents and guardians, when they send their sons or wards to our large towns, have such a horror of them attending it, and give them such faithful warnings against it? Why does that venerable father and that tender, loving mother, when their "boy" is about to leave the parental roof for London or Liverpool, give him such affectionate admonitions against the theatre, and its associate places? And how is it that they pray night and day for God to keep him from that and all similar temptations? Why, too, do those who wish

the virtuous youth to fall from his innocence, exult over his first step to ruin, when through their influence he consents to enter the pernicious precincts of a theatre?

"Every one," says Dr. Turnbull, "is aware of the irresistible fascination of the drama to minds of almost every class, after they have once acquired a taste for it. Shop boys, apprentices, merchant's clerks, and others in similar circumstances, are known to throng the theatres in every large city. By this means, as well as by the dissipation into which they are naturally led in consequence of their attendance there, they spend more money than they can obtain by honest means. Thus hundreds of them are tempted to pilfer small sums from their relatives and employers. 'I have known,' says the amiable but shrewd and facetious Grant Thorburn, in a letter addressed to the Recorder of the City of New York, 'gold and silver smiths' apprentices, dry goods, toy shop, apothecary, and slop-shop boys, before they arrived at eighteen years, detected in long courses of pilfering, that they might get into the playhouse at eight, the beer and oyster house at ten, and the gaming house at twelve. I appeal to scores of young men now in Broadway, between the Battery and Bleecker Street, if this is not the case with them this week, and two or three times every week. I appeal to the Recorder, if he has not disposed of many such cases from his judgment-seat.' A few years ago, Dr. Griscom wrote a report on the causes of crime in the city of New York, which was published under the sanction of the municipal authorities, in which he specifies the theatre as one of the most prolific of these causes. At that time there were only three theatres in the city, now there are six or seven. The author of *The Great Metropolis* says: 'I believe that more of the youths among the lower orders in London begin their career as thieves, in order that they may have the means of gratifying their penchant for theatricals, than for any other cause that could be named.' No one who has not examined the subject can be aware of the immense number of dissolute boys who frequent the theatre. In London their passion for this amusement is so great, that on those occasions when any unusual attraction is expected, they besiege the doors long before they are opened, in order to secure a good place. The writer last quoted, says, that he has seen hundreds of them gathered around the doors of the Royal Theatre in London, and pressing towards them, with the greatest eagerness, as early as three o'clock in the afternoon, although the doors are not opened till between six and seven in the evening.

"It is a well-known fact, that a large number of all the

young men employed in business in the city of New York, and other large places, come from the country. Here, far from the restraints of home, they are exposed to the strongest temptations. Ardent, susceptible, and inexperienced, they fall an easy prey to the destroyer. A large proportion of them are much injured, if not entirely ruined. This is a fact so well attested, that it is almost unnecessary to adduce any proof of it. But it is a fact equally well attested, that the theatre is one of the principal means of accomplishing this result. 'At a place of confinement,' says Professor Knowles in the *Christian Review*, 'for juvenile offenders, in one of our American cities, it was found, on examination, that a large proportion of the boys began their course of crime by stealing money, that they might buy tickets for the theatre!' Of fifteen young men from the country, who had been in the employment of a printer in New York for a few years, thirteen of them were ruined by going to the theatre. A distinguished attorney in the same city has been known to affirm, that of the young men from the country who have studied law in his office, a very few only escaped the general contagion. Ah! who can tell how many hearts have been wrung with unutterable anguish by the wreck of their brightest hopes respecting their children, seduced by the theatre from their allegiance to piety and virtue? Yes! of that insidious place

> 'Such a tale we could tell,
> As would chill the warm heart.'

We might depicture the simple, warm-hearted boy, the pride of his father, the hope of his mother, drawn gradually and insensibly into the vortex of gay and fashionable amusement, then ingulfed, and finally cast out a hideous wreck upon the desert shore of poverty and shame. We might represent him with a broken constitution, and perhaps a broken heart, returning to his miserable parents, to give them the melancholy satisfaction of closing his dying eyes, and following his body, with slow and mournful steps, to the grave. Or we might represent him, debased and desperate, wandering in poverty and shame, far away from the home of his early days, and at last lying down to die in the presence of strangers. Is this fancy? Would to God it were nothing more! But no! stern and too frequently recurring facts prove it a melancholy reality. Dr. Jewel, of Philadelphia, gives the following account of the death-bed scene of one 'ruined by the theatre.'

"'In his youth he was the gayest of the gay; the favoured child of favoured parents; he was indulged to a fault; his every desire was gratified. He grew a handsome boy, polite

and easy in his manners, gentle and amiable in his disposition; at school we all loved him, and in the innocent sports of the play-ground he was the ringleader; he was always our choice. When the time came for his leaving school and engaging in mercantile business, he mingled with new associates. Early in life he centred his affections upon a lovely girl of his own age; they were united in matrimony, and for a time never was there a happier couple. But, alas! the allurements of company, the theatre, the ball-room, and the tavern, proved temptations too powerful for his unsuspecting heart—the consequences are soon told. Driven from business, excluded from virtuous society, divorced from his broken-hearted wife, deserted by all his friends, he became an outcast and a beggar. O! methought while I stood over his dying body, if he had the ability to speak, and the inclination to communicate, he would address me in some such language as this:—

"'Beware of the theatre; it first led me in youth, and I was easily led, into immoral indulgences. It is no difficult task to trace the primary step of my destruction to the lobbies of the theatre, and its infatuating connections, the bar and the coffee-room. There I spent my evenings; Shakespeare and *The British Theatre* became my only reading; actors and actresses my only associates. The tavern, the oyster-house, and houses of pleasure finally drew me into their destructive labyrinths. I strove to avoid the earthly hell I saw myself plunging into; but its fatal chains were riveted too fast and too strong upon my poor soul. I attempted to plead with myself the innocency of my indulged pleasures: It was the gratification of a harmless desire that induced me, for the first time, to cross the threshold of the theatre. It would not do. I could not allay the pangs of an already wounded conscience. Well do I remember, when the curtain rose for the first time to my astonished view, how my heart bounded for joy as I viewed the rich and dazzling scenery, and drank in the deceitful representations of the actors. The play was *The Road to Ruin*, a true semblance of my future destiny; but little did I then think that I had taken the first step towards consequences fraught with my eternal destruction. The glittering attractions of the stage soon drew me there again, and too soon did I become infatuated with its seductive charms. One fatal step led on to another, until I found myself sliding rapidly down the steep abyss of ruin.'

"'A little restorative which I procured from the distant nurse of the ward aroused for a moment, in the struggling effort to swallow, the dying man from what appeared to be

his sleep of death. I again called him by his own familiar name: he again, and for the last time in this world, looked at me; but, O! it was a fearful look! Heaving a deep-drawn deathly sigh, he put out his emaciated and cold hand, and attempted to speak; his voice failed him; he recovered himself and made a second effort; it was a desperate one. "O, W——," calling me by name, "the theatre, the firstfruits of my transgression, is sending my poor lost soul to hell. O! admonish the—the—the"—young, he would have said, but his utterance and his breath were simultaneously interrupted by the death gurgle. After several ineffectual attempts to breathe freely, during which he firmly yet insensibly grasped my hand, he gave one long gasp and was no more—his unfettered spirit had forsaken its earthly tenement and fled to regions beyond the grave.'

"Late hours, which prevent all evening devotion, expose to strong temptations, and shroud in darkness 'deeds without a name,' seem intimately connected with the amusements of the stage. Every theatre has a splendid and well-furnished bar, or *saloon*, as it is called, where the friends of the drama quench their thirst and inflame their passions. Almost every establishment of this kind is flanked by taverns, recesses, and houses of bad fame, which, from their vicinity to the theatre, bring enormous rents to their mercenary proprietors. That habits of intemperance are often acquired as a consequence of attending the theatre, is a fact but too well attested in the melancholy history of thousands. Thus late hours, intemperance, and licentiousness—dark and melancholy *trio!*—appear naturally and necessarily to associate themselves with the amusements of the theatre. And why is it, we may well inquire, that this institution comes so directly into competition with the claims of religion, temperance, and chastity? Why should it, like some great centre of moral evil, draw towards it so many influences of an immoral tendency? Why should the blood of the ruined be found upon its walls? Why, in one word, should it be so intimately connected, not only in the minds of good men, but also, in fact, WITH ALL THAT WE HATE, WITH ALL THAT WE DREAD?"

I might speak of the influence of the theatre upon the minds of those who conduct it, and take an active part in its performances. There may possibly be a few exceptions, but, as a rule, its influence is *pernicious*. In speaking of this particular, the writer I have just quoted says: "They," that is, the conductors and actors belonging to theatres, "are distinguished for their dissipation, their want of high and honourable principle, their improvidence, irreligion, and licentiousness.

In some cities, such as New Orleans and Paris, with a few others, they are accustomed to perform on God's holy day. The writer never heard of one of them who was a member of a Christian church, or who ever attended regularly a place of divine worship. It is a well-known fact that even in those places where the institutions of religion are regarded, they are generally in the habit of rehearsing their parts and making preparations on the Sabbath for the amusement of the ensuing week. Indeed, the whole business of the stage runs counter to religion, and tends to desecrate the institutions of heaven; and hence we are compelled to regard it as a friend and ally of infidelity. It is not a little remarkable that the amusements of the stage should have been regarded with special favour by the infidel citizens of France during the period of the Revolution, when the churches were deserted, the ministers of religion proscribed, Christianity trampled in the dust, and the 'goddess of reason,' in the person of a vile strumpet, enthroned amid plaudits of the populace. 'While courts of justice were thrust out by Jacobin tribunals,' said Burke, with indignant eloquence, 'and silent churches were only the funeral monuments of departed religion, there were no fewer than *twenty-eight* theatres, great and small, most of them kept open at the public expense, and all of them crowded every night. Among the gaunt, haggard forms of famine, amidst the yells of murder, the tears of affliction, and the cries of despair, the song and the dance, the mimic scene and the buffoon laughter went on as regularly as in the gay hour of festive peace. Even under the scaffold of judicial murder, and the gaping planks that poured down blood upon the spectators, the space was hired out for a show of dancing dogs. The society of Paris was like a den of outlaws upon a doubtful frontier, a lewd tavern for the revels and debauches of banditti, assassins, and paramours—filled with licentious and blasphemous songs—proper to their brutal and hardened course of life.'"

The peculiar kind of life led by players is notably pernicious on *female* character. It strips it of all its loftier attributes, its softer and more delicate charms. Sensibility, modesty, and refinement, are gradually extinguished by the unfeminine and indelicate business of the stage, and nothing is left but the hackneyed and haggard form of injured humanity, covered and bedecked perhaps by false and tawdry ornaments. A few female actors may have preserved their virtue; but, alas! how many have lost it for ever by their connection with the stage. And if others have not been entirely ruined by this means, how greatly must their characters have suffered in

purity and elevation by the dark forms of evil with which they come into such close and continual contact!

Mrs. Butler, formerly known as Miss Fanny Kemble, says in her book upon America: "Acting is the very lowest of the arts . . . I acted like a wretch, of course; how could I do otherwise? . . . What a wretched mumming mimickry acting is. . . . How I do loathe my most impotent and unpoetical craft." Yes, it is a most *impotent* and *unpoetical*, a most mean and demoralising, craft! So thoroughly were the ancients convinced of this, that, heathen as they were, they prohibited females altogether from appearing on the stage. And how a cultivated and Christian people can endure such shameless prostitution of talents and virtues of woman, must be regarded as a strange and fearful anomaly.

In support of the preceding views respecting the pernicious influence of the theatre on the minds of those who attend its performances, I shall give a few testimonies of the wise and good in different countries and times:—

Lactantius, an ancient writer, asks: "Is not then a *player* the corruption of discipline? Should those young men see those things whose slippery youth (which ought to be restrained and governed) is instructed to commit sin and wickedness by those representations? Therefore, we ought to fly from all plays."

St. Cyprian, a father in the primitive Church, says: "The stage player who still goes on amongst you in his disgraceful art, is not an instructor, but a destroyer, of youth." And again he tells us: "The theatres are seats of uncleanness, the mastership of obscenity;" and asks, "What, then, hath a Christian to do there?"

Bishop Alley says: "Play-books and stage plays are the fomenters and fuel of lust, the occasion of adultery, and other intolerable evils."

Bishop Babington says: "Those profane and wanton stage plays and interludes, what an occasion are they for adultery and uncleanness; they corrupt the eyes with alluring gestures, the eyes corrupt the heart, and the heart corrupts the whole body, till all is horrible before the Lord."

St. Chrysostom, in his seventeenth Homily to the people of Antioch, where the Emperor Theodosius had shut up the play-house, says: "Would to God it may never be opened again! Hence the works of darkness flowed out into this city! Hence came those who were criminal in their manners!" In his Homily of "Saul and David" he calls stage plays "The devil's solemnities; satanical fables; diabolical mysteries; the impure food of devils; and hellish conventicles."

Dr. Horneck asks: "What is your going to the play-house but giving offence? What is it but hardening other men in their sins? Is not this tempting young people to those extravagancies which they should detest? Is not this justifying the player's profession, and making them think you approve of their ludicrous vocation? Did Christ sacrifice Himself for you that you might please yourselves with *such fooleries*?"

Archbishop Tillotson declares: "The stage is not fit to be permitted in a *civilised*, much less in a *Christian* nation. It doth most notoriously minister to both infidelity and vice."

"The infidel philosopher, Rousseau," says Arvine, "declared himself to be of the opinion, that *the theatre is in all cases a school of vice.* Though he has himself written for the stage, yet when it was proposed to establish a theatre in the city of Geneva, he wrote against the project with zeal and great force, and expressed the opinion that every friend of pure morals ought to oppose it. Alas! that which infidelity has condemned as a fruitful source of corruption and shame, is publicly advocated and patronised in our midst. Yea more, vindicated and patronised by some professing godliness. It is impossible," he says, "that an establishment so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon our ancient simplicity! Where is the imprudent mother that would dare to carry her daughter to this dangerous school? And what respectable woman would not think herself dishonoured in going there? In all countries the profession of a player is dishonourable, and those who exercise it are everywhere contemned."

"William Pryne," says the Rev. John Angell James, "a satirical and pungent writer, who suffered many cruelties for his admirable productions in the time of Charles I., has made a catalogue of authorities against the stage, which contains every name of eminence in the heathen and Christian world; it comprehends the united testimony of the Jewish and Christian Churches; the deliberate acts of fifty-four ancient and modern general, national, and provincial councils and synods, both of the Western and Eastern Churches; the condemnatory sentence of seventy-one ancient fathers, and one hundred and fifty modern Popish and Protestant authors; the hostile endeavours of poets, with the legislative enactments of a great number of pagan and Christian states, nations, magistrates, emperors, and princes."

The fathers of the American constitution were so convinced of the moral mischief of the theatre to a community, that soon after the Declaration of Independence they united in the follow-

ing resolution: "Whereas true religion and morals are the only *solid foundation* of public liberty and happiness, *Resolved:* That it be and hereby is earnestly recommended to the several States to take the most effectual measures for the encouragement thereof, and for the *suppression of theatrical entertainments, horse-racing, and gambling*, and such other diversions as are productive of idleness and dissipation, and general depravity of principles and manners."

Dr. Wayland, in his *Elements of Moral Science*, says: "The tendency of all theatres is to licentiousness, immoral dancing, and all amusements which tend to inflame the passions, and are horribly pernicious to a community. It would be interesting to learn on what principle of morals a virtuous woman would justify her attendance upon an amusement in which she beholds before her a once lovely female uttering covert obscenity in the presence of thousands, and where she is surrounded by hundreds of women once lovely, but now abandoned, whose ruin has been consummated by this very means, and who assemble in this place with the more certain assurance of thus being able most successfully to effect the ruin of others."

Dr. Channing, whose views on liberal Christianity are generally known, expresses himself on the theatre in the following words: "How often is it disgraced by monstrous distortions of human nature, and still more disgraced by profaneness, coarseness, indelicacy, and low wit, such as no woman, worthy of the name, can hear without a blush, and no man can take pleasure in without self-degradation. Is it possible that a Christian and a refined people can resort to theatres, where exhibitions are given fit only for brothels, and where the most licentious class in the community throng unconcealed to tempt and destroy? That the theatre should be suffered to exist in its present degradation is a reproach to the community."

"When 'Christian' tragedy," says Charles Kingsley, "sinks below the standard of heathen Greek tragedy; when, instead of setting forth heroical deeds, it teaches the audience new possibilities of crime, and new excuses for those crimes; when, instead of purifying the affections by pity and terror, it confounds the moral sense by exciting pity and terror merely for the sake of excitement, careless whether they be well or ill directed, then it is of the devil, and the sooner it returns to its father the better for mankind. When, again, comedy, instead of stirring a divine scorn of baseness, or even a kindly and indulgent smile at the weaknesses and oddities of humanity, learns to make a mock at sin, to find excuses for

the popular frailties which it pretends to expose, then it is also of the devil, and to the devil let it go."

Pollock says :—

> "The theatre was, from the very first,
> The favourite haunt of sin, though honest men—
> Some very honest, wise, and worthy men,
> Maintain'd it might be turn'd to good account:
> And so, perhaps, it might, but never was;
> From first to last it was an *evil* place."

It may be that everything advanced in this chapter on this subject will produce little effect on minds whose moral feelings are hardened by long indulgences in the things against which I have written. Influenced by no higher motives than a degenerate selfishness, that seeks its gratification in the lust of the eye and in the pride of life, they are unsusceptible of the force of arguments which attack their favourite pleasures. So that they can have their fill of delight they care little about the moral interests of others. "Wisdom is too high for a fool." Her nature is too god-like, too pure, to be desired or appreciated by such ; and it were almost vain to expect that they should be influenced by her teachings on a matter of this kind. But men of moral worth, of generous nature, and of noble purposes, will be open to conviction, and be guided by the hand of wisdom in this as in other things. All who love Christ and His religion ; all who love their country and fellow citizens ; all who love virtue and happiness ; all who love true honour and character, will feel the power of truth on this subject ; and both by teaching and example do all they can to abolish theatrical exhibitions from the face of the earth.

CHAPTER X.

THE PAST, THE PRESENT, AND THE FUTURE.

IN the order of time the human body was prior to the human mind. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). It may be assumed that God has formed no more bodies than He has given minds, or given more minds than bodies. The human race in its physical structure, from the first man downwards, has been one unbroken chain. Thus, too, has it been with man's mind-organism, as associated with his physical. There is no absolute independency of mind, any more than there is of body. One finite mind could not exist alone, any more than two infinite could exist together. The present mind of humanity is connected with the entire past mind, and is inevitably influenced by it.

But though there has been, and still is, this contiguity of mind, there has not been uniformity in its individual natural strength and development. In these there have been degrees, as in all other existences. Neither has individual mind had the ability to propagate itself in any of its peculiarities. Whatever its talents—one, two, or five—it had not an arbitrary power to communicate them as from parents to children, any more than parents could decide whether their descendants should be male or female, healthy or sickly, long-lived or short-lived. No guarantee could be given that a son would be clever because his father was. He might will his property to his heir, but not his intellect. A wise son may have made a glad father, but a wise father never made a wise son by procreative power. How often a man has risen to high eminence in art, or in science, or in oratory, or in statesmanship, or in ecclesiastical influence, and his son has only occupied a place of mediocrity. Had Angelo a son that equalled his father? Had Goethe? Had Reynolds? Had Shakespeare? Had Cromwell? Had Milton? Had Luther? Had Wesley? Had Macaulay? Had Punshon? Had Carlyle? And

so I might ask of thousands who in the past have held high places of intellectual power in its varied developments.

It would seem as though the Divine hand was chary in the bestowment of its pre-eminent gifts in continuance in the same hereditary line. Thus it is in the species of trees, vegetables, birds, and animals. One in each species is superior to any other in the same species. Beyond a certain point of perfection there is deterioration. To have equal perfection, it must come in another line, and in different circumstances. One intellectual star rose and shone in one family, and had its period of brilliant influence; but in vain you look for another of the same magnitude in the same family to shine in equal power. Another may have arisen, but in another group, perhaps the least promising. It may have been in the family of a butcher, or a miner, or a shoe-maker, or a carpenter, or a farmer, or a scavenger even. God has not always deposited His diamonds among diamonds; His wealth of intellect with wealth of pounds, shillings, and pence; His power of thought with power of body. His stars and suns have arisen from darkness. His strength has been made perfect in weakness. God has determined these things for Himself. Parents and teachers have no more made a mind *clever* or great than they have given brilliancy to a diamond or solidity to gold.

But with all these variations in mind during the past, it has maintained its existence, operation, and influence. Never was it so wide-spread in its development, and so powerful in its effects as now. As we extend our vision across the vast expanse of mind, covering the ages gone, it is simply impossible to calculate the influences flowing thence and spreading over the mind of the present.

There is, for instance, the influence of *individual mind*. Adam, the first man; Abel, the first martyr; Cain, the first murderer; Enoch, the man who walked with God three hundred years; Noah, the preacher of righteousness; Abraham, the father of the faithful; Moses, Joshua, Samuel, Saul, David, Solomon, Elijah, Ahab, Isaiah, Ezekiel, Socrates, Plato, Cæsar, Nero, Paul, John, Polycarp, Augustine, Chrysostom, Galileo, Savonarola, Wycliffe, Huss, Knox, Calvin, Franklin, Washington, Bonaparte, Cromwell, Wellington, Bacon, Newton, Watt, Arkwright, Stephenson, &c. It would require a folio volume only to mention the names as they occur on the pages of history. Every individual of prominence in the past, occupying whatever place he might have done in the world's great theatre, for glory or shame, for good or evil, in religion, politics, science, or aught else, has sent

down from *himself* into the ages that followed an influence which he only could have sent, producing results in harmony with the peculiar characteristics of his own mind. That influence has had its *own* history; has flowed in its *own* channel; has found its suitable subject-mind on which to operate and do its work. It is now in some one or more minds having its effects, in and through which it will send forth its influence on others, and these on others, and so on, down to the latest generation. And every individual mind which has made no *perceptible* impression on the annals of time, or chiselled for itself a name on the tablets of history, has nevertheless left an influence which has had its effect, in some degree, on the present mind of the world, through ways, it may be, too silent for us to hear, and too secluded for us to see. The smallest pebble cast into the water makes its ripples which spread in circles to the farthest bounds. The faintest light contributes to the illumination of a dark room. A farthing has its place in the sum total of a thousand pounds. A whisper has its echoes in the deep silences of eternity.

As we have shown in previous chapters, individual mind of the past had its influence on cotemporary mind in multifarious ways of development. As far as these developments now exist in any particular forms, and according to the force of mind contained in them, they exercise influence on the mind of the present that comes in contact with them. By this means the past world of mind in all its multitudinous manifestations is unveiled before the mind of the present. And as the past thus comes to us in its connected ways and means, by these same ways and means we travel back through the centuries until we arrive at the beginning of mind in its developments from the first man. We may thus live in the past, and bring the past into the present. We may thus walk through the hall of time, and in each respective division see the works of individual minds as they have been preserved and exhibited for the use of succeeding ages. We may see the mind of the poet, the artist, the linguist, the philosopher, the mathematician, the mechanic, the historian, the antiquarian, the astronomer, the geologist, the divine, the politician; and from each derive some instruction which may be of practical service in the present. The workmen are dead, but their works live. We may see some over which the effacing hand of time has had such power that both their names and the ages to which they belonged are difficult to define. While, on the other hand, we may see others in the freshness of new-born beauty, with all the features of modern wisdom, adaptation, and use, over whose departed authors the

mourners still go about the streets and make lamentations that princes have fallen in their Israel.

The influence of some minds in the past was not so great during the lifetime of its authors, as after their death. Like a great light in a hall among many small ones, not appreciated while burning, but when quenched, its loss is felt. Or like a magnificent tree in a forest, its fall is more observed than its growth and perfection. This thought will apply to some of the greatest minds in history. Not to mention any from the Bible, take those which at this moment are exerting the deepest and widest influence in all matters pertaining to the world's highest good. During life their influence was felt and acknowledged in a degree; but with their fall into the common lot, the power of their works and character rose to higher eminence and spread over larger spheres; and as years rolled on it continued to magnify.

It may be difficult to account for this. How far it may be attributed to the *innate* force of their influence we cannot say, or to the use to which succeeding ages have turned it, or to *popular* feeling, or to the fact that the farther removed we are from the *men* the less *they* are seen and thought of by us, and the more their works are seen and felt by us; their *humanity*, with its frailties, being thrown farther from us, *they* rise before us more wonderful in their mental developments. As mere men they become less seen by us; and oblivion, combined with imagination, magnify them before our contemplation. Some of those in the past who have such influence on us in the present, if living in our midst, would probably have to take their place among many who are considered their inferiors. Could there be a reappearing from the past of those who now seem to us so great, good, and wise—poets, historians, divines, statesmen, grandfathers, fathers—they would doubtless come far short in realising to us our ideals of them. They would disenchant us of many glowing fancies clustering around their names. We should see them to be only *human* as ourselves; and much of the mystic charm that encircles them and their influence would be broken. Or, could we evoke before us from the dreary regions of the dead, the *people* with whom these great ones lived and moved, and receive from them a faithful account of their characters and doings, it may be that similar results would follow.

Whatever may be the explanation, here is the fact; and so we must let it pass. Humanity will have its gods. If it cannot or will not have Him Who made all things and fills all things, then it will have those from itself which

it imagines to approach nearest Him, or which it can hyperbolically or superstitiously elevate in His place.

There are streams that flow for a distance from their source, then for a while pass underground, unheard and unseen, but rise again in other places with increased volume and force, ultimately becoming a river on which merchant ships sail, and contributing largely to the body of the sea. Thus, there have been minds whose influence apparently has been lost to the world for ages: when, lo, a time has come in which it has risen, and given character to the thoughts of the wise and the great, and taken a large part in moulding the destinies of societies and nations. There are stars now shining in the heavens whose light was centuries in reaching the earth; and there are stars whose light is now on its way through the darkness to meet the gaze and to inspire the enthusiasm of sidereal spectators. Thus it is with the mind-influence of the past. Kepler was seventeen years in discovering the laws governing the planetary system. He published them; but they were received with scepticism; and as he contemplated this scepticism, he wrote: "Nothing holds me, I will indulge my sacred fancy. If you forgive me, I rejoice; if you are angry, I can bear it. The die is cast. The book is written, to be read either now or by posterity, I care not which. It may well wait a century for a reader, since God has waited six thousand years for an observer."

The influence of some minds in the past has been as an ocean touching almost all lands; others as a lake bounded by surrounding hills; others as a river with its channel, its course, its destination; others as a pool made by tempest showers and dried up quickly by solar rays. The influence of some was ephemeral as Jonah's gourd. In the evening it grew up; in the morning it withered, and was not. The influence of others was as a cedar of Lebanon, whose growth was slow but enduring, and whose results have stood through centuries, and are with us unto this day. Some, like a bird flying in the sky, or an arrow piercing the air, left no perceptible mark behind. Some, like that "poor wise man" in the "little city," who delivered it from its great enemies, in quiet and without parade. Yet "no one remembered that same poor man." His work lived, but *he* was unhonoured and unrewarded by the living.

Minds differ in their capacity to transmit influence beyond themselves, as does the capacity of guns to shoot, or the strength of boys' arms to throw stones. The influence of some drops very near the time in which it was emitted; the influence of

others passes over the near and *hits* the distant. Some strike at one mark and reach it; others aim at a wider range and compass various ends, but may not, after all, do more execution.

The past is read in the light of the present, and the present will be read in the light of the future. Out of the old is evolved the new. The dead make the ground on which the living move. The fading leaves of autumn contribute nutriment to the living trees in the forthcoming spring. Yea, everything on the surface of the earth, of man's or of nature's formation, is from pre-existing material. There is nothing new under the sun. The past develops into the present, as one hour leads to another, as morning merges into midday, blossoms into fruit, and boys into men. We are the developments of our former selves. What we were in childhood that we are in manhood, with some enlargement of body and growth of experience.

So with mind. Dead men's brains are the food of living men's brains. Our wants are met by their supplies, our weakness by their strength, our darkness by their light. Our errors are exposed by the truth of our forefathers, and their errors by the truth of their children. What they looked into, but had not light to discern, we have taken up, and with increased light have discovered. How much they built has crumbled under the wasting power of time! But how much stands and gathers strength and glory with the roll of ages! How much, too, they began, and were not able to finish, which their successors have taken up, and are carrying on unto perfection! Knowledge of what they did guides us in the way of doing what devolves upon us. We are educated in the lessons they left us. The events of history that they have handed down to us are sources of instruction, hope, warning, and wisdom in the times through which we are called to pass.

Truth discovered, and left by the discoverer, can never die. Emanating from whatever source it may, it has its life and influence beyond men and periods. Truth spoken or written three thousand years ago in Egypt, Nineveh, Rome, Athens, Judæa, or four days ago in London, like a fixed star has its cycle somewhere, and casts its light, according to its magnitude, into the darkness beneath. Teachers of truth may pass away and be forgotten. The world of mankind rolls on, and covers them with its dust, but the light they emitted it gathers up to show the way in which it should still go. And so, among the myriads in the past that have in truth influenced their race, how few are remembered now; yet their influence

lives in the truth they propagated. Like an electric current sent from a battery along a coil of wire a yard or a hundred miles, goes the whole length, so the influence of truth travels on through the duration of the ages as long as they last. In some instances truth is like precious stones mixed with others of no value on a sea beach. Thousands of people may walk over them not knowing their worth ; but there comes, it may be, one who, discerning their signs, gathers them up, and putting them through the lapidary's operations, develops their intrinsic brilliancy and value. Thus, much truth has been passed over by preceding generations, which the present has discovered, and brought forth in never-fading beauty and undying influence.

"Other men laboured, and ye have entered into their labours." How wide is the application of this saying in relation to the past and present of human mind! Theologians of to-day are labouring in fields of thought which other minds before them have opened ; philosophers the same, artisans the same, inventors the same, politicians the same. Earnest thinkers of the past, slighted it may be, or envied, or unknown, or persecuted in their generation, are now inspiring minds in ways and degrees, and for purposes, which perhaps will only be seen in some marvellous reform, or in some new development of truth, or in some scientific revolution. And when seen these will receive the glory, and not those. The founders and foundations are hid, and the building and builders are only recognised.

Nor has the influence of these men that have laboured in preceding ages come down to us from mental forces which had been acquired in a land of dreams, or that had been transmitted to them from their parents. Though they were "men of *genius*," they were men of earnest, faithful, indefatigable labour. If the Herschels are influencing the world of astronomers, it is through unremitting study of the stars for years. If Newton is influencing the world of philosophers, it is through his devotion for a long period of his life to the higher branches of mathematics, and the application of his knowledge to close and persistent astronomical investigations. If Rembrandt is influencing the world of painters, it is through his incessant toiling at picture after picture until he succeeds so as to satisfy himself and the most severe masters. So of Turner, and Watts, and all others who occupy positions of eminence in the art.

Similar remarks will apply to every class of intellectual influence, which, of any note, is now working in the world of mind. It is a mistake to think that men of genius have not

been men of hard work. Alexander Hamilton once said to a friend, "Men give me some credit for genius. All the genius I have lies in this; when I have a subject on hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the efforts I make the people are pleased to call the fruits of genius. It is the fruit of labour and thought." It is said that Hooft, the great historian of Holland, read through Tacitus fifty-two times, in the hope of acquiring the severe precision and brevity of the tersest of authors. One of the most eminent of British statesmen is said to have transcribed the speeches of Thucydides eight times, in order to obtain the benefit of his rhetorical style. Buffon wrote and rewrote his *Epoch of Nature* eighteen times before his taste was satisfied. Sir Fowell Buxton once asked Sir Edward Sugden the cause of his remarkable success in his profession, and he received the following answer: "When beginning to read law, I resolved to make everything I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a week: but at the end of the twelve months, my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection." Butler's *Analogy* has not had such influence in the mind-world without absorbing nearly all the thinking and time of the author's manhood. John Foster's *Essays* have not their force of thought, their precision of language, and their powerful effect on the heart and intellect without pains which few men would have patience to endure. He deemed a page a good day's work; and "sorely did the 'knight of the enchanted pen' envy the quill-driving of swifter scribes; but their reams of blackened paper have long since returned to chaos, whilst every page of the thoughtful essayist has earned its immortality."

It is said that Lord Brougham spent only four hours in bed in a night at the time he was the most celebrated man in England. Dr. Parkhurst, the famous scholar, rose at five o'clock every morning to pursue his studies. John Wesley rose at four for more than sixty years that he might follow those labours which have resulted in such wide-spread blessings to our race. Bishop Burnet, the historian of the Reformation, was in his study at four, and so was Bishop Jewell and Sir Thomas More. Milton's influence, through his works, was not created and transmitted without great labour. We have, in his own words, a little light on this: "My morning haunts are where they should be, at home; not sleeping

or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the bell awakes men to labour or devotion; in summer, as oft with the bird that first rouses, or not much earlier, to read good authors, or cause them to be read, till attention be weary or memory have her full freight, then with generous labours preserving the body's health and hardiness."

In a word, wherever there is predominant influence now controlling mind, it may be traced to forces that were created and fed by earnest and constant labour; thus verifying the words of Sydney Smith: "There are many ways of being frivolous and not a few of being useful, but there is only one mode of being intellectually great, and that is hard labour; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox, or sport with the tangles of Neæra's hair, or talk of bullocks, and glory in the goad."

> "The lamp of genius, though by Nature lit,
> If not protected, prun'd, and fed with care,
> Soon dies, or runs to waste with fitful glare."

Besides, think of the labours of others in previous times *under difficulties*, through which mind-influence has come to us. Aching hearts and heads; distracted brains and spirits; enfeebled bodies and deep poverty; family embarrassments and conjugal opposition; solitude, persecution, imprisonment, fines, degradation, self-denial, self-mortification, martyrdom. Think of these, as endured by some of the grandest minds that ever illumined the dark hemisphere of earth, and you may infer at what cost other men have laboured, that we might enter into their labours.

There is what may be called the reflex influence of individual mind on itself. Memories of things gone by! Who has not these? and who is not affected by them? The farther one has gone towards the inevitable future the more sensibly is this realised by him. The book of life thus far written, what records it reveals to the mind in the hour that now is, as its leaves, one after another, are turned over by the mystic hand of the inner man! Childhood's days of innocence and joy; youth's years of folly and sport; hopes blighted; plans broken up; friendships withered; purposes frustrated; duties neglected or indifferently performed; habits of evil acquired and customs of vanity followed; passions indulged and appetites fostered; the lower elements of nature all encouraged to the detriment of the higher and nobler!

These memories, as they now open to the mind, how they

sadden it! They temper and tone down its present enjoyments. They impress it with the failures of life. They substantiate the proverb, "Vanity of vanities; all is vanity and vexation of spirit."

On the other hand, memories of bright spots in days gone by, are cheering to the mind as it now looks upon them. The mind-life of the present, as constituted of the memories and reminiscences of the past, what a kaleidoscope! What a panorama!

The present and past of mind, are relatively similar to the old and new. An old man lives in the past more than in the present. A young man has little to live upon from the past, so he lives on the hope of what is to come. An old tree, an old watch, an old house, an old piece of furniture, gather their interest, not from the present but from the past. Coin of the pre-Christian period is not interesting because more beautiful and valuable intrinsically than a coin of her Majesty, but because of its age, scarceness, and associations.

Such is the influence of the past on us, that we are found doing little in the present, but what is an outcome, in one way or other, from it. We move in lines of thought, in development of principles, in ways of habit, in use of terms and phrases, most of which had their beginning in the days of our childhood. Great poems, great inventions, great feats of heroism, and great ventures of explorations, are mainly the maturity of what was conceived in the mind, in years gone by. It is not often that the mind, as associated with an old body, speculates in what is new, or in what is the suggestion of the present. So conservative is it then, that it seems to have little confidence in anything but what has had a blossom and a growth in days and years that are past. How natural it is for men of leading in anything to consult and search for *precedents*, and for recognised *principles*, to influence them, when called to go in untrodden ways.

This thought admits of a wider application than I have given it above. "We continue to think and feel," says Dr. Brown in his *Philosophy of the Human Mind*, "as our ancestors have thought and felt, so true, in innumerable cases, is the observation, 'that men make up their principles by inheritance, and defend them as they would their estates, because they are born heirs to them.' It has been justly said that it is difficult to regard that as an evil which has been long done, and that there are many great and excellent things which we never think of doing, merely because no one has done them before us. This subjection of the soul to former usage, till roused by circumstances of more than common energy, is

like the inertia that retains bodies in the state in which they happen to be, till some foreign force operate to suspend their motion or their rest. And it is well, upon the whole, that, in the great concerns of life,—those which relate, not to speculative science, but to the direct happiness of nations,—this intellectual inertia subsists. The difficulty of moving the multitude, though it may often be the unfortunate cause of preventing benefits which they may readily receive, still has the important advantage of allowing time for reflection, before their force, which is equally irresistible for their self-destruction as for their preservation, could be turned to operate greatly to their own prejudice."

The *family mind* of the past has communicated its influence in relics, mementoes, heirlooms, names, sayings, and examples, to the present family mind through which it shows itself in ways peculiar to each family in its varied members. The *church mind* of the past has sent down its influence through its ministry, its annals, its literature, its ordinances, its institutions, its liturgies, schools, colleges, abbeys, sanctuaries, to the church mind of the present, on which it is having effect in diversified operations and developments. The *national mind* of the past has also its influence on the national mind of the present, through its laws, heroes, statesmen, literature, monuments, revolutions, wars, customs, public buildings, kings, judges, magistrates, coins, education, religion, armies, navies, trades, commerce. Each of these has been the medium of influence from one age to another, operating in its own peculiar way on the minds that have come in contact with it, while the aggregate influence from the whole has acted on each nation to which they respectively belonged, and largely contributed to its present position and character.

Look, then, at the collective mind of the past, as it comes before us in all the multiplicity of developments, to which I have referred, and consider its influence on the collective mind of the present. It is an influence that is over all, and that penetrates all. The past mind may be called the parent of the present mind; the basis on which it rests; the fountain whence it flows; the quarry from which it has been digged. Is the present mind of the world great and glorious? It is so because the past was great and glorious. Does the present mind shine in unprecedented brilliancy and strength? It does so, as derived from the brilliancy and strength of the past. Does present mind occupy a higher and more dignified position than any that preceded? The pedestal on which it rests is the mind of the past. Does it stand out

before the universe in gigantic proportions of magnificent power, glory, and goodness, with still enlarging proportions, so that earth may be found too small for its forthcoming operations? It has received its life blood, its impetus, its ambition, essentially from the past. Does it expand as a vast, fathomless ocean, whose billows roll against every shore, and whose waters send their rich fructifying influences into every soil? It is because the rivulets and rivers from mountains, hills, and valleys of bygone ages have poured their limpid and ever-flowing streams into its open bosom.

Thomas Carlyle says, "It is all work and forgotten work, this peopled, clothed, articulate-speaking, high-towered, wide-acred world. The hands of forgotten brave men have made it a world for us; they—honour to them; they, in *spite* of the idle and the dastard. This English land—here and now, is the summary of what was found of wise, and noble, and accordant with God's truth, in all the generations of Englishmen. Our English speech is speakable because there were hero-poets of our blood and lineage; speakable in proportion to the number of these. This land of England has its conquerors, possessors, which change from epoch to epoch, from day to day; but its real conquerors, creators, and eternal proprietors are these following, and their representatives if you can find them. All the heroic souls that ever were in England, each in their degree; all the men that ever cut a throttle, drained a puddle out of England, contrived a wise scheme in England, did or said a true and valiant thing in England. I tell thee, they had not a hammer to begin with; and yet Wren built St. Paul's."

In view of preceding observations, it may appear that the mind of the present, with all its unprecedented achievements, has little reason for self-glorying in the presence of the past. It should rather glory in what *has* been done than in what is *being* done. The world has never been without giants, as great as there are now, and perhaps greater, if it is considered what they did without our improvements, based on their inventions. Men who could build Pyramids, Babylons, and Ninevehs, without our modern facilities, must not be looked upon as dwarfs, either in body or mind.

Much of the past development of mind has been lost in details, though its influences exist, distributed in the bulk that has come down to the present. The tracks of birds, and the marks of raindrops, are left imprinted on rocks which we may see, but almost every vestige of man's primordial history, later on than those, has been hid in oblivion. His thoughts, his words, his works, have perished, in the main,

from the times and places of their creation. How fractional a portion of the antediluvian period, or the immediate post-diluvian period, has transmitted its records to us! And even later on, as the population of the world increased, and its works proportionably magnified, how much has been engulphed in the dark abyss of forgetfulness!

Where are the harps and organs that Jubal made? Where are the works of Tubal Cain in brass and iron? Where the tools with which Noah built the ark, and the workmen that built the tower of Babel, with the ark and the tower? Where the tabernacle of the wilderness and the Temple of Jerusalem? Where are great Carthage, and Thebes? What is there remaining of the cities of the Aztecs, the stones of the Incas, the pyramid temple of Cholula? And where are the priests, warriors, prophets, and populations associated with them? Old Time has devastated them, and the irrevocable past has swallowed them. There is nothing human but what passes under change and decay. The earth abides, the heavens remain, mind lives; but man's works rise and fall, come and go, as do days and seasons, seed time and harvest. One builds, and another pulls down. One discovers what is a boon to his race; but is soon followed by one who discovers something else, and pushes him and his discovery, it may be, out of the way to make room for his own. Parents have their day in thought and labour for their children, but in two or three generations they are forgotten for ever.

And is it not well that it is so? Were there no forgetfulness of the past, how could we have mind to think of the present? If much of the old did not pass away, how could the new appear? If this year's harvest is not reaped and consumed, where will the next be sown?

Yet with all that is oblivious in the past, we have not lost our interest in it, nor does it fail to exert its influence on us. As vegetable growths and animal species do not sicken and pine, because they have no remembrance of their ancestry in far-back ages, so human mind does not diminish in strength and development because it loses so much knowledge of what has occurred in centuries gone. The evil may perish; but if the good abide, that is all we need care for. If the "fittest" survive, the weak and ill-adapted may sink into the dead sea without substantial loss. In the strong and grand will be secured the good of the present and of the future.

"If they in the past," says Dr. Bushnell, "wrought out great inventions, those will live without a history. If they unfolded great principles of society and duty, great principles do not die. If they wrought their nation into power and a

better civilisation, the advances made are none the less real that their authors are forgotten. Their family spirit passed into their family, and passes down with it. Their manners and maxims and ideas flavoured their children; then, after them, their children's children; and so more truly live than they would in a book. About everything valuable in a good and great past is garnered in oblivion; not to be lost, but to be kept and made fruitful. For it is not true that we have our advantage in the past ages mainly in what we draw from their example, or gather from the mistakes of their experience. We have our benefit in what they transmit, not in what we go after and seek to copy. And passing into causes, they transmit about everything they are; and, to a great extent, their corrections for what they are not; producing emendations probably in us that are better than they could find how to make in themselves."

The present in relation to the past is one of *review* and *criticism*. The old, whether of science, philosophy, politics, or religion, is not now allowed to command our faith and practice without first being submitted to the tests and proofs of modern intellects of every shade and degree. Little is taken for granted, because it was accepted by our ancestors and has been handed down to us with their authority and inscription "tried." The old faiths in everything are being brought up to the "law and testimony" of present schools of thought and experience. In England, in America, on the Continent, and in other parts of the world, where the light is spreading, mind is all "stirred up" to weigh the old with the new; to judge of the past by the present.

Well: I suppose this was so in the last generation in respect to its predecessor, and that in respect to the one preceding; and so on, down to the very beginning. And so it ever will be.

What then? Need the lovers of *truth* stand alarmed? Never. Truth is mightier than ten thousand scientists, philosophers, and divines, panoplied and arraigned in antagonism against her. All the minds now engaged in examining the past and exploring the present, are only as children at school, learning from what is placed before them; or, as adventurers in the gold mines of Australia or California. They can *create* nothing. They can dig into that which is created. They can assort what they discover. They can judge what they assort. But they are as liable to choose the base and cast away the real, as any that have gone before. There is no more infallibility in human mind now, than there was a thousand years gone by. The present examiners of

the past will themselves be examined in their turn, and, it may be, will be rejected by their successors, as they reject those before them. Men, whoever they are, and wherever they live, are nothing to the *truth*. When all these are in the dust, truth shall live, beautiful and mighty as Deity Himself.

It is good for man when all these shakings of the old and riddling of the new, result in the removal of the false and refuse only, and leave the truth brighter, simpler, more powerful and serviceable. Everything that obscures or weakens truth were better hurled to the winds ; and the sooner, the better. He who will lend a hand to do this work, we wish him God-speed. But we do not want the quartz for the gold, the tinsel for the pure silver. The *old* truth is better than the *new* fiction ; the realities, however rough, of our grandfathers, are more useful than the playthings, however pretty, of their grandchildren.

I have read a story of a fire that once broke out and ran over the Pyrenean mountains, destroying the vineyards of the people. But as they mourned over the great loss of their property, they found that the fire which had been destruction to their vines, had discovered to them fissures in the rocks that glistened with rich veins of silver. I have read again in fable of an island in which, it was reported, there was much treasure to be found under the surface. Many who heard the report came and turned up the earth, and searched diligently for the prize ; but though they found not the immediate object that they sought, they agitated and prepared the barren soil, which, receiving the seeds borne to it by birds and winds, ultimately gave forth the treasure, that appeared in olive trees and clusters of grapes.

Thus, if all these present investigations and criticisms of past systems and theories, shall result in harvests of richer grain of truth, and treasures of more enduring wisdom and goodness, blessed will it be ; although many pet notions and well-guarded beliefs of men may be destroyed in the ordeal. God reigns supreme. The Christ abides. His religion defies the gates of hell. Humanity survives. Nature rolls on in its course. Truth is immortal. Opinions may come and opinions may go, but truth remains for ever. Let us, then, not fear modern invasions on the past. "God is our refuge and strength. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her ;

she shall not be moved: God shall help her, and that right early" (Ps. xlvi.).

The present in relation to the future is one of *transition*. It is continually going from us. Every day has its sun-setting to be followed by a sun-rising; every year has its winter, to be succeeded by a spring. The seeds of this autumn will develop into the harvest of next autumn. The children of this age will be the parents of the next. But none can divine what will be the disclosures of the future.

Thus it is with present mind and its influence on mind to come. Its duties and responsibilities are going every day into the past, and entering into the future. The world of mind, like the world of matter, is unceasing in its revolutions, carrying the work of to-day into yesterday, and bringing the work of to-morrow into to-day; so that we never have a yesterday or to-morrow. It is always to-day with us. But who can prophesy as to how the present mind will influence the future, any more than he can how to-day will affect to-morrow; or this year next? As the future comes and thrusts the present away, it must be taken as it comes. It cannot be touched *as* the future. It is only ours to utilise as it becomes the *present;* and when gone from us, it is lost for ever! Hence in relation to the future our duty is to live in wisdom and goodness *now;* so shall we carry into the future, as it becomes the present, an influence that shall make it bright in itself, and be the prelude of greater brightness until the perfect day shall come.

The Future! What that will reveal, no living seer can foretell; no existing fact can foreshadow. If, however, the present has accomplished so much on the basis of the past, what may not be expected in the future as the outgrowth of the past and present? Have the railway, the steamship, the telegraph, the telephone, the electric light, with many other things, been the achievements of the present generation, what may we not imagine as to the future? No; we cannot imagine. Did our forefathers conceive that their children would accomplish the marvels they have? Neither can we conceive what our children will effect. We know not what a day may bring forth. It may be that the next century will transcend this as far as this has transcended its antecedents.

In every age, this not excepted, there have been those who have looked upon the times gone by as surpassing in simplicity, purity, and power, those in which they lived. They have sighed for the good "old times" of their youth and their fathers. The age in which they lived was a decline from those, and stood in humiliating contrast to them. But the

"golden age" is in the future and not in the present or past. "Those old ages," as Dr. Chapin says, "are like the landscape that shows best in purple distance, all verdant and smooth, and bathed in mellow light. But could we go back and touch the reality, we should find many a swamp of disease, and rough and grimy paths of rock and mire. Those were good old times, it may be thought, when baron and peasant feasted together. But the one could not read, and made his mark with a sword pommel; and the other was held so dear as a favourite dog. Pure and simple times were those of our grandfathers,—it may be. Possibly not so pure as we may think, however, and with a simplicity ingrained with some bigotry, and a good deal of conceit. The fact is, we are bad enough, imperfect, not because we are growing worse, but because we are yet far from the best. I think, however, with Lord Bacon, that *these* are the 'old times.' The world is older now than it ever was, and it contains the best life and fruition of the past."

Progress is the natural tendency of mind as of other creations of God. It cannot be stunted. It cannot be held in chains. It must, it will go on in ever increasing and strengthening developments. No bulls from the Vatican, no enactments of despotic kings, no laws of senates, no limitations of creeds, no utterances of dogma, no standards of colleges, can hold it back. It gathers velocity and impetus as it rolls on in its course. As it accelerates in its march and increases in its strength, it gives out clearer light, makes nobler discoveries, builds stronger fortifications, subdues mightier antagonistic forces, and brings all things nearer subjection to its all-conquering influences.

If, then, on the one hand, we are now reaping the harvest which was sown for us by other labourers before us, we must not forget that we also are labourers sowing seed for harvests that others after us will reap. How important that we should sow *good* seed! Whatsoever we sow will give *character* to the harvest. Let us sow nothing, the harvest of which will yield unrighteousness, and add in any way to the sorrows and miseries of humanity. Let us so speak, write, live, and work, as to contribute to the deepening and strengthening of that stream of influence for truth which has rolled down from previous ages. Let us send it down to succeeding ages with increased volume and force. As *individuals*, as *families*, as *churches*, as *nations*, let us do this. So shall we hasten the world's regeneration. So shall we live, and our works follow us, in the future of time, and in the interminable future of eternity. May this be the honour and glory that shall

come from heaven and succeeding generations, to crown this latter end of the nineteenth century!

Would you, my reader, take your part in thus influencing the future, be wise in the present in that wisdom which "cometh from above." This is a treasure more valuable than precious stones and innumerable riches. She, like love, "never faileth." She is beauty and strength to them that choose her. She is more glorious than the sun, and above the brightness of the stars. God loveth him who dwells with wisdom. Wisdom loves God and is conversant with Him. She is privy to the mysteries of His knowledge, and a lover of His works. Do you desire riches? What is richer than wisdom? Do you desire prudence? What is more far-seeing than wisdom? Do you love righteousness? Wisdom is virtue, sobriety, justice, fortitude, full of good works. Do you covet power? Wisdom is the highest and safest.

By the use of this wisdom in life, you shall shed forth an influence which, like good seed, shall yield a harvest after many days; which, like fragrant ointment, shall be diffusive all around; which, like magnetic force, shall affect every one it touches. You shall obtain immortality among men, and leave behind you an everlasting memorial to them that come after you. You shall take your place among the royal blessed multitude before the throne, who have served their day and generation according to the will of God. "They that be wise shall shine as the firmament, and as the stars—for ever and ever."

CHAPTER XI.

MISCELLANEOUS.

IN addition to the preceding methods through which mind influences mind, there are others of a miscellaneous kind that may be briefly noticed.

There is what may be called the *family mind*, comprised of the aggregate of its various members. Each stands in a specific relation to the other, and through its own peculiar development has its relative influence. I may refer to the influence between husband and wife, parents and children, brothers and sisters, master and servants. The domestic constitution is bound together in affinities of Divine origin and authority, and there is a necessary and inevitable influence of mind passing from one to the other. This is obvious in every family, in a variety of ways; an observer may perceive it in the effects produced. It is not, however, always manifest that the right influence is in the right place. How often is it that the wife has a power over her husband, which the husband should have over his wife; that the mother has an influence over the children, which naturally and legitimately should flow from the father; that the influence of parents upon their children is not what it ought to be for righteousness and truth; that the influence of children over their parents is unbecoming, unseemly, and highly injurious; and that the influence between master and servants, is far from the standard of propriety and justice, according to their respective position in the household.

Influences thus flowing from mind to mind in such a family, are productive of pernicious consequences to the family itself. Nor are they confined there, but spread thence into other families, into other neighbourhoods, into the nation, into the world. The minds of children ill-influenced by their parents, become sources of evils which permeate the whole fabric of social and public life. They infect the minds of other children with whom they associate, with their moral contagion, and these again infect others, and thus the evil disseminates without limitation. The minds of servants ill-

influenced by their masters become sources of evil communications to others, which, added to the common degeneracy of their nature, make them morally disqualified to take places of responsibility and importance.

Were the influences of the family mind sanctified and directed by Scriptural knowledge and morality, by chaste and rational love, by a general regard to the highest interests of each individual member, what a revolution would be accomplished in home life, and in its developments before the world! Family influences of such a nature would restore Eden into many a household which is now the scene of confusion and misery, and the source of wide-spreading evils in general society; would be an effectual means of reforming public morals on an extensive scale; would be second to no agency in forwarding the glorious jubilee of the world's restoration to universal love and blessedness.

Patriarchal government was doubtless one of the most peaceful and powerful of its time, but it degenerated. Hence the establishment of State government to do that which patriarchy failed to do. If in these days household government could be established, administered by the laws revealed in Eph. v. and vi., the State government would be much eased of its burdens in many ways. This would realise in *fact* what Sir Thomas More sets forth in *Utopia*: "The eldest (as I saide) ruleth the familye. The wyfes bee ministers to theire husbandes, the children to theire parentes, and to bee shorte, the younger to theire elders."

There is what may be called *church mind*, comprised of the aggregate mind of a company of individuals, who unite under a certain name, creed, discipline, and means, for the purpose of worshipping God and cultivating the religious character. Hence there are the Jewish, the Greek, the Roman, and the Protestant churches. Between all these there are great and important differences. Protestant churches vary in number and peculiarities. Each has its own development of mind in its name, creed, discipline, and means. By this it is recognised and distinguished from another. Each has its individual mind, its collective mind, its ruling mind, and its subjective mind. These forms of mind influence one another. "Councils," "Synods," "Convocations," "Conferences," "Assemblies," influence the minds of the members of their churches, and these influence them in return.

Beside the influence of mind on mind within each church, there is the power of the aggregate mind of one church on the aggregate mind of another: the Jewish church on the Christian, and the Christian on the Jewish; the Greek

church on the Roman, and the Roman on the Greek; the Roman church on the Protestant, and the Protestant on the Roman. Between Protestant divisions the same law operates. The Church of England, the Presbyterian, the Congregational, the Wesleyan, &c., all have an influence one on the other, through their respective developments of mind.

The history of these influences, in their nature and results, reveals more that is human and earthly, than Divine and heavenly. The interchangeable development of mind in the churches of the past has partaken too much of bigotry, sectarianism, controversy, rivalry, jealousies; and has been promotive of strife, contention, schisms, rather than brotherly kindness, love and unity. Are there not brighter signs appearing on the horizon of the future? May we not expect, as well as hope, that present and coming development of church mind in respect to each other, will be permeated with such influences of truth and grace as will bring them into closer unity in the spirit and in the bond of peace? such influences as will give them in this unity and peace greater victories over the errors and vices of the world around? May this development of mind between the churches rapidly manifest itself and strengthen, until the only rivalry between them shall be, which can do most for the good of humanity and the glory of their One Divine Head!

As there is family mind, and church mind, so there is *national mind*, comprised of the aggregate mind of the people which make the nation. Hence, there is the English national mind, the French, the Spanish, the German, the Austrian, the Russian, the American, and others too numerous to mention. Each has its own peculiar development, through which it influences others. All are not equal in their developments; all are not equal in their influence. There are, in a nation, as in a church, influences within itself on itself; the ruling mind, and the subjective mind. Queens, kings, emperors, presidents, influence their cabinets, senates, parliaments. Then, these influence others in subordination to them. Judges, magistrates, jurymen, influence those with whom they have to do. Besides, there is the influence of the people on their rulers. Influences are thus ever and anon ascending and descending from one part of the national mind to the other, through multifarious channels opened for the purpose; and the nation in which these influences flow the freest, purest, and most brotherly, will attain the highest and noblest history.

National mind, like church mind, has an influence beyond itself. The mind of France, for instance, has its influence on the mind of Germany, and Germany on France; Denmark on

Norway, and Norway on Denmark; Poland on Russia, and Russia on Turkey; Italy on Austria, and Austria on Italy; England on all these, and all these on England. The mind of England influences the mind of America, Canada, Africa, Australia, India, New Zealand, and all these influence the mind of England. The influence emanating from one to the other, in its nature, degree, and results, depends on the mind of the nation and the ways of its development. It is with nations as with individuals, the influence of some *seems* to extend no farther than themselves; while the influence of others goes out through their very *names*, laws, literature, language, and manufactures. Through these the English national mind has exerted an influence on other nations of a marvellous character. It has controlled the history of some, revolutionised the condition of others, and out of barbaric peoples has built up kingdoms comparable with many of civilised repute for ages. Blessed, indeed, will it be when the combined influence of the nations shall be such as to effect universal amity, peace, and concord, recognising the one Father and the one brotherhood of all. In addition to the influence of national mind on national mind, there is the influence of the aggregate mind of humanity on the destiny of itself, on the accomplishment of Jehovah's purposes, and the ultimate consummation of all things on earth.

The influence of mind on itself may have a brief consideration. Like a mechanical organism, its operations tend to "wear it out," so far, at least, as this sphere of its existence goes. As other organism, its capacity for endurance varies in different subjects. Sometimes, one or more faculties of the mind may be worked with such pressure as to paralyse them, while others may retain their natural strength, but through organic and sympathetic connection, may either be nullified, or be capable of little practical use. The smallest wheel of a watch, out of place, renders the whole useless for correct movement in keeping time.

Some minds maintain their active energy for fifty or sixty years, throwing off thoughts in manifold ways to influence others; but all this implies such self-revolving action as ultimately brings them to a point, beyond which they can go no farther. Like a printing machine that may work off thousands of sheets in an hour, for years, but at last breaks down under its own operations, such minds give way, and no longer hold their place of service in the intellectual world. They cease from their labours, but their works, it may be, follow them in undying influence through surviving generations. They go to their long home, and other

labourers are engaged to fill up the vacancies made by their departure.

The melancholy results following too high pressure put on the mind in its working, are sometimes lamentable to contemplate. They appear in all spheres of intellectual life and energy. "The same week," says the *London Review*, "in which we hear of Admiral Fitzroy's suicide, brings us news of General Kmety expiring, prematurely old, at fifty. Swift dying in moody mania—Sir Isaac Newton with intellect temporarily shattered — Johnson oppressed by thick-coming fancies—Cowper overcome by them—Sir Walter Scott excited to such a pitch of mental activity that he 'could not leave off thinking,' and moved about among familiar scenes with a sense of ghostly unreality—Southey struck down from his height of literary fame into mere imbecility—Buckland smitten in his strength—Laman Blanchard, Haydon, and Hugh Miller perishing by their own hands—these are only a few instances of that fate which so often overtakes men of unusual powers. And to these must be added several cases occurring of late years, in which, without the mind being at all affected, our prominent statesmen, such as Lord Herbert and Sir George Cornewall Lewis, have died prematurely from exhaustion. The fact is, much is expected from those to whom much has been given. They become committed to work which cannot be divided, and they fall as much in the service of their country as though they had perished on the field of battle or the sinking deck."

Shakespeare, in *Hamlet*, thus speaks of a wrecked mind :—

> "O what a noble mind is here o'erthrown!
> The courtier's, soldier's, scholar's : eye, tongue, sword,
> The expectancy and rose of the fair state,
> The glass of fashion, and the mould of form,
> The observed of all observers! quite, quite down!
> Now see that noble and most sov'reign reason,
> Like sweet bells jangled, out of tune and harsh;
> That unmatch'd form and feature of blown youth,
> Blasted with ecstasy."

Dr. Moore, writing on a similar subject, says: "An accumulated irritability of brain results from incessant effort of mind; and to such an extent are poets subject to this infirmity, that they have won the cognomen of a distinct race—*genus irritabile*. But all imprudent thinkers are obnoxious to the same suffering. Even our great philosopher, Newton, sometimes gave vent to ill-temper, or soothed his nerves by the bane of tobacco, instead of taking rest or an appropriate change. And many of our best artists, whether in words or more solid materials, have been martyrs to headache and the

fashion of excitement. Thus, Wilkie was often obliged to shut himself up in a dark room, because light was too stimulant for his brain; and Paganini paid dearly for his consummate excellence as a musician. Speaking to a friend, he stated that he scarcely knew what sleep was, and his nerves were wrought to such almost preternatural acuteness, that harsh, even common sounds, often became torture to him. He was sometimes unable to bear a whisper in his room. His passion for music he described as an all-absorbing, a consuming one; in fact, he looked as if no other life than that ethereal one of melody were circulating in his veins; but he added, with a glow of triumph kindling through deep sadness, 'Mais c'est un don du ciel.' Mrs. Hemans, too, could truly say:—

> 'Swift thoughts that came and went,
> Like torrents o'er me sent,
> Have shaken as a reed this thrilling frame.'

"Byron, after an intellectual debauch, was accustomed to mope in total laziness.

"What this intense poet says of himself is very instructive: 'I feel a disrelish more powerful than indifference. If I rouse it is into a fury. I presume I shall end like Swift—dying at top. But Swift had hardly begun life at the very period (thirty-three) when I feel quite an old sort of feel. I have been considering why I always awake at a certain hour in the morning, and always in very bad spirits: I may say, in actual despair and despondency in all respects. I have drunk fifteen bottles of soda-water in one night after going to bed, and still been thirsty. A dose of salts has the effect of a temporary inebriation like light champagne upon me. But wine and spirits make me sullen and savage to ferocity; silent, however, and retiring, and not quarrelsome, if not spoken to.'

"These facts prove that his genius was associated with a diseased brain, a kind of *delirium tremens*, of which, indeed, he died; but whether the disease was the result of undue mental action, or the cause of it, we need not now inquire: it is sufficient to point out the connection. Byron is but a strong example of the poetic temperament, and in many respects of the other orders of genius also, for they are all distinguished by extraordinary determination of will, subject, however, to paroxysms, like an intermittent fever, a succession of cold and hot fits, with healthier intervals, since the nervous system will not tolerate a constant enthusiasm. All violence is but the exception to natural order, and the mighty afflatus or mental inspiration which the world so much admires,

can no more be commanded or expected as a matter of course than can the hurricane or the earthquake, and its continuance is alike destructive.

"Over-excitement of the brain usually induces muscular action, which is a merciful provision for the relief of the brain. Thus Swift, when his brain became excited, used to run up and down stairs, and thus many an eccentric mind seeks solace from home worries in the fatigues of foreign travel, or in lonely wanderings out of sight of persecuting demands. Such solitary exertion is a wise resource for all who are exposed to distracting calls upon attention."

There are still other influences that operate on the mind from itself. *Anger*, like a fire, consumes good temper, and burns up with fever heat the very vitals of the soul. *Anxiety*, like a curious spectre, peers into the mysteries of the future, wishful to know whether events will come as hoped or dreaded. *Jealousy*, like a mighty tyrant, excites furious fancies and dreadful passion. *Fear*, like a bugbear, startles us into apprehensions which enervate our courage and often make us to tremble before nothing. *Superstition*, "that horrid incubus," as Carlyle calls it, holds the mind in darkness, shuns the light, and raises before it the things of religion in distorted forms, so as to make them objects of simple dread or of sheer ceremony. *Guilt*, like a fiend with whips of scorpions, lashes the mind with remorse and terror, making it a scene of wretchedness and woe. *Discontent*, like a storm, unsettles the mind, and throws it into murmuring and moaning against the righteous judgments of God, and the honest ways of man. *Sudden joy*, at the news of an unexpected fortune of good, lifts up the mind beyond the power of self-control, and *sudden sorrow*, at the news of an unexpected calamity, casts it into ungovernable feelings of anguish and distress. Thus the mind, by the action of itself on itself, can make within itself a "heaven of hell," or a "hell of heaven."

Besides these varied experiences of mind, there are what may be called *permanent conditions of mind*. Hence the tone of some men's mind is always happy as to the present, and cheerful as to the future. It seems as though no clouds could obscure their brightness and serenity. They live on an eminence, unvisited by mists, whence they see all things around them and before them in sunshine, joyfulness and hope. Such is especially the case of youth. There are others whose minds seem clothed in perpetual gloom. December and May are alike to them. Clouds and darkness, or a clear sky and midday glory, are all the same to them. Change of any kind seems to have similar effect, that of

fear or apprehension. As to live with one is a paradise; so to live with the other is a purgatory. According to Carlyle, Burns may be mentioned as a type of the former, "always having a large fund of hope; and shaking his sorrows gallantly aside, bounds over them victoriously." Of the latter, Cromwell, in his younger days, was a type. He was mournful, oversensitive, hypochondriacal. "The Huntingdon physician was often sent for at midnight to quell his fears. He used to think himself dying, and had fancies about the town-cross."

The influence of mind on mind is like the movements of the wheels in Ezekiel's vision—complex, intricate, mysterious. The power of mind is the most marvellous with which man is endowed. It is the creator and sustainer of all things with which, in his sphere, he has to do. Without it he would be less than the brute in the world. With it he is lord of the earth, under the Lord of the heavens. All things are put under his feet. Mind in itself is unceasing in its operations. It has no Sabbath, no reposing sleep. It is never weary nor exhausted. In its action it is limited to no one place, time, method, or circumstance. New springs of thought are always opening, and sending forth their influence into minds ever ready to receive them. New fields are acquired for its exercises; new worlds are discovered for its range. The created universe is too limited for its energies. It bounds into infinity, and there only can it find space that can challenge its ambitions, aspirations, and engage its ever-expanding powers.

> "The mind of man is ne'er at rest,
> Whether the body sleeps or wakes,
> To heaven, earth, hell—north, south, east, west,
> The mind its ceaseless wanderings takes."

In the influence of mind on mind there is strife for the mastery. Mind jostles and contends with mind. There are few who perpetually reign as monarchs in this kingdom. Its throne and sceptre change sovereigns, as the thrones and sceptres of other kingdoms. No one holds it as an ancestral right. The "divine right of kings" is a doctrine that has no force here. "Tibni dies, and Omri reigns." The magnates that rise to this royalty are of rare birth. There is an aristocracy of mind as of circumstances. These are not always, perhaps seldom, associated. The mass of mind is destined to plebeian life and influence, whose sphere is the footstool of those that reign supreme. The government of the kingdom of mind-influence is administered on democratical principles. Every mind, whatever its bodily environ-

ment and worldly surroundings, has the privilege of aspiring to sovereignty. It may be a competitor in the race, although it may not obtain the crown.

There are wars and rumours of wars in the intellectual kingdoms of men, as in the political. Territories of thought in science, theology, philosophy, art, are continually being fought for by contending minds. Sometimes one holds this, and sometimes another that, for a period. Then there arises a conflict on some unsettled or doubtful point, or on some *inroad* on the "balance of power," or on the right of possession of some newly-discovered region.

After a series of skirmishes or real hard battles these minds may return to their respective lines. A new system and power of thought may come out of the struggle. This may last for a while, to be followed by a rival, rising out of new conflicts. No one kingdom of thought abides in perpetual peace.

But amid all these antagonisms, truth remains supreme, unchangeable and everlasting. She is not partial, but accessible to every one that searches for her. But how few find her, excepting in that kingdom in which the Sun is always shining in midday brightness; and here, only those who seek with open eyes and willing hearts.

As we have intimated, there are changes ever and anon taking place among the rulers of mind-influence. They rise and fall. "One generation cometh and another goeth." There are clouds which obscure the sun. There are eclipses and changes in the queen of night. The silvery stars are lost to view when the orb of day mounts his fiery chariot. There are changes in the seasons, changes in the atmosphere, changes in all the ruling influences of the material world. It is even so in the ruling influences of the mental world. Take any method by which mind influences mind, and this will be manifest. Look into the book-mind of the world: what a history of contingencies, contentions, revolutions, does this present! Look into the conversation-mind of the world, the public-speaking-mind, the newspaper-mind, the education-mind, and all the phases and divisions in which mind operates, and the same laws of mutation will be found to apply.

> "Critics I saw, that others' names efface,
> And fix their own, with labour, in the place;
> Their own, like others, soon their place resigned,
> Or disappeared, and left the first behind."

But all these changes in the ruling influences of mind; all these competitions for precedence; all these various kinds and degrees of influence; all these diversified developments

of mind, with corresponding results, are illustrations of the exhaustless fecundity of mind; the vast power of mind; the ceaseless life-action of mind; the connection of mind and the destiny of all things; the high dignity of man in being endowed with mind; the obligation of man to employ it in harmony with his dignity and the trust invested in him; and the infinite love and goodness of God in giving such honour to man.

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is Thy name in all the earth!" (Psalm viii. 4—9.)

BOOK SECOND.

INFLUENCE OF DIVINE MIND ON HUMAN MIND.

BOOK SECOND.

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PRELIMINARY.

THERE are those who treat the doctrine of Divine influence on human mind as a simple dogma of religious superstition. But in this, we think, they are wise beyond what even science and experience teach. They would rob us of an essential supply, to an essential necessity of our nature. Is it not instinct, not to say intelligence, for a child to look to its parent for sympathy and guidance, although it may have no *knowledge* of that parent, and not even be able to call him by name? Does not the young bird look to the parent bird for food, and run to it for shelter in time of danger? So the *instinct* of humanity looks to its God for His teachings in wisdom, and blessings in goodness; for His succour in trouble, and for His help in times of need.

Now if it is natural for a child to look up to the parent, is it not equally so for a parent to look to the child? Shall this natural affection find no response? Shall the very parent from whom it has been derived, refuse to answer its call? If a seed has germ of life, how is that germ to develop into life without influences above itself to act upon it? Hence, it occurs that life is evolved from the seed by power external and distinct from the seed. Thus, if in man there are the germs of thought-life, moral-life, and spiritual life, how shall they develop unless there is a corresponding power to act upon them for that purpose? Everything with life has its paternity, as every article in social use has its maker.

The paternity of the human mind is the Divine. It contains within itself evidences of such an origin. The Almighty claims the human mind to be His creative work, and His legitimate property. He breathed into man the "breath of life, and he became a living soul." "All souls are Mine, saith the Lord of Hosts." He is the "Father of spirits," and the "God of the spirits of all flesh."

Taking this, therefore, as an admitted truth, it will follow

that the Divine mind has the sole prerogative to institute and employ such means as He may deem proper, through which to influence human mind ; also to determine the nature and measure of the influence that should emanate from His mind on the human.

We can only conceive of the Divine mind influencing the human mind on the same principle that the human influences the human ; viz., by *revelation*, in and through such means as He may be pleased to adopt. It devolves upon us, therefore, to inquire what these means are, and the influences which flow through them, and their effects on the human mind.

As the Infinite, Omniscient, and Almighty Ruler of heaven and earth, God can command any and every existing thing that He please to be a medium of His influence to man, by which to accomplish His designs. Whatever He has chosen as agents or means to this end, will be found to accord with Himself, and to harmonise with man's mental powers and his spiritual requirements.

Influence of Divine Mind on Human Mind.

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CHAPTER I.

MATERIAL CREATION.

NOT to mention the different theories of philosophers respecting the origin of the material universe, the more recent one is, first, that hundreds, perhaps thousands, of millions of years ago earth started into being in the form of a molecule, and from that evolved the present world in which we live; secondly, that all species of plants and animals, man included, were evolved from one or more primary forms, existing on or in the earth, through a process of "natural selection;" "the tendency of which to produce change has been restrained by the fact of inheritance. The individuals fitted to continue their kind have survived, and have transmitted the characteristics which gave them their superior strength, while the weak and ill-fitted have in the struggle for existence perished. Thus an infinite variety of types was evolved; and through the ages the monad became the mollusc, and the mollusc in due course the brute, the brute the savage man, and the savage man became a civilised man."

Such is something like the Darwinian theory respecting the origin of earth and the "species" upon it. Though attributed to Darwin, it is well known to have been held in principle so far back as Democritus: Darwin has only *evolved* it into a more intelligible form.

If this theory is designed by its projector, or is used by its adherents, to eliminate the Christian's God from the universe, and nullify the Scripture doctrine, "In the beginning God created the heaven and the earth;" they are designing far more than their theory warrants. The doctrine of evolution does not necessarily destroy the doctrine of creation; it may

only indicate its *method*. Granted, the thousands of millions of years (though there was no such measurement of time before man) in which the earth was being evolved or created, it does not do away with an Evolver or Creator any more than the old orthodox creed of God creating the earth in six days like those that make up our week. Evolution cannot logically be conceived without a subject and an agent. There was, for instance, evolution in the miracle of Cana of Galilee, and in the miracle of the loaves and fishes; but not without pre-existing subjects and Agent. If the phrase, then, "in the beginning," may comprehend this interminable number of ages, we can no more think of creation or evolution during that period without a Creator or Evolver, than we can of creation by a word. The only difference is the space of time (humanly speaking) in which the work was done. In either case there is implied pre-existing power, wisdom, and intelligence. A piece of machinery made in six days or in sixty years, alike involves an agent in the make of it according to the laws of mechanics. A gourd that grows in a night and withers in the morning's sun, requires an agent to superintend its growth according to the laws of nature, as does an oak of the forest which takes a hundred years to reach maturity.

Then, as to the second point of this theory: assuming that all existing things on the earth have come by evolution from previously created substances, it does not destroy the Scripture doctrine that all things are of God in their primary forms and in their evolved order and classes. Trees, flowers, grasses, cereals, herbs, fish, birds, humanity itself, may all be admitted as evolutions; but evolutions from what had a prior existence —*seeds and embryons*. But whence came *these?* and who or what guided and superintended their evolution? In a certain sense all the works of art and manufacture are evolutions; but a picture was never yet evolved from paint on canvas without a painter; a house was never known to be evolved out of pre-existing materials without workmen; yea, a single brick was never evolved from clay without a brick-maker. A piece of broadcloth already made and folded in a tailor's shop was never known to evolve itself into a suit of clothes to fit a man or boy without the tailor.

If these things cannot be conceived as evolving themselves out of pre-existing forms, neither can things in nature be conceived as doing the same.

Should philosophers discover a new species of plants, birds, or flowers on the principle of evolution, it would imply a prior existence of that from which they were evolved, and

superintending intelligence, as the continually new-built houses and manufactured goods, previously existing materials; and as next harvest, pre-existing seed, sown in the earth by the farmer.

But this philosophy informs us that these evolutions are results of certain properties and powers (energies) inherent in the subjects, conjoined with certain energies external to them. These properties, powers, energies, they call *Laws*. All things, they say, from the beginning, are of *Law*. Very true; but cannot they see farther than Law? A boy in a country Board School can inform us that a ploughing machine is formed by certain laws and operates by laws; but he knows too that it had a maker, and, if to be of any use, it must have a worker. He can also inform us that the kingdom of Great Britain is governed by laws; but does he not know that those laws are the outcome of law-makers, and rest on sovereignty? A philosopher knows that his body and mind are organisms governed by laws: but does he not know also that behind those laws there is within him a presiding power, whatever he may call it, which is the guide and administrator of them? If it is a law for his limbs to perform certain actions, as handling or walking, when set in motion and put in certain relation to things, does he not know that that law will not produce such results as handling and walking, if *he* does not so determine for it to be? His organisms, whatever their internal or external laws, have no self-action. Distinct from these laws, and above them, is *himself*, who is their governor and lord. That one he cannot see nor can any one else. He knows by *consciousness* there is such a power within him, and others know by *observation* of his doings.

Thus, we venture to affirm, it is with the infinite organisms that make the body of nature. Nothing has an independent self-existence. Nothing has life or action in and from itself. A stone would lie for ever in one place if not moved by some force external to it. An egg would never produce a bird, except in certain combination of influences. All things are subject to laws within them and around them. But are laws self-created, self-existing, independent, any more than the things they control? Laws are subjects as well as rulers. As laws are above the subjects they rule, so laws are subordinate to the power that makes and executes them. And above the sovereign there is no superior in the kingdom. The Ruler of the universe, like the ruler in man, is unseen: but though unseen, He is conscious of His existence in Himself, and is known to exist to His intelligent creatures, by the revelation He has made of Himself to them in His works. We

see not His personality, but we see His acts and deeds through the media of the things over which He presides, as we see in the roll of a stone a power out of the stone which has set it rolling; as we see in a clock the fact of a pre-existing maker of it. We are not tenacious, for the present, as to the name by which He is called. A Scriptural name or a philosophical name, or even a heathen name, does not affect His reality as Governor of all things, as the name that may be given to the presiding power in man, does not affect the fact that there is such a power in him.

Now if a philosopher must reason in the way above indicated, in respect to his own organism, why should he not reason thus in respect to the organisms of the universe? Why should the body of nature be looked upon as self-originated, self-evolved, and self-sustained, by laws inherent, any more than his own body? He knows full well that when that power, Himself, is departed from his body, it will be as motionless as a log of wood. Why may he not hence conclude, if there was no Presiding, Intelligent Power in the universe it would cease in its revolutions, life, and use?

Some philosophers, as though not satisfied with their theories about the self-origin and self-sustentation of nature, are becoming impressed, that after all there may be something at the back of nature which they have not yet discovered; and they are beginning to go in search of it. But by searching in *their* way, they will never find it, any more than one external to them will find out what that something is in them that goes in search of that something. Only that something itself within them can satisfactorily reveal itself to others. So only God can reveal Himself from behind nature. This He has done in His word and works. With all their searching they will never find anything more satisfactory to reason, faith, or science, properly called, than what He has revealed. Surely a philosopher is better able to express his own inner self to another than that other is to discover it. Whatever speculations or discoveries this one may make, they will never equal the revelations which he may make of himself. Those who go in search for the Unknown behind the veil of nature by mere reason, will never attain to such knowledge of Him as He has given of Himself.

The Bible informs us that God made man in His own image; "and certain heathen poets, that we are His offspring." If then a philosopher desires to know God as connected with nature, why need he wander into mazes of theory and speculation when he has a typical *fact* standing in his presence; yea, within his own person? As spirit in the body of man, so

God in the body of nature. As man in relation to things over which he has control, so God over all things. Man is the image of God.

How much more intelligible to say Mr. So-and-so is the builder of that house, or the author of that book, than to say the laws of building combined to work in harmony to erect the one; or the laws of mind and composition united to write the other. Such a method of talking or writing in relation to human works would be ridiculed. Here is a volume lying before me: you ask, who is the author? I answer, Huxley, or Harrison, or Spencer, or Darwin, as the case may be. I do not dream of saying, nor would any one else, that it was produced by the laws of thought, writing, spelling, and grammar; though it could not have been produced as it is without them. Now, it may be affirmed that the laws of nature, as they are called, could no more have built this house of the universe without a Builder, or have produced this Book of Creation, without an Author, than the laws of thought, grammar, &c., could have written *The Origin of Species* without Darwin; or the laws of the building trade have erected St. Paul's without workmen. What is not true as applicable to an atom would not be true as applicable to that atom magnified into a world like this, or to a world made up of a multiple of such atoms. If a mote in the sunbeam could not create itself, neither could the sun. If the forces of nature could not create an elephant without an intelligent Agent, neither could they create a worm without one. The forces, energies, laws of nature, are no more self-originated and self-acting, than are the forces, energies, laws of human bodies, of mechanical constructions, or of governments of nations.

With all the excessive light that modern philosophers think they have thrown upon the origin of nature, I am candid to confess that I prefer the *old* light which has been shining upon it from the beginning: as I still prefer the old sunlight of the heavens to all the ancient or modern *invented* light of men—be it the light of a rush candle, or the electric light of Edison.

There are true and false lights that shine on this, as on other subjects. If we can have the *true,* why choose the false? Who would not rather have an author's own account of his works, as spoken by himself, or written at his dictation, than any theory which has been based either on *abstract reasoning* or on a *study* of his works? Assuming that there was a Creator of this earth and those heavens, we may also assume that He knew when and how He created them, and that He was competent to communicate the facts to us. Now

if He has done this, and we have the communications in our possession, are we presumptuous or superstitious in relying on what He says or has dictated to be said, rather than upon that which mere *speculation* in science tells us? Darwin himself has told us that his views are nothing more than *speculation*.

What the Creator says, then, is the *true* light. All else, whatever may be its value in the way of evincing genius in its composition, in eliciting the opinions of men, in serving as a subject of intellectual controversy, it may not, it ought not, to be taken as substitute for the *true*.

Let us see, then, what the Creator has said on this subject: "I the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by Myself" (Isa. xliv. 24). "I form the light, and create darkness. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded. The Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited" (Isa. xlv. 7, 12, 18). "Mine hand hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call them they stand up together" (Isa. xlviii. 13). "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by numbers; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not" (Isa. xl. 28). "He hath made everything beautiful in his time; NO MAN CAN FIND OUT THE WORK THAT GOD MAKETH FROM THE BEGINNING to the end" (Ecc. iii. 11). "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it" (Job xxxviii. 4—10). "In the beginning GOD CREATED the heaven and the earth" (Gen. i. 1). "In the beginning was the Word, and the Word was God. All things were made BY HIM" (John i. 1—3). "BY HIM were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ALL THINGS WERE CREATED BY HIM AND FOR HIM" (Col. i. 16). "THOU, LORD, in the beginning hast laid the foundation of the earth; and

the heavens are the work of THY hands" (Heb. i. 10). "He that built all things is GOD" (Heb. iii. 4). "The LORD by wisdom hath founded the earth; by understanding hath HE established the heavens" (Prov. iii. 19). "Thou, even Thou, art Lord alone: THOU hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and THOU preservest them all" (Neh. ix. 6). "Ah, Lord God! behold, THOU hast made the heaven and the earth by THY great power and stretched out arm, and there is nothing too hard for Thee" (Jer. xxxii. 17). "The LORD THY MAKER that hath stretched forth the heavens, and laid the foundation of the earth" (Isaiah li. 13). "Through faith we understand that the worlds were framed by the WORD OF GOD, so that things which are seen were not made of things which do appear" (Heb. xi. 3).

To say no more than has been said about the authorship of the above words—whether human or Divine—take them as they are; and do they not give us more solid ground on which to stand in relation to the origin of nature than all the philosophies that have flourished since the world began?

"But it is all *faith* with you," says one. "We want knowledge. We go by science." Alas for philosophy! It tells me all things are evolved from an ATOM without a God, and asks me to *believe* it. Paul, Solomon, David, and others, tell me they are the works of an infinitely wise, good, powerful, and intelligent Being, and ask me to believe it. If my faith in this is credulity, my faith in that would be egregious folly.

As in the beginning the material creation was the outcome of the Divine mind, so has been its *preservation* up to the present. "By Him all things consist." "He upholdeth all things by the word of His power," as the unfailing emanation of His mind. Are we dazzled with the radiant lustre of the sun, or charmed with the calm and placid beauty of the moon? Are we absorbed in the contemplation of the sparkling stars, or filled with wonder at the wandering comets and rushing meteors? Are we refreshed with the sweet breathings of the air, or awed into wonder by the fiery tempest? Do we admire the majesty of a magnificent river, or the downpour of an unparalleled Niagara? Do the lofty mountains inspire us with their grandeur, or the yawning gulfs strike us with trembling fear? Do the heavens smile on us in their cheerful and peaceful azure, or do they frown in gathering clouds of gloom and darkness? Is the earth firm and immovable, or does it tremble and toss about over its subterranean fires in desolating earthquakes? Are we confounded with the in-

finitesimal small, or the infinitesimal great? Do we behold the beauties of a landscape and feel enamoured, or the eruptions of a volcano, and feel terrified? Are we filled with gratitude as we see a vast country covered with growing or ripening harvests, or affected with sorrow at a widespread pestilence scattering death and desolation all around? In all and through all, we behold the existence of God, in His ruling power, wisdom, goodness, and justice. In each and every part of this vast kingdom of nature, we behold His presence, and bow in adoring homage before its enswathing influence. He reigns in Imperial Sovereignty over all things, and as His subjects we are governed by His laws, and favoured with His immunities.

All the evolutions and revolutions, the correlation and conservation of forces in the universe of which philosophers talk, bear on the face of them evidence of another FORCE above them and distinct from them: as in all forces in man's body and in mechanical organisms, there is behind them a force unseen and undiscoverable, excepting as a fact of existence. What is this prime force that lies at the back of nature, towards which all others are resolvable as only the methods of Its activity? Herbert Spencer says it is unknowable, and that science is here brought up to its impassable boundary. "But why unknowable?" asks Edmund H. Sears, "the question is, does it act unintelligently, like brute matter, or does it not? The answer is, it acts as a vast and all-pervading INTELLIGENCE, so comprehending and stupendous that we must call it infinite. Take as an illustration the planetary motions. It is demonstrable that if the force which holds the planets towards a common centre, and the force which projects them from it, were not kept in equipoise within assignable limits, the whole system would tumble into chaos. It is demonstrable that if their periodic revolutions had been coincident, so as to arrange them on the same side of the sun, that is, to bring them in conjunction, the whole system would break up in a common disaster. It is demonstrable that the whole system is one of the most delicate balances and compensations, so that seeming temporal disturbance preserves an intrinsic and eternal harmony. Some of their compensations and balances forecast periods of thousands of years. For example, the orbits and periodic times of Jupiter and Saturn are such that they may be in conjunction and send disturbance through the whole planetary system. But every third conjunction falls in advance of a former one, and the conjunction point is carried round the entire orbit in 2,648 years, at the end of which time the exact

condition will be restored and all the perturbations will have completely neutralised each other. Such illustrations might be multiplied indefinitely, so as to show how this Prime Force, into which all other forces resolve themselves, is an all-seeing intelligence. It answers precisely to the Logos of Scripture, the Divine Reason in the act of manifestation. The light of science tending upward, meets that of revelation streaming downward, and they blend together. Matter, the more we analyse it, loses its grossness and becomes transparent, showing the motions uncovered, of Him Who works in us and around us; and nature is only the veil with which we cover our eyes, that we be not too much dazzled or overawed under the open face of the Godhead."

The presence of God in every part of creation, is most beautifully described by the sacred writers. They did not look on nature as governed by "secondary laws." They could see no intervening powers between Jehovah and His works, although such powers existed. Their minds were so impressed with His rule and control of things, that to Him, as First and Last, they ascribe everything not only in the beginning, but in continuance. He "spreads out the heavens, and treads on the waves of the sea. Arcturus, Orion, and Pleiades, and the chambers of the south, are the make of His hands" (Job ix. 8, 9). "He stretches out the north over the empty place, and hangs the earth on nothing; and garnishes the heavens by His Spirit, and His hand forms the crooked serpent" (Job xxvi. 7—9). He gives "weight to the wind, and weighs the waters by measure. The rain comes by His decree, and the lightning and thunder" in the way of His appointment (Job xxviii. 24—26). The mountains are set fast by His strength, and guided with His power (Ps. lxv. 6). The day and night are His, and the light and sun are His preparation. He has drawn the borders of the earth, and He makes summer and winter (Ps. lxxiv. 16, 17). He knows the number of the stars, and calls them all by names. He gives the beasts their food, and feeds the young ravens when they cry. He gives the snow like wool, and scatters the hoar-frost like ashes. He sends out His word, and melts the frost, and causes the wind to blow and the waters flow (Ps. cxlvii.). Heaven and earth are governed by His commands (Ps. viii.; cxix. 89—91); the thunder is His "voice" (Ps. xxix.); the lightning "His arrows" (Ps. lxxvii. 17; Hab. iii. 11). It is He who "causeth the vapour to ascend from the ends of the earth" (Ps. cxxxv. 7). When the famished city should call upon the corn, the wine, and the oil, and those should call upon the earth for nourishment,

and the parched earth should call upon the heavens for moisture, and the heavens should call upon the Lord for permission to refresh the earth, then Jehovah would hear and supply (Hosea ii. 21, 22). He gives the rain, and He sends the drought and famine. The clouds are not looked upon merely as sustained by a law of specific gravity, but God spreads them out in the sky (Ps. cxlvii. 8). These clouds are God's chariot (Ps. civ. 3); the curtains of His pavilion (Ps. xviii. 11, 12); the dust of His feet (Nah. i. 3). Snow and hail are fearful manifestations of God, often sent as the messengers of His wrath (Ps. cxlviii. 8, cxlvii. 16, 17, cv. 32). The winds and fire are His ministers; "Who maketh the winds His messengers, and the flaming fire His ministers" (Ps. civ. 4). He holds the winds in His fist (Pro. xxx. 4); or hides them in deep caverns, from whence He calls them forth at will (Ps. cxxxv. 7, cxlvii. 18; Jer. x. 13). Psalm civ. is a beautiful expression of the Hebrew Psalmist's ideas of God's immediate providence in nature and over all animals. Their expressions are often poetical, but still they had no idea of God's governing this world in any other way than by directly producing, by an act of His power, the manifold and beneficent results which everywhere meet the eye; and as they believed the world to be wisely governed, so their gratitude and thanksgiving for all temporal benefits ascended directly to God alone.

It is not difficult to understand why the sacred writers thus wrote of God. They were not scientists, studying nature to satisfy curiosity, to solve problems, to form systems or theories for intellectual entertainment and speculation. They were all "taught of God" for higher ends than these. They saw in the light He gave, and wrote and spoke as they saw. As God knew His own relation to the origin and maintenance of things, He taught them. And who is better able to explain His own work than the Maker? Hence their revelations were not the *discoveries of study*, but echoes of the teaching of perfect and absolute knowledge as received from God. Had they been only *intellectual students* of nature, they would doubtless have given diversity of views, and have fallen into similar errors to many in our day, who look only at things in the light of their own reason, education, or circumstances.

The nearer mind approaches God in spirituality, the more clearly it perceives Him in His government of all things, as did these ancient seers and prophets. There were in their days, as in ours, those who being only *intellectual*, and not *spiritual* also, had no vision of God in nature. All they saw was its *phenomena*, which they endeavoured to explain by

their philosophies. They saw in their own light only a system so ordered by fixed and unalterable laws, that there never had been and never could be any deviation from it; no Supreme Intelligence presiding in and over it. Those sacred seers, however, saw in the *light of God*, and from this revelation they wrote and spoke, although in opposition to the teaching of the "wise ones" of the world.

Intellect *alone* cannot see GOD in creation; but spirituality in intellect sees Him in proportion to its illuminating power and perceptive activity. "Blessed are the pure in heart; THEY shall see God." This explains the philosophy of Scripture saints on the subject before us. They occupied a more elevated position of view than intellect could give them. They *lived* with God, *walked* with God, and *talked* with God. He was their Father, in Whose house and presence they dwelt. Hence their readings of nature were from the interior of its palace, where the Sovereign abides, and whence His mandates and messengers are despatched. They saw the reality of His existence, and His immediate government of everything that lived, moved, and had a being. "The secret of the Lord is with them that fear Him." Loving God, they knew God, and God made known unto them His mysteries on this as on other subjects.

Let not those students who live on a lower plane of life, and thence study God and His works, find fault with the revelations of these ancient saints. They must not forget that their position in relation to nature is on the outer and the shady or veiled side; their lines of thought and modes of inspection are in a different light and direction. Hence the conclusions are different at which they respectively arrive. They do the best they can with their powers in their circumstances. If a meteorologist wants to know the conditions of the atmosphere thousands of feet above the earth, he does not go by his observations *on the earth*. He either ascends himself and makes his observations, or he is guided by the observations of those who have. So, one studying nature on this side the veil only, must not conclude from his studies, what is on the other. He should either go there himself, or be guided in his studies by those who have.

Here are two men, for instance, contemplating a magnificent factory in Lancashire. One looks only at its external structure, in its materials, proportions, and order. He may also theorise and guess as to what is going on inside. The other not only observes its external appearance, but enters also within, makes himself acquainted with the proprietor, who walks with him through the works, and gives him a

degree of insight into the machinery, modes of operation, and specimens of goods manufactured. Which has the larger and more correct views of the factory?

The philosophical and Scriptural accounts of nature, are relatively much like what the two published accounts of these two observers of this factory would be. One is an account based on observations made from an external view, only with speculations as to its internal operations. The other is an account from one who has seen it from without, but has gone within, met with the owner, and under his guidance has seen the internal order and relation of part to part, and obtained from him such views of the working of the whole as he was pleased to give. Which account is most reliable?

But while it is affirmed that God is the Creator and Preserver of the material creation, and that He is in all things, it must not be inferred that God *is* all things and all *things* God. This is Pantheism—a blunder of philosophy, against which we solemnly protest. The *mind* of God is in His works as the mind of an author in his book, or as the mind of an architect in his building. But would any one ever infer from this that the author was the book or the book the author; that the building was the architect or the architect the building? Because the mind of God is in nature, and in that sense God is in nature, it does not follow that nature is God and God is nature. The Creator must have existed before that which He created, as an author before his book. But in the process of creation He did not become absorbed in what He created, any more than in the process of the erection of a building the architect became absorbed in the building.

While, therefore, it is said that the mind of God is in the material creation, it must not be thought that it embodies any of His personality. This is pure, absolute, infinite spirit, and can no more form a part of material things than a sculptor can form a part of his sculpture. God existed before His works, and could exist without them. He is not dependent upon them, but they upon Him. Like a machine without its guide, so would nature be without God.

Janet, in his *Final Causes*, speaking on this subject, says: "The gigantic arches of Gothic cathedrals are not supported by miracle. It is not angels or hidden powers that support their stones, but the abstract and dead laws of gravitation. And yet, is the mysterious grandeur of these mystical monuments less overwhelming, divine, and pathetic on that account? The soul of the architect has manifested or embodied itself in these dumb stones, but it has only been able

to do so by observing the laws of mechanics. Why cannot the Divine soul, if we may use such an expression, have also passed into its work, whether mechanical or not? Is it necessary that the architect's soul be present in the building substantially in order that it may be truly there? Is there not a kind of ideal presence, the thought of the Creator being communicated to His work, and existing apart from Him, but by Him? Will it be said that the Divine Hymn of Stradella has not retained something of the soul of its author, although he is no longer here to sing it? Thus, that nature be beautiful, touching, and sublime, it is not necessary that God be present in it substantially; it is enough that He is there by representation, as a prince is present wherever his ambassador is, and communicates to him his dignity, without needing to be present in person."

"God, with Whom we have to do," says Dr. Jenkyn, "is everywhere, and pervades all beings, without displacing their positions, or disturbing their operations. His infinite essence is united to the principles, the elements, and the constitutions of all created existences; they all move within the range of His presence, and act and work within the sphere of His energy and influence Yet the presence of God is not His essence. All the phenomena of the material universe are only the tokens of His influences, and the influences are the signals of His presence; but none of these are manifestations and displays of His essence, none of these are God.

"The disciples of theology may be easily taunted with the demand for a definition of Divine influences, or a description of what is meant by "God being present." It would appear unreasonable to write a book on a subject which, confessedly, neither the reader nor the writer can define what *it is*. There are few that have proceeded far in mental and moral investigations, who have not learnt that it is only when a definition has become useless that the meaning of its terms are fully and completely understood: and that those terms are much better ascertained by their use in the discussion, than by the explanations in the logical statement. In the present case, we think that the best terms which we could use, would be those which would most powerfully express our utter ignorance of the depths of this profound mystery.

"WHAT IS THE PRESENCE OF GOD? or what is the influence that betokens the Divine presence? The full and clear answer to these questions is, probably, what Moses requested of God Himself, when he prayed Him to SHOW him His glory. It was after Moses had been admitted into the ineffable splendours of His presence, that he preferred this sublime

entreaty. The response, which the Blessed God gave, intimates that we cannot understand this and *live;* it announces that the vast comprehension and inscrutable combinations of His all-present and ever-vigorous agency are beyond the range, and surpass the analysis, of intellectual capacities which think and feel in body and sense. It is hardly possible to distinguish between the influences and the presence of God, except, as in case of any agent in nature, the influences always prove the presence. As far as can be inferred, from the use of the phrase in theological investigations, Divine influence designates that energy, tendency, and efficaciousness to produce effect, which the First Cause gives, or has imparted to the action of second causes as means to an end. The Divine presence designates a local manifestation of His agency, in which He peculiarly and evidently exercises His influences and energy.

"If theologians be further interrogated, 'What is this energy?' the ingenious and the honest must avow that they do not know, and that they cannot define it. Notwithstanding this humbling confession, the scholars of theology can claim to sit on the same forms of intellectual dignity with the disciples of Experiment and Induction, and with the exalted Optimi of Demonstration. Who among these sons of wisdom will define that energy which attracts all things to its own centre; which flings its influences through solids, fluids, gases, rays, ever lessening in proportion to the square of the distance, yet never destroyed, but extending indefinitely beyond the farthest remove to which thought has strayed, or renewing in freshness where imagination has flagged? Who will venture to define GRAVITATION, that influence which has a centre in every molecule, that is dormant nowhere, that acts everywhere? Who will define or describe what those subtle and complicated energies are which surround, and yet pervade, every atom; which, in the densest mass, isolate every particle; which give to every grain of matter polarity, affinity, attraction, repulsion? These powers, energies, and influences are not the less real because they escape the crucible of analysis, or elude the grasp of definition.

"After all attempts at definition, the influence, or presence, of God is rather a name for an effect of a cause than the cause itself; for that which is meant by influence is rather a phenomenon than the cause of a phenomenon. Our habits of perception and our modes of conception are those of limited creatures, and, consequently, we are apt to apply to the Incomprehensible God, lines of extension and diffusion, forgetting in the effort of speculation, that these are the attributes

of body, and not the properties of spirit. When we think of the Divine energy acting and influencing everywhere, we are apt to imagine some power, force, principle, afflatus, or fluid of inappreciable tenuity, and of inscrutable subtilty, penetrating, pervading, filling, and moving everything, beginning in every point and terminating in none. To the paradoxical propositions that the Divine Essence is intimately near to, and equally in, every atom of the creation, and that it is equally remote from every particle, we must yield a cordial assent, because His nature has no relations to space; it is neither excluded from any point, nor included in any extent."

Lord Bacon says: "I had rather believe all the fables of the Talmud and the Koran than that this universal frame is without a Mind." This is a grand utterance, coming as it does from one of the world's greatest philosophers. It is a glorious peal amid the many minor expressions of his weaker brethren in the present age. Why should I believe that the body (frame) of man must have a mind to perform all its revolutions of life; and that the frame of the universe can perform all its revolutions *without* one? Why should I not believe that a railway train can go at the rate of fifty miles an hour without steam in the engine and a man to guide it to its terminus, as that this earth can travel round the sun in three hundred and sixty-five days without an indwelling Power, and a Superintending Intelligence, not of itself, to guide it? It were as easy to believe that one of the magnificent machines exhibited in one of our international exhibitions was constructed and sustained in operation without mind, as to believe that this vast system of our globe were without mind, either in its creation or in its subsistence. Why should I believe that the mechanism of a watch required mind to make it and to keep it going, and yet believe that all the mechanisms in the universe, in their organisations and workings, are results of blind know-nothing chance?

To believe, then, that this universal frame is without Mind, is to believe against reason, observation, and experience; is to believe against all the laws of motion and life in all their infinite phases, variations, and degrees, as they come before us in themselves and in all existences around. It is, in fact, contrary to all *science* and *philosophy*. Truly it were less difficult and more consistent to believe in all the fables of the Talmud and the Koran than to believe that the body of the universe lives, moves, and has its being without an Indwelling Mind.

"This I do say," says Thomas Carlyle, "and would wish all men to know and lay to heart, that he who discerns nothing but mechanism in the universe has in the fatalist

way missed the secret of the universe altogether. That all Godhood should vanish out of men's conception of this universe seems to me precisely the most brutal error—I will not disparage heathenism by calling it a heathen error—that men could fall into. It is not true; it is false at the very heart of it. A man who thinks so will think *wrong* about all things in the world; this original sin will vitiate all other conclusions he can form. One might call it the most lamentable of delusions—not forgetting witchcraft itself! Witchcraft worshipped at least a living devil; but this worships a dead iron devil; no God, not even a devil! Whatsoever is noble, divine, inspired, drops thereby out of life. There remains everywhere in life a despicable *caput-mortuum;* the mechanical hull, all soul fled out of it. How can a man act heroically? The 'Doctrine of Motives' will teach him that it is, under more or less disguise, nothing but a wretched love of pleasure, fear of pain; that hunger, of applause, of cash, of whatsoever victual it may be, is the ultimate fact of man's life. Atheism in brief;—which does indeed frightfully punish itself. The man, I say, is become spiritually a paralytic man; this godlike universe a dead mechanical steam-engine, all working by motives, checks, balances, and I know not what; wherein, as in the detestable belly of some Phalaris'-Bull of his own contriving, he the poor Phalaris sits miserably dying."

The following lines, which occur in J. W. Reynolds' *Mystery of Miracles*, quoted by him from *The Ode of Life*, may here be given with some understood qualification of some of the terms and phrases :—

> "We are part of an Infinite scheme,
> All that we are;
> Man the high crest and crown of things that be,
> The fiery hearted earth, the cold unfathomed sea,
> The central sun, the intermittent star.
> Things great and small,
> We are but parts of the eternal All;
> We live not in a barren, baseless dream;
> No endless, ineffectual chain
> Of chance successions launched in vain;
> But every beat of time,
> Each sun that shines or fails to shine,
> Each animate life that comes to throb or cease,
> Each life of herb or tree
> Which springs aloft and then has ceased to be,
> Each change of strife and peace,
> Each soaring thought sublime,
> Each deed of wrong and blood,
> Each impulse towards an unattained good,—
> All with a sure, unfaltering working tend
> To one Ineffable, Beatific End.

Oh hidden Scheme, perfect Thyself and take
Our petty lives, and mould them as Thou wilt!
All things that are, are only for Thy sake,
And not to obey Thee is our only guilt.
Perfect Thyself, and be fulfilled, oh great
Unfathomable Will, Who art our Life and Fate."

The Divine mind, in the first instance, influences the human mind through the material creation by means of the *senses*. Between these and the outer world there is a marvellous adaptation for the purpose; and between the receptive faculties of the mind and the influences thus communicated there is an obvious correspondence. The *character* of these influences, as they light on the mind, are affected by the *condition* of the senses through which they pass; and the *impressions* on the mind depend on the character of the mind on which the influences fall. They may flow from the source in purity, but be corrupted in the channel as they flow; or they may come from the source and flow through the means in purity, but be corrupted in the receptacle. As a mind is weak or strong, educated or illiterate, philosophical or practical, holy or profane, so is the nature of its impressions. Take the mind of a sceptical philosopher and that of a true Christian philosopher, and are not the impressions on each mind as widely dissimilar as are the two minds, although the influences may come from one source at the same time under corresponding circumstances and through similar senses?

It is in this way we may account for the multiplicity of theories that have been formed and made known respecting the system of nature. Hence the theory of the ignorant mind, of the Stoical mind, of the Epicurean mind, of the Platonic mind, of the Aristotelian mind, of the Copernican mind, of the Darwinian mind, and others, too many to specify. It cannot be, that all these theories are true to nature, as results of its influences. Were this so it would destroy the unity of nature and the unity of God. It would naturally attribute to Him the authorship of Atheism, Pantheism, Materialism, Epicurianism, Fatalism, Idealism, and every other theory and belief that have been projected concerning the physical universe.

Nature is one: God is one: but the minds of men are many; not in *essence*, but in *condition*. Each representative mind has received influences emanating from nature, and given them its own individual peculiarity of form and character. The views thus formed, have been looked upon as in harmony with nature, and published to the world as such. Whereas they may have been only outcomes from the moulds of their intellect; and no more the honest and ingenuous reflections

of nature's influences, than a house is the product of nature because every part of it formerly belonged to some one or more divisions of its kingdom. Hence, while there is unity in nature and its teachings, there is great diversity in the minds of men in their reception and use of its influences, as from the same class of materials in the earth, every possible form, texture, and use, have been produced, by the endless operations of human ingenuity and skill. It is on this principle there arises diversity of judgments respecting nature, which is one and the same in its creation and government.

This may be illustrated by reference to a few simple well-known scientific facts. The influences of the sun, for instance, are determined by the objects on which they fall. They melt ice, but harden clay. On some they reflect all the colours which compose light; on others they reflect one colour only; while on others there is no reflection at all: nothing but a *dead black* is seen. The sun cannot penetrate through a stone wall; and while it shines transparently through an ordinary glass window, it loses its brilliancy passing through an opaque body. Healthy eyes see things as they are, in the sun's light shining directly upon them; but seen through coloured spectacles, or with visual disease, their perception of them is according to the media through which they look. Fill an impure vessel with pure water, and the water becomes impure; fill a vessel which, though pure, is painted blue or yellow, and it will take the reflection; but fill a vessel unprejudiced with any of these, and it will show the water in its natural state. The lapidary in his operations, though of the same kind, cannot make a topaz to appear as an amethyst, or an agate as a crystal.

Thus it is with various minds on which the influences of nature fall. Granted a mind prejudiced by the peculiar views of a certain school of philosophy, or personal mental predilections, and it will reflect those views on nature and see nature in the reflection. Granted a mind free from prepossession of opinion, and guided by the spirit of nature, it will probably receive its influences so as to see God in all things; and whatever theory it may form, recognise Him as supreme, and hold it as secondary to His teachings.

"The beautiful rays," says McCosh, "coming from the face of God, and shining in such loveliness around us, are reflected and refracted when they come in contact with the human heart. Each heart is apt to receive only such as please it, and to reject the others. Hence the many-coloured aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals. Hence the room

for each man fashioning a god after his own heart. An evil conscience reflecting only the red rays, calls up a god who delights in blood. The man of fine sentiment, reflecting only the softer rays, paints from the lines of his own feelings a god of mere sensibility, tender as that of the hero of a modern romance. The man of glowing imagination will array Him in gorgeous but delusive colouring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent Him as the embodiment of order, as blank and as black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness."

A few illustrations may now be given with a view to show some of the *results* that have followed the influence of the Divine mind in material creation, on the human mind. Science, philosophy, mechanics, in all their divisions, as studied or practised in the civilised world, are the fruits which mind has borne, from its study of nature. Mind has been influenced by the sidereal heavens, and its powers have been engaged in the study of their revelations, and hence has arisen the science of *Astronomy*. The earth and sea in their divisions of continents, islands, promontories, currents, depths, rivers, lakes, mountains, have influenced mind, so that the result has been the formation of the science of *Geography*. The mind has been drawn to search into the interior of the earth, and there make discoveries, that have resulted in the sciences of *Geology* and *Mineralogy*. The atmosphere has attracted attention in its changes, pressures, and currents, and *Meteorology* is the result. The various elements, as embodied in material things, and their relation to and influence on each other, have enlisted human mind, and hence has arisen the science of *Chemistry*. Flowers and herbs of the field, in their infinite variety, have influenced mind, and hence has come the science of *Botany*. Birds, beasts, creeping things, fishes, have occupied mind in their study, and thence has been formed the system of *Natural History*. Man in his diversified aspects, parts, and relations, has engaged the profoundest study of mind, and thence have evolved the systems of Physiology, Phrenology, Physiognomy, Philology, Ethnology, Moral and Mental Philosophy. The varied outlines, forms, colours, shades, and tints of objects—trees, landscapes, waters, clouds, and such like—have commanded the mind, and so has arisen the *Art of Painting*. The multiplied joints, lines, points columns, concave, convex, round, oval, octagon, long, short, high, low, as manifest in the works of God, have influenced mind, and thence has evolved the different orders of *Archi-*

tecture. Most of the tools and means of manufacture in the mechanical world have been suggested to the mind by objects in nature. The lever, the vice, the screw, the pulley, the lathe, the force pump, the propeller, the paddle, the dovetail, the textures in linen and cloth, the audiphone, the telephone, the telegraph, the electric light, and others, all owe their origin to the influence that has come to mind, from some one or other development of the Divine mind in nature.

In a word, every page of the volume of creation thus far opened and read by man, in its revelations to his inquiring mind, has resulted in a definite science, art, or invention, that has taken its place in his intellectual study or practical service. And so it will be with every other page which has yet to be opened. Look at the *secular* literature of the age, and how much of that in its subjects, has arisen from the suggestions of nature. A great proportion of *physical* labour, as well as mental, is dependent upon the influences of God as coming from creation. As we have noticed, the most ingenious and useful inventions, in the first idea of them, are the outcome of God's thoughts in His works. Consider the subjects of instruction in our schools and colleges; the objects of research to the thoughtful and intelligent; the topics of discussion and conversation to the curious; and it will appear that nature is the chief fountain whence they flow. If this book of God had not contained such resources of wisdom, mystery, life, beauty, power, or if man had not been endowed with intellect and curiosity to have gone in search of them, where would have been the glories of the literary, scientific, and mechanical world? Man would have stood in no higher relation to nature than the brute.

And what wise arrangement of the Creator and Governor of mind that He has made mind to vary in its tastes and predilections! Because of this, each part of His works commands that exercise of intellect which educes from it its own peculiar teachings. One, for instance, will contemplate the midnight heavens and catch only inspirations of poetry. Another will study them as a philosopher, and search into the laws and relations of the stellar world. Another will contemplate them devoutly, and see only the glory of the great Creator. The fall of an apple from a tree influences Newton to think profoundly; whereas it might affect another without any thought, excepting that of picking it up and eating it. Agassiz would be differently moved by a view of the vale of Chamounix to Brunell or Carlyle. No one mind can know everything of one subject; and all minds combined cannot comprehend the knowledge of all things.

It is on this principle that we see how all God's works are sought out and made to yield such supplies to the endless variety of human intellects and lives.

Besides these *scientific* and *intellectual* responses to the influences of nature, there are what may be called responses to the *love of nature*. This may or may not be associated with a philosophical and an inquiring mind. To see and feel the glory of God in the heavens, and His handywork in the moon and stars, one need not be a Herschell or a Galileo. To realise the friendship of flowers, and enjoy the solitude of a forest; to admire the vast and minute; to be soothed by the music of the spheres, and elevated by the inspirations of luxuriant valleys, running brooks, shady groves, and magnificent mountains, one needs not technical names of the variegated objects that meet his senses. Who enjoy the sweet influences of nature more than children and country swains; and who know so little of the names of flowers, trees, birds, fish, herbs, &c.? So much of nature in themselves, and so much in harmony with it, they are one in sympathy with its beauties and music.

The following lines, by *Mary Howitt*, beautifully illustrate this sentiment. They are the imagined words of a country maiden, as she takes her walk in a fine summer day:—

"It is summer! it is summer! how beautiful it looks!
There is sunshine on the old grey hills, and sunshine on the brooks;
A singing-bird on every bough, soft perfumes on the air,
A happy smile on each young lip, and gladness everywhere.

"Oh! is it not a pleasant thing to wander through the woods,
To look upon the painted flowers, and watch the opening buds?
Or, seated in the deep cool shade at some tall ash-tree's root,
To fill my little basket with the sweet and scented fruit?

"They tell me that my father's poor—that is no grief to me,
When such a blue and brilliant sky my upturned eye can see:
They tell me, too, that richer girls can sport with toy and gem;
It may be so—and yet, methinks, I do not envy them.

"When forth I go upon my way, a thousand toys are mine,
The clusters of dark violets, the wreaths of the wild vine;
My jewels are the primrose pale, the bind-weed, and the rose;
And show me any courtly gem more beautiful than those.

"And then the fruit! the glowing fruit, how sweet the scent it breathes
I love to see its crimson cheek rest on the bright green leaves!
Summer's own gift of luxury, in which the poor may share,
The wild-wood fruit my eager eye is seeking everywhere.

"Oh! summer is a pleasant time, with all its sounds and sights;
Its dewy mornings, balmy eves, and tranquil calm delights;
I sigh when first I see the leaves fall yellow on the plain,
And all the winter long I sing—sweet summer, come again."

"There is no greater mistake," says Grindon, in his work on *Life*, "than to suppose that a minute knowledge of nature is requisite either to the love or to the enjoyment of it. Every man who in his walks derives pleasure from the common things of creation, who looks to the fields, the woods, the mountains, and the things that are therein, and reflects upon what he sees, has the true spirit of the naturalist within him, and so far is a botanist and geologist; thereby is he proved also to be of poetic temperament, for in these objects is the soul of poetry contained; it is from no other that the poet draws his inspiration, since in nature is the only fund of great ideas. 'Persons,' says the author of *Kathemerina*, 'who in regard to science may be a whole encyclopædia behind the rest of the world, who do not know where to look for the Bear, or the place of a single star, may yet have as much pleasure in the sight of nature as those who know its secrets; the poetry of common life does not require men to be versed in philosophy. Nature never intended that all her children should be engaged in what are pompously called "solid studies." In these common things of earth lies far more power to delight us than people in general know of. All possess them in some sort, as all possess the atmosphere; but few appreciate them so highly as they deserve, or extract the full value from them. How beautiful is their worth acknowledged in the song of the Three Children:—"O all ye works of the Lord, bless ye the Lord!" Strange to say, the educated classes seem rather to dislike than to favour common things. They seem to prefer the maxim *quæ rara, cara*. Not so the man of genius. *Him* we may almost recognise by his sympathy with the familiar and unpretending. The finest understandings and the noblest souls, says Charron, are the most universal and free. Accustomed to behold the grand whole of things, to such minds all alike discourse sweet music.'"

> "The meanest flow'ret of the vale,
> The simplest note that swells the gale,
> The common sun, the air, the skies
> To him are opening Paradise."

The *mysteries* of nature are profound in their influences on a reflective mind! How little is known of its arcana beyond the precincts! Philosophers boast of their strides in natural discoveries, but is not the infinite still before them! Up in the heights what mysteries which their most powerful glasses have not brought to light, and which their mightiest mathematical reasoning cannot reach even in suppositions! Down in the depths what mysteries which their most minute researches have not yet lighted upon! Ask the entomo-

logist whose microscope has already discovered in each drop of water numberless strange forms of living creatures, or on each fraction of a cubic inch of atmosphere, embodiments of organised animalcula, whether he has arrived at the boundary beyond which there is no possibility of still other embodiments of the principle of life? He will pause, or perhaps tell you he does not know. Though Newton discovered what are called "gravitation" and "attraction," terms easily enough pronounced, how little is known about them. What are they? Why do they exist? What is it that determines them? Can you see them? Can you apprehend them? Are they not inaccessible to the keenest perception? Do they not evade the quickest and most delicate touch?

"Everywhere around you," says Canon Liddon, "are evidences of the existence and movement of a mysterious power which you can neither see, nor touch, nor define, nor measure, nor understand. This power lives speechless, noiseless, unseen, yet energetic, in every bough above your head, in every blade of grass beneath your feet. It bursts forth from the grain into the shoot, from the branch into the bud; it bursts into leaf, and flower, and fruit. It creates bark and fibre; it creates height and bulk; it yields grace of form and lustre of colour. It is incessant in its labour; it is prodigal of its beauty; it is uniformly generous and bountiful in its gifts to man. Yet, in itself, what is it? You give it a name, you call it vegetation. And perhaps you are a botanist; you trace out and you register the variety of its effects, and the signs of its movement. But after all you have only labelled it. Although it is so common it is not in reality familiar to you, although you have watched it unthinkingly from your childhood upwards, and perhaps see in it nothing remarkable now; you may well pause in wonder and awe before it, for of a truth it is a mystery. What is it in itself, this power which is so certainly around you, yet so perfectly escapes you when you attempt to detect or to detain it in your grasp? What is it, this pervading force, this life-principle, this incomprehensible yet most certainly present fact, but an assertion of the principle of mystery which robes the soil of God's earth with life and beauty, that everywhere it may cheer the faith and rebuke the pride of man?"

As man stands in the midst of these mysteries—himself the greatest of all—how profoundly should he be impressed with his own littleness, as compared with the mightier existences above him, and yet his greatness, as compared with the world of inferior existences below him; and with his own ignorance compared with the infinite treasures of wisdom and knowledge

everywhere laid up around him! How beautiful and sublime all things should look to his vision; and yet these are only a veil to hide from him the depths that lie beneath! As he sums up all the revelations of God and of science in the world of nature, may he not say, "Lo, these are parts of His ways; but how little a portion is heard of Him? But the thunder of His power who can understand?" (Job xxvi. 14). "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it; yea, farther, though a wise man think to know it, yet shall he not be able to find it" (Ecclesiastes viii. 17).

Though the latter passage was written as the experience of the wisest men nearly three thousand years ago, and the former nearly four thousand years, do they not contain the experience of the greatest scientists and philosophers of the present day? With all that they have done—these modern "wise" men—beyond those ancient, they are still surrounded with mystery, which they may "think to know," yet shall they "not be able to find it."

To some men the influence of nature is all superficial; or rather, is that which emanates only from the appearance. The beautiful scene of hill, foliage, flowers, skies, shadows, rippling brooks, and warbling birds, with "many twinkled smile of ocean" in the distance, have their charms and inspirations; but beyond this they do not go. All is on the surface to them, and nothing beneath. They see only the outward *appearance* of things; and hence the effects are only emotional and transient.

To other men, these same objects of sight and sound convey influences to their minds deep and abiding. They have an insight as well as sight, with which they see the spiritual things lying beneath. Things to their perception are more realities than they are to the outer senses. With this sight of the soul they see—

> "A Presence which disturbs them with the joy
> Of elevated thoughts—a sense sublime
> Of Something far more deeply interfused,
> Whose dwelling is the light of setting suns
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man:—
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things."

Thus one class see the *handywork* of God and admire; the other see God Himself in His handywork, and *adore*.

This inner sight thus takes impressions which become to

the mind as real as a photograph taken from nature by the apparatus of the photographer. These impressions are as real as the things which have caused them. Everything that exists is as real as existence itself; it may be a dream, a vision, a fancy, or anything else. If it exist, it is a fact, a reality, in relation to the sphere of its existence. Is not peace coming into the mind from Divine Love, as real as the Divine Love from which it flows; as a stream running from a spring is as real as the spring? Is not faith as real as unbelief? Cannot experience in spiritual things be as real as the want of that experience?

The truth is, the greater realities to us are the *unseen*, so far as the outer sight goes. The reality of youth in the body is gone to a man of fifty, but the reality of it remains in his remembrance. The house in which one lived twenty years ago may be demolished; but the memory of it is as real to him now as the house itself when he lived in it. The scenes of childhood, to the aged, are all changed from what they once were; and to visit them now, they would scarcely recognise a vestige of them as they then stood associated with them; but in their minds every nook and corner, every tree and stile, every pool and green sward, every play and playmate, are as real as they ever were. "That which is seen is temporal; but that which is not seen is eternal" (2 Cor. iv. 18).

There are certain *moral* and *religious* influences emanating from nature upon mind, to which I may refer. Nature has a religious aspect as well as an intellectual. In all ages this has been observed. Hence the rude worship of many heathens, offered to the sun, the clouds, the mountains, the waters. Even among the civilised, minds are moved in their moral sentiments as they gaze upon the varied scenes of nature. Who can look on the ocean in its fury or in its calm; who can stroll in a summer's eve among the trees of a forest, listening to their sighing music as evoked by the gentle wind playing on their outspreading branches; who can walk forth in the quiet of a winter's cloudless night and contemplate the star-bespangled firmament, and not feel the deep religious emotions of his mind stirred within him?

"In the heart of a city," says Theodore Parker, "we are called away from God;—the dust of man's foot, and the sooty print of his fingers are on all we see; the very earth is unnatural, and the heaven scarce seen. In the crowd of busy men who set through its streets, or flow together of an holiday, —in the dust and jar, the bustle and strife of business,—there is little to remind us of God: men must build a cathedral for that. But everywhere in nature, we are carried straightway

back to Him. The fern, green and growing amid the forest—each little grass and lichen—is a silent memento. The first bird of spring, and the last rose of summer; the grandeur or the dulness of evening and morning; the rain, the dew, the sunshine; the stars that come out to watch over the farmer's rising corn; the birds that nestle contentedly, brooding over their young, quietly tending the little strugglers with their beak;—all these have a religious significance to a thinking soul. Every violet blooms of God, each lily is fragrant with the presence of Deity. The awful scenes of storm and lightning and thunder seem but the sterner sounds of the great concert wherewith God speaks to man. Is this an accident? Ay,—earth is full of *such* accidents. When the seer rests from religious thought, or when the world's temptations make his soul tremble, and though the spirit be willing the flesh is weak; when the perishable body weighs down the mind, musing on many things; when he wishes to draw near to God, he goes not to the city—there conscious men obstruct him with their works,—but to the meadow, spangled all over with flowers, and sung to by every bird; to the mountain, 'visited all night by troops of stars;' to the ocean, the undying type of shifting phenomena and unchanging law; to the forest, stretching out motherly arms, with its mighty growth and awful shade;—and here, in the obedience these things pay, in their order, strength, beauty, he is encountered front to front with the awful presence of Almighty power. A voice cries to him from the thicket, 'God will provide.' The Bushes burn with Deity. Angels minister to him. There is no mortal pang but it is allayed by God's fair voice as it whispers in nature, still and small it may be, but moving on the face of the deep, and bringing light out of darkness.

> "'Oh joy that in our embers
> Is something that doth live,
> That nature yet remembers
> What was so fugitive.'"

The influence of the visible creation on the mind of an intelligent Christian is expressed in the following Scripture sentiments of adoration, praise, and reverence: "O Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him?" (Ps. viii. 1, 3, 4). "The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge.

There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Ps. xix. 1—6). "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches. So is this great and wide sea wherein are things creeping innumerable, both small and great beasts" (Ps. civ. 24, 25).

To a thoughtful Christian creation is a book in which he reads many lessons of instruction, not only on secular and intellectual subjects, but on subjects that are *Divine*. To him almost all things are types, the antitypes of which he reads in the things of God made known unto him by the Spirit. The seed of the sower is an emblem of the word of God scattered by ministers and teachers of the Gospel. Trees of the garden, are emblems of the trees of righteousness of the Lord's right-hand planting. The river, winding its way through many obstructions, making beautiful adjacent lands, and giving drink to thousands, is an emblem of that river of the water of life, pure as crystal, flowing from beneath the throne of God and the Lamb, to which, whosoever will, may come, and drink of it freely. The rock that stands impregnable against every tempest of hailstones, lightning and thunder, and which forms a foundation of trust for massive buildings, gives him lessons on Christ as the everlasting Rock on which His Church is built, and against which the gates of hell shall not prevail. The sun in the heavens furnishes him with many similes of God as the Sun of righteousness to His people.

In a word, the Christian walks in two worlds; the seen and the unseen; and he makes one an interpreter of the other. To him, the greater realities are the eternal which are the unseen, and not the seen that are perishable; as to the reader of a book it is the physically unseen truth which it contains that is real and abiding. The letters or types in which it is clothed are the fleeting and transient.

Miss Havergal illustrates this thought in her experience upon first seeing the snow-mountains of Switzerland:—"So now the dream of my life is realised, and I have seen snow mountains! When I was quite a little child of eight years old I used to reverie about them, and when I heard the name of the snow-covered Sierra de la Summa Paz (perfect peace)

the idea was completed, and I thenceforth always thought of eternal snow and perfect peace together, and longed to see the one and drink in the other. And I am not disappointed. They are just as pure and bright and peace-suggestive as ever I dreamt them. It may be rather in the style of the old women who invariably say, 'It's just like heaven,' when they get a tolerably comfortable tea-meeting; but really I never saw anything material and earthly which so suggested the ethereal and heavenly, which so seemed to lead up to the unseen, to be the very steps of the Throne; and one could better fancy them to be the visible foundation of the invisible celestial city, bearing some wonderful relation to its transparent gold and crystal sea, than only snow and granite, rising out of this same every-day earth we are treading, dusty and stony."

From what has been said thus far, it will appear that God is the Infinite Fountain of all mind; that His Mind has sent forth its emanations into the created universe; that so far as our earthly planet goes, it has received in every part those degrees and diversities which were necessary for harmony in the fulfilment of its sphere in the universal system. These developments of Divine Mind are so adjusted and proportioned, as to evince the highest wisdom and goodness. As only an Intelligent Being could create and sustain nature, so only an intelligent being by intelligently searching can discover Intelligence in it.

Nature is a book containing lessons on an infinite variety of subjects, without designation. Man is the student of this book, giving names, order, and use to the lessons. He is restricted to this, for there is no other, excepting the Bible, which is not here under consideration. From this he must learn everything he would know; he has no innate knowledge of anything external to himself; in it, he finds his astronomy, geography, geology, botany, and every other subject of his intelligence. The greatest minds of ancient or modern times are dependent upon it for their light and strength. All are pupils learning from the great Master Who alone has given them their lessons in this repository of nature. Their minds *originate* nothing; they only *discover* to themselves what before existed; they are to these only as Adam to the creatures God gave him to name. What were Galileo, Columbus, Bacon, Newton, Darwin, and all such, but *discoverers* of that which already existed, but had not been recognised, or namers of things which had not been named, but before had a being? There is nothing new under the sun. All is as old as God has made it in its first

creation and order in which He placed it. Men can know nothing and make nothing excepting in relation to things that previously existed.

Where then is man's boasting on the ground of his high attainments in knowledge, and the vast range of his understanding? It is excluded by the fact that all his intellectual developments arise from and rest upon what has been created by Another. The Fountain is not of his creation, nor is the pitcher which he brings to it; he is only the carrier of the pitcher, holding it under the pouring waters and taking in as much as he thinks proper. The Materials are not of his make, nor are the tools with which he works; he is only the workman manipulating, forming, and constructing them into buildings according to plans given him in the Mount; and even in this he is nothing without the Presiding Architect to give directions and help.

In the presence of these facts let the pride of intellect hide itself before its own intrinsic weakness, and before Him Who is the All-Originator and the All-Teacher. This is the evil in man, that sets up intellect as if it were God, and dethrones Him Who is the High and Holy One inhabiting Eternity. In proportion as this evil predominates in the human mind, so is it blinded to a perception of God in His works. "Thus saith the Lord, Let not the wise man glory in his wisdom; . . . but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth" (Jer. ix. 23, 24).

CHAPTER II.

THE SCRIPTURES.

THE volumes of Nature and of the Scripture, in theology, are attributed to one Author. "He that built all things is God." "All Scripture is given by inspiration of God." They are, however, distinct in the time of their origin, in the substance of their contents, and in the character of their design. First came that which is natural; afterwards that which is spiritual. Nature cannot do for man what he needs in spiritual things; nor can Scripture do for man what he needs in natural things. Each occupies a position and has functions distinct from the other. The influences of nature, in their manifold variety, are incapable of elevating humanity into a true knowledge of their Divine Creator. With all its evidences of its First Cause and governing Intelligence, mankind has never attained just conceptions of Him from its teachings. Some of the most distinguished philosophers, who have confined their studies to the book of nature, have remained in comparative ignorance as to its Author. The world by its wisdom has not and cannot know God.

How is this? Was it *within the purpose* of God that man should not acquire a correct knowledge of Him from nature? Did He, like a human author, only give His works for study in the abstract, and Himself to be discovered by other means? Or, is man in his *moral* capacity too feeble and too indisposed to receive correct views of God from nature, even supposing it were capable of teaching him? *Intellectually*, man is competent to appreciate the influences of nature and to turn them to an intellectual use, as we have seen in the preceding chapter. But intellectual competency is not *moral*. Now it is to *this* department of man's being that perceptions of God belong. In the one there is receptivity of the knowledge of the *things* of nature; but in the other there is reserve, if not repugnance, to the admission of light concerning the *God* of nature. The eye of the intellect may discover wisdom, power, and goodness in the works of creation; but the eye of the

spirit be blind to discernment of the *Source* whence they emanate. The mind may teach man, that these attributes are not indigenous in things, but effects of some Existing Cause external to them. Hence it is possible for man to rest in vague ideas of a Being above nature, which may only create superstitious fear and worship of Him. Or, not being able to form any satisfactory conceptions of Him and His relation to the universe, man may persuade himself into an intellectual belief, that it is now what it has been from an absolute and changeless eternity. In one or the other way, may we not account for the various religions among the heathens, and the different infidelities of the civilised world? Both are evidences of intellectual and moral weakness in the attainment of a true knowledge of God.

In view of this obliquity in man, a further revelation of God was necessary than that which nature gave. Had man remained in his primeval innocence, the probability is that the revelation of God in His works would have been sufficient, besides that which he would have possessed in the Divine image in which he was created. But in losing his innocence, man lost this innate knowledge of his Creator. The light which was in him, became darkness. In this darkness he wandered into regions of thought and experience, in which he found no God, excepting such as he evoked in his own vain imaginings and foolish desires.

In this abnormal state, man had neither disposition nor means within him of creating light which could reveal to him that he had a Divine Father, and that he was His lost child wandering from Him; nor was there any power around in nature that could do this. There was a necessity for *preternatural* light; that is, if he would again find God. This light must not only be such as would reveal God to man, but reveal man to himself. It must reveal his loss of God and of his own integrity. It must open up to him the way of recovering both, so that in these he might regain his primordial perfection. It must also show that the God Whom it reveals, and to Whom it guides, is the God Who speaks in nature; thus satisfying him that there is but one God, Who is at the same time his Maker and his Father; the Author of all things, and his Redeemer from his lapsed condition.

Such light is in the Scriptures. These supply the great necessity of man, that called for a discovery of his true state, and the means by which he might return to his Father. They reveal the Highway betwixt God and man; in which God comes to man and man to God, and both meet in loving reconciliation and fellowship. Man by searching in the light

of nature could never have found this way to his own satisfaction: but in *this* light he may see it without mistake; he may walk in it without erring; he may travel along its whole length and realise its fulness of blessings now and evermore. To reveal this way is the chief design of the Scriptures.

The Divine mind, as revealed in the Scriptures, embodies its spirituality, its wisdom, its beneficence, its purity, its immutability, its supremacy, its love, and its good-will to man. It reveals doctrines for his belief, duties for his performance, precepts for his practice, promises for his hope, privileges for his enjoyment, cautions for his safety, and examples for his imitation. It is on their Divinity that their authority and obligation rest. It is this that gives them their moral and spiritual beauty and sublimity, their matchless force and pre-eminence. It is this that encircles them with such manifold glory and influence as cannot be equalled by any revelation of human mind.

The Divine mind is in the Scriptures as it was when they were first inspired, as vitality is in the seed now as when it was first created by God; as magnetism is in the loadstone now as when first formed by its Maker. His mind taken from the Scriptures, they would become as other writings. Their primary energy and life-giving power would be gone. Ichabod would be inscribed on them, and they would no longer be the glory of the world.

But while the Divine mind is thus in the Scriptures, its manifest influence is a distinct thing. Vitality is in a seed, but not until it is put into good ground will it germinate in the blade, the ear, and the full corn in the ear. Magnetism is in the loadstone, but its attraction will not be perceptible until it is brought into relation with certain combinations. But more on this particular further on.

The Divine mind is in the Scriptures in *various degrees*. All Scripture is inspired of God, as all nature is created by Him; and so all is pervaded with His mind. But as in nature there are variegated displays of His wisdom, power, and goodness, evidencing degrees of His presence, so in the Scriptures. As in the body there are many members, and all members have not the same office, and therefore not the same endowment of power, but *all* have the presence of life; so in the body of the Scriptures. In each of its manifold divisions is its own distinct individuality of expression; as for instance, —the Psalms, the Chronicles, Leviticus, each Gospel, and each Epistle. But as we say, the Divine mind is in each, in its own chosen degree, as in the apparently barren mountain, in the mighty forests, or in the fruitful fields.

I am not aware that it has ever been affirmed that *all* the Divine mind is revealed in the Scriptures. There is no data for such an affirmation. He has no more exhausted His mind in the Bible, than He has His power and wisdom in physical creation. All that may be predicated is, that the Scriptures contain such a revelation of the Divine mind, as is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. iii. 16, 17). There is Divine reticence as well as Divine utterance. There are doubtless resources of the Divine mind far beyond what He has revealed to man, and with which man has nothing to do in his present existence, but which He may be revealing to beings in worlds of higher order. His mind is infinite in its fountains of thought, and eternity itself will not exhaust its outflowings.

The influence of the Divine mind, emanating from the Scriptures, varies in kind and degree, according to the times and circumstances in which their varied parts were given, and the primary and secondary purposes which they were designed to fulfil. Hence their influence is sometimes as the dew, the rain, and the snow, gently falling and deeply penetrating; sometimes as fire, burning and consuming; sometimes as a hammer, coming with sudden power, breaking up the stony hearts of men into penitence and sorrow; sometimes as a two-edged sword, "dividing asunder the joint and marrow, the soul and spirit, and discerning the thoughts and intents of the heart;" sometimes as thunder and lightning descending from Sinai's clouded summit; sometimes as gentle breathings from the hill of beatitudes, laden with heavenly sweetness of love and mercy.

The influences of the Divine mind in the Scriptures, operate in one harmonious whole, for one harmonious end—to make man "wise unto salvation." They do not make a Christian of one and an atheist of another. They do not incite to good *and* to evil. They do not conform and adapt themselves to all capricious phases of belief and characters of life. In themselves they are as the laws of the Medes and Persians. The mind in them is one and unalterable, so are the influences that proceed from them. They are the same now as when they first began to emanate from them; as are the influences of the Divine mind in nature.

The *results* of these influences are determined by the character of the mind on which they fall. Should a man accuse the Scriptures of being contradictory in their influences, I should deny the accusation, and affirm that what-

ever may be their *apparent* contradictory results they are not to be attributed to the Scriptures, but to other causes altogether apart from them.

The Scriptures cannot be justly charged with making a sceptic of one, a libertine of another, a latitudinarian of another, a Pharisee of another, a Mormon of another, and a Mohammedan of another. Such characters are formed outside the sphere of Scripture influence. They come into life and flourish despite the Scriptures; by their rejection, or neglect, or perversion of them. Their light shines, but they will not see; or they look through diseased eyes or coloured glasses. Their voices speak, but they will not hear, or hear with disorganised ears. The most beautiful painting has no influence on a man who is blind, or, seeing, has no taste to distinguish colours. The sweetest melody has no influence on a man who is deaf, or is totally void of an ear for music. But colours are seen and distinguished by a man who has eyesight and taste; melody is grateful to an ear tuned to receive it; light shines through a transparent body; and the magnet draws the needle. So with the influences of the Scriptures. On some they fall with no spiritual and blessed effect, because there is wanting corresponding appreciative mind. On others, who live in the same neighbourhood and circumstances, they have an obvious beneficial result. These walk in their light; they enjoy the harmony of their sounds. To them the Scriptures are what David found them to be, "More to be desired than gold, yea, than much fine gold; sweeter than honey and the honeycomb" (Ps. xix. 10). The reasons for this difference is, as we have said, in the minds subject to the influences. To the one they are the "savour of death unto death, and to the other the savour of life unto life" (2 Cor. ii. 16).

Take an illustration: There are two fields lying in close proximity. Both are influenced by precisely the same laws of nature through all the seasons of the year. In the autumn, one is richly covered with a harvest of golden grain, all ready for the sickle: the other is covered with barrenness or noxious weeds of various kinds. Whence the difference? Not in contrary influences from nature operating from without. These have been precisely similar in each case. The difference in the results has been caused by the widely opposite conditions of the two fields, in respect to *cultivation*. The one has been *prepared by a certain process, with a view to a good harvest;* and the influences of nature have combined to cooperate with that preparation to produce what was wanted. The other has been subject to no preparation at all. It has

been left to itself, to yield what was indigenous or what might casually, or by an enemy, be sown in it; as a consequence, there is no harvest of valuable grain, but of pernicious weeds. Where rests the responsibility in this case? Not in the laws of nature; not in the field, but in the holder of it. Had both fields been placed under the same process of cultivation, the same influences of nature would have produced similar results.

Take another illustration: There are six intelligent men; you place a copy of one kind of book in the hand of each. They all read it; and you inquire what influence it has had on each. You find as the fruit of your inquiry, that, perhaps, the reading of it has not had the same effect on any two of them. How is this to be accounted for? It cannot be in the book, for each one of the six has been reading the same book exactly. The cause, then, must occur in the persons who have read it. The various *conditions* of their minds and, it may be, their manner of reading, have given character to the effects of the influences that have emanated from it. Had there been the same unity in the six minds as in the one book, there would have been similarity in the nature of the effects of its influence; or had the second, third, fourth, fifth, and sixth mind been in the same condition as the first in all respects, the effects would have been the same in each case.

It is as impossible to describe the results of the influences of the Divine mind on the human, through the Scriptures, as it is to describe those that have come from His influences in nature. They began in the far back ages, with the first ray of light that shone into man's moral darkness, as the day begins with the first dawn of the morning. They increased and strengthened with the increase and strength of man. They widened and deepened in their resources of blessings, as the demands of humanity enlarged. Like nature and science, they created wants, and supplied them. So that when revelation was full-orbed and perfect, it was equal to the illumination of the whole world, when it should turn its benighted hemisphere towards its rays.

The Scriptures being now complete as a revelation from God, their development to the mind is much in analogy with the method of their inspiration. There is the influence of childhood, of youth, and of maturity. Gradually and silently do their influences enter the willing mind, adjusting and adapting themselves to its expanding powers. As life's duties increase, life's difficulties multiply, life's responsibilities become heavier, the Scriptures proportionately magnify and strengthen their influences. In this manner the Scriptures

are to the people of God as the garments of the children of Israel in the wilderness, which waxed not old, but according to rabbinical tradition, enlarged in measure with their bodies, fitting the man as they fitted the child, and this during their forty years' sojourn in the desert. To use another figure that may illustrate the progressive opening of the Scriptures to the mind; they are like a "magnificent landscape on which the sun is gradually rising, and ever as it rises is bringing out one headland into light and prominence and then another, anon kindling the glory-smitten summit of some far mountain, and presently lighting up the recesses of some near valley which had hitherto abided in gloom, and so travelling on till nothing remains in shadow, no nook or corner hid from its light and heat, but the whole prospect standing out in the clearness and splendour of the highest noon."

The light of this Book, like the light of the sun, gives its beneficial influence to all who open their healthy visionary powers to take it in. It has poured its blessings into the minds of children, as adults. It has shone into the humble house of the cottager, as into the stately palace of the prince; it has illuminated the pathway of life for the peasant, as for the king; it has penetrated to inhabitants of the valley, as to the dwellers on the mountain top; it has blessed the solitary ones in a wilderness, as the crowded residents in a city; it has educed flowers of love and fruits of righteousness from the rough nature of the unrefined, as from the high culture of the educated. Wherever it has shone no one has been excluded from its benefits, excepting those who have excluded themselves. It has diffused its influence into the legislative assemblies of nations, and ascended to the thrones of their grandest monarchs; it has found its way into the colleges of universities, and there swayed the destiny of learning, thought, and religion. It has been the text-book of divines, the legal adviser of statesmen, the rule of commerce to merchants, the standard of honesty to tradesmen, the guide to parents, the directory to masters. It has tamed the savage horde, and enlightened the benighted civilised; it has elevated the besotted, and sanctified the impure; it has levelled prejudices, and destroyed ignorance; it has come with peace to the rebellious, and pardon to the condemned; it has given emancipation to the enslaved, and civilisation to the barbarous. It has clothed the naked with robes of righteousness, and filled the poor with treasures of grace, guided youth in life with wisdom, and supported old age with happy visions of eternity; been comfort to the afflicted, solace to the widow, help to the fatherless, and the only source to which the dying

have fled for a rod and staff with which to walk through the valley of the shadow of death.

Rightly to appreciate the influences emanating from the Bible, personally, one needs *two visions* of its truths—that which is on the surface, and that which is in the depths. He who sees both will realise the largest measure of good. Of all books in the world, there is none that calls so much for this twofold reading as the Scriptures. How many of the utterances of prophets and psalmists which, interpreted only by the verbal rendering, have little or no meaning to us! but read with the spiritual vision of a heart illuminated of God, they suggest lessons and impart influence that are as inspiring to us as to the original authors of them. There are many of the sayings of Jesus of this kind. The influence of them in the simple form in which they appear is cold and cheerless; but read with the inner sight, it is genial and reviving. For instance, "I am the Vine, and ye are the branches," or "I am the living Bread which came down from heaven which I will give for the life of the world," and such like, are read as words with which we have little sympathy, because we see nothing in them applicable to us; but when we break the wordy shell and taste the kernel within, then we know that Jesus is the life-giving and life-nourishing power of all who believe in Him.

This same thought will apply to the *miracles* of Christ as we read them. Whatever might be the value of the evidences which sustain the fact of their occurrence, and whatever the force of the beauty of their pictorial reading, it is to the *spiritual* perception of them, that they are of pre-eminent worth. To him who reads them with this perception, there arise such views of Divine truth as the outer appearances do not and cannot convey. In casting out devils, he sees Jesus as the Great Deliverer of human spirits from the dominion and thraldom of sin and Satan. In opening the eyes of the blind, he sees Him as the Giver of sight to spirits blinded by the god of this world. In raising the dead to life, he sees Him as the Resurrection and Life to those who are dead in trespasses and sins, as to those who are in their graves that have been His believing people. In healing the various forms of bodily disease and sickness, he sees Him possessed of a plenitude of power equal to the healing of all maladies of the soul. Thus, with this insight-reading of the miracles of Jesus, He is seen to be the Infinite fountain of blessings to the *spirit* of man as He is to his *body*.

Consider the influence of the Divine mind in Scripture on *savage nations*. To these it is as the influence of the July sun on the Arctic regions: enlightening what had been dark,

beautifying what had been sterile, fructifying what had been barren, ennobling what had been degraded, melting what had been hard, and raising into life what had been lying in the embrace of death. The habitations of cruelty are changed into dwellings of happiness. Superstitions, idolatries, cannibalism, wars, and desolations, are superseded with the manifold blessings of truth, Christian worship, mutual love, peace, and concord. "The wilderness and solitary place are glad, and the desert rejoices and blossoms as the rose. They blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon is given unto them, the excellency of Carmel and Sharon; they see the glory of the Lord and the excellency of our God. The eyes of the blind are opened, and the ears of the deaf unstopped. The lame man leaps as a hart, and the tongue of the dumb sings. In the wilderness waters break out, and streams in the desert. The parched ground becomes a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, are reeds and rushes. And a highway is there, which is The way of holiness; and the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads" (Isaiah xxxv.).

Notice, briefly, the influences of Scripture on the minds of *nations civilised*. In these they are as the sun were it to shine in tropical power in the temperate zone;—bringing to greater perfection of moral life and beauty what was partially developed, but had no means of advancing farther. Not only so, but starting into growth and development seeds of virtue which for want of them may have been lying in dormancy and inertness. How liberty, literature, education, science, art, trade, social good, have been accelerated in progress, brightened in excellence, strengthened in use, and extended in blessings, there is no need to dwell upon at length. Had the Israelites, in the days of Samuel, Saul, or David, possessed the Scriptures in their fulness, as we have them, how much more elevated might have been their social, spiritual, and national character! Would the Jewish people now open their minds to take in the full-orbed influences of the Scriptures, as received by Christians, the change in their condition would be like that of nature from cold, dreary, death-like winter, into a smiling, genial, fruit-bearing season under the shining of the sun in the summer solstice.

In speaking of the English Reformation and the introduction of the Bible to the general use of the nation, Dr. Stoughton says:—"Only in 1560 was the Genevan Bible published—as a moderate quarto—in Roman, not in black letter, and divided into chapters and verses. Its portable

size and reasonable cost soon made it the household book of English-speaking people. Between 1568 and 1611, only fifty-seven years, eighty-six editions of the Genevan Bible had been published. In this brief period the Bible had become almost as entirely the possession of the people as it is now. The controversies of the time made it a common book of reference. It gave phrases to the common speech, and arguments to the common people. It had imbued literature with its character, and infused its spirit into the common life of the nation. Its impress was upon the laws, and its powerful influence in the debates in Parliament. It became the dearest possession of the people's religious life, the law of their conduct, the source of their strength, the inspiration of their joy. Never, perhaps, in the course of its history, has this wonderful book had so rapid and large an influence, or so powerfully moulded the life of the people. Little more than half a century of Bible-reading gave to this Book the marvellous place of rule and of life which in the political and religious controversies of the Civil War it demonstrated."

Speaking upon the two previous thoughts, Archbishop Trench says :—"Without running into the tempting error of painting the old world black, for the purpose of bringing out, as by a dark background, the brightness and glory of the new ; without denying to that old world what it had of noble and true, or calling, as some have done, its virtues merely showy and splendid sins ; yet it is not easy to estimate how much was to be done, how much to be undone, ere a Christendom, even such as we behold it now, could emerge out of that world which alone yielded the materials from which the new creation should be composed. The Word of the Cross had need, as a mighty leaven, to penetrate through every interstice of society, leavening language, and laws, and literature, and institutions, and manners. For it was not merely that at that change the world changed its religion, but in that change was implied the transformation, little by little, of everything besides ; everything else had need to construct itself afresh. And in this Word there resided a power equal to this need. The pattern of Christ, kept in the record of Scripture ever clear in all its distinctness of outline before men's eyes, His work thus ever repeating itself for them over again, has given, as we ourselves see and feel, a new, inasmuch as it is an infinitely higher, standard of ideal goodness to the world—has cast down usurping pretenders to the name of virtues from their seats, has lifted up despised graces in their room. That Word has everywhere given to us graces for virtues, and martyrs for heroes ; it has so reversed men's

estimate of greatness, that a wreath of thorns is felt to be a far worthier ornament for a brow than a diadem of jewels—a Christ upon His cross to be a spectacle more glorious far than a Cæsar on his throne.

"From that Word too we have derived such a sense of the duties of relation, of the debt of love which every man owes to every other, as was altogether strange to the heathen world. For when in that well-known story the poet awoke shouts of a tumultuous applause by declaring 'nothing human alien from himself who was a man,' deep as was the feeling in men's hearts which was here appealed to, yet in those very shouts of applause it was declared to be as new as it was deep. In those was the joyful recognition of a truth which lay deep in every man's bosom, but which had not taken form or shape or found utterance until then. Yet, with all our practical shortcomings in love to our brethren, how different is the condition marked by this little incident from ours, in which this noble utterance of the Roman poet is felt to be so true as hardly to escape from being a truism; and the love which men owe to one another on the score of their common stock, is so taken for granted, and the sense of it has so penetrated even into our common speech, that *kind* and *kinned*, *human* and *humane*, are with us but different pronunciations of the same words.

"And at least as wonderful, at least as fruitful, is the incoming of the Word of Christ, not unto the midst of an old and corrupt civilisation, but when it kindles for the first time a savage people into life. How does it seem to brood with a creative warmth and energy over all the rudiments of an higher life, which lay in that people's bosom, and yet but for this never could have come to the birth, rather were in danger of utterly dying out. How does it arrest at once that centrifugal progress of sin, which is ever drawing the men or the nations that have wandered out of the sphere of the Divine attraction, further and further from God, the true centre of their being. Tribes which were in danger of letting go the last remnant of their spiritual heritage, nay, of utterly and literally perishing from the face of the earth, victims of their own vices, and of that uttermost degradation, which had caused them at length to let go even those lowest arts by which animal existence is sustained, even these that Word finds, even in these nurses up the dying embers of life; till the savage reawakens to the consciousness of a man, and the horde begins, however feebly at first, to knit itself into the promise of a nation.

"There may be spectacles which attract us more, there may be tidings to which we listen with a keener interest, but surely

there can be no tidings worthier to be listened to, no spectacle upon which angels look down with a livelier sympathy, than those which such a land and time will often present; when, it may be, some greybeard chief, stained in times past with a thousand crimes, but now having washed away them all in the blood of the Lamb, hangs upon the words of life, makes himself, perhaps, the humble and willing scholar of some little child, that he may learn to read with his own eyes of that Saviour who has pardoned even him. And ever as he reads of "the gentleness of Christ," of His prayers for His crucifiers, of Him Who, being first, made Himself the last, Who, being Lord of all, became servant of all, there dawns upon him more and more the glory of meekness, of overcoming evil with good, of serving others in love, instead of being himself served in fear; and he understands that this only is truly to live, and all which he has lived contrary to this, has been not life, but an hideous denial of life. Such sights other days have seen; such are to be seen in our own: for, blessed be God, it is not our fathers only who have told us of such things done in their times of old, but our own times can report the same. We too 'see our tokens.' In New Zealand, in far islands of the Pacific, we have proof that this Word is yet mighty through God for casting down the strongholds of Satan and of sin."

Consider the influence of the Bible in the *family*. It has sanctified the nuptial vows, made sacred the affinities of husband and wife, children and parents, and placed woman in her right relation to man and man to woman. It has thrown a halo of glory around and within the enclosure of *home*, making it the sweetest and dearest spot on the face of the earth; of which the child thinks most when at school, or when in business, or when in travel, or when in wandering: the spot most loved by husband or wife in absence for any object or on any occasion. The Bible is *the* treasure of the house. It is the book of morning and evening devotion; of counsel, admonition and comfort. It is the home register of baptisms, marriages, deaths and burials; the book for presentation to son or daughter on the occasion of matrimony, apprenticeship, or leaving home for any change of relation in life. Take this Book with its influence from the family, and how desolate in many ways would it become!

I mentioned in the previous chapter the wonderful productiveness of nature in Science and Literature, through the mind of man. But more wonderful still has been the productiveness of the Bible. The literature of Divinity, History, Poetry, Biography, Philosophy, Ethics, Philology, Archæology, Psychology, Criticism, Rhetoric, Politics, has

been produced by the influence of Scripture on human mind. Literature for sage and savage, rich and poor, artisan and labourer, saint and sinner, believer and infidel, has been evolved from this depository of the Divine mind. Literature without limit in quantity, in variety, in interest, has flowed from this reservoir of heavenly truth. Mention the literature which has been produced absolutely without any influence from the Bible, and it would be as the small dust in the balance. Even the bulk of that which is called secular, would not have been extant but for the Scriptures. The *era* of literature for the world may be said to have begun when the Bible was made a free Book, and scattered broadcast among the people.

Archbishop Trench in his seventh Hulsean lecture, speaking on this point, says: "Surely the spectacle of any great library, and of the volumes there which stand in immediate relation to this one, with the certainty, that so long as the world stands, they will go on accumulating and multiplying, must to a thoughtful mind suggest many meditations of what the meaning and significance of that one must be, and the manner in which it must set in motion the minds of men. Nor will he, in estimating this, fail to call to mind that those which stand in *direct* relation to that Volume, which bear upon the front that they are thus connected with it, multitudinous beyond all count as they seem, are yet but a small fraction of those which owe to this one all which is most characteristic in them—their impulse, their motive, their form, their spirit; that all modern European literature is there as in its germ; that even the works which seem to stand remotest from it, least to own a fealty to it, do yet pay to it the unconscious, it may be the unwilling, homage, of being wholly different from what they would have been,—had they indeed at all existed,—without it."

I have spoken also in the previous chapter of nature influencing human mind by supplying themes for public teachers and lecturers. But the Bible is more suggestive and productive in this respect. For every one who receives his texts and subjects of discourse from nature, how many take them from the Bible! Could any book of Plato, Socrates, or Cicero, have furnished such a treasury of thought for discourses to the people? Silence this oracle and you destroy the authority on which three-fourths of the public-speaking world address the masses on morals and religion.

As in nature there is marvellous unity in the infinite diversity of its parts, so in the Scriptures. Though written by so many various human hands, in different countries and in periods so

far apart, there is a oneness in aim and design, in spirit and in truth, that shows them to be the inspiration of one Divine Mind.

Nature is inexhaustible in its resources, although hundreds of generations have been drawing upon them. So the Scriptures. Untold numbers for thousands of years have been studying them in all possible ways of intellect and heart, extracting from them subjects for thought, experience, discourse, and criticism; yet their mines show no more signs of exhaustion than do the fountains of nature in all their vast variety. They *anticipate* future demands to the latest generation, as well as supply present necessities. Nature will sooner be "worked out" in her material resources than the Bible in its spiritual.

In the preceding chapter, we have also spoken of the Divine Mind in nature being the source of its Beauty, Unity, Life, and Power. We now say of the Scriptures, that the Divine Mind in Jesus in them is the Source of their Beauty, Unity, Life, and Power. The "eternal power and Godhead" of the Father are revealed in nature; the infinite love and compassion of the Son in the Scriptures. "Search the Scriptures," said Jesus; "they are they that testify of Me." "The Babe of Bethlehem," says Trapp "is bound up in these swathing bands." He is both Author and Matter of the Scriptures, and is therefore called the "Word." He is the Sun in their firmament. He is the Wine and Fat Things in their Feast. He is Pre-eminent in all their examples. He is the All and in All of their histories, prophecies, promises, precepts, and doctrines. All their revelations are over and around Him, showing His names, His nature, His attributes, His work, and His glorious character as the Divine Son of God and the Saviour of the world. Eliminating Jesus from the Scriptures would be like taking away the life-blood from the heart; like blotting out the sum of money and signature from a promissory note; like extinguishing God from the material universe. If God speaks to us of Himself in nature through suns and stars, through times and seasons, through mountain grandeurs, and meadow-verdure; variegated flowers, trees, birds, and all things: so He speaks to us of His Son in the Scriptures. In the midst of all their teachers and teachings, Jesus appears transfigured in highest glory, and from the heavens above there comes the voice, "This is My Beloved Son, in Whom I am well pleased, HEAR HIM" (Luke ix. 35).

Nature has shown itself in advance of all human demands both of mind and of body. So have the Scriptures. Their truths in ethics and divinity, if not in science and philosophy, have always been ahead of the studies of every school of

thought in the theological world. And there is no doubt they will continue so as long as intellect pursues them as subjects of its study.

Once more, like nature, this Book has sent forth its influences and called into action human science and physical labour to an untold extent for its material production, and for the maintenance of its results in the world. This may be seen in its printing and circulation ; in the printing and circulation of books that are the outcomes of it ; in the building of places of worship, schools, and colleges where its truths are taught ; in the erection and support of beneficent institutions which are the fruits of its teachings ; in the production of means and facilities for the use of its teachers and ministers ; in the charities and charitable agents which it has originated and upholds. Stop the physical or material operations which have been set in motion and are maintained by the influence of the Bible, and how much of the mechanical and commercial works of men would be brought to an end ! The world ere long would be thrown into semi-barbarism. There is nothing within the range of our knowledge that could supply the loss which would thus come to mankind.

As in nature there are *mysteries* which neither science nor philosophy has yet been able to unravel ; that are still influencing the greatest minds of the day to discover ; so in the Scriptures there are mysteries which studies of the past have not yet made clear, and that are now commanding the highest learning and strongest intellects to explain. Whether all the mysteries of one or the other will ever be brought to light by human effort is a question for the future rather than the present.

Nor are these mysteries prejudicial to the Scriptures any more than to nature. Whilst evidences of their Divine origin, they are mighty incentives to the exercise of human thought. In this respect they influence mind in sacred things as nature in material things. What would be the intellectual worth of the Bible if it contained no problems to engage man's higher mental faculties ? It would be as a dead level, without interest ; as creation would be to philosophers if all it contains were as well known as the alphabet to a scholar. It would be discarded as an exhausted treasury. But being a book of mysteries, it has unfailing attraction to mind to go in search of their secret meaning. It is always hovering over them as angels over the mystery of redemption, desiring to look into it ; and as it looks, and thinks it has made one discovery, another arises. So mind is continually kept in the alternating experience of rejoicing in discovery and searching into mystery. With

a view to this profitable exercise of mind, "God," says Henry More, in his *Mystery of Godliness*, "has not made the Scriptures, any more than He has nature, like an artificial garden, wherein the walks are plain and regular, the plants sorted and set in order, the fruits ripe, and the flowers bloom, and all things fully exposed to our view; but rather like an uncultivated field, where, indeed, we have the ground and hidden seeds of all precious things, but nothing can be brought to any great beauty, order, fulness, or maturity without our own industry; nor, indeed, with it, unless the dew of His grace descend upon it, without Whose blessing this spiritual culture will thrive as little as the labour of the husbandman without showers of rain."

"But are there not *difficulties* as well as mysteries in the Scriptures?" Undoubtedly there are. That is, difficulties to us, but not to their Author. So there are in books of human authorship; so there are in the system of nature. No one, however, thinks of denying the excellency and utility of one or of the other because of these. The mind of a true believer in the Scriptures is not detrimentally influenced by any of the difficulties or defects that lie on the surface of their pages. His faith penetrates beneath all these and grasps the things that are clear for his practice and palpable to his experience. He is not disturbed by any of the hammering of modern critics at this Rock of Truth. Though they may detach some of its historic interpretations and some of the human fallibilities that have gathered about it through the centuries, they cannot destoy *it*. This abides firm as the universe, and is to him a foundation of everlasting hope; and like the rock smitten by Moses, sends out its ever-living waters of refreshing and strength. Says Newman Smyth:—

"His belief in the Word of God, from generation to generation, does not depend upon the minor incidents of the Biblical stories; it would not be destroyed or weakened, even though human traditions could be shown to have overgrown some parts of the sacred history—as the ivy, creeping up the wall of the church, does not loosen its ancient stones. He can listen with incurious complacency while small disputants discuss vehemently the story of the ark, or Jonah's strange adventure; and he can look on with an indifferent smile while learned magicians attempt to dissolve the accounts of Samson's famous exploits into a sun myth; for is not Samson, they ask, a proper name derived from a Hebrew word signifying the sun? and in what is the strength of the sun but in its beams? and is not Delilah a Hebrew word for the night, who receives the sun into her lap and shears him of his beams?

and, *presto!* the change is wrought, and the Samson of the Bible, with all his human nature and mighty deeds, is transformed, to the credulous satisfaction of the new masters of critical legerdemain, into a primitive myth of the sun! But he who has once gained the broader view and larger faith is above the din of the critics' hammers, and he is not to be troubled henceforth by the small dust of Biblical criticism. If he ever loses faith in God's Word, it must be for reasons that shall blot the glory of God from the heavens, and make the light which is within man darkness. The person who throws in our faces what we have just characterised as the small dust of Biblical criticism, and asks us what has become of the Word of God, resembles the man who should toss a spadeful of sand, scraped from the surface of the rock, into the air, and ask, as we rub our eyes, what has become of the world. It is still beneath us as of old, though our eyes may be too full of dust to see where we stand. After all the work of the critics, the Bible still remains, the great, sublime, enduring work of the Eternal who loves righteousness and hates iniquity. If only, however, we are allowed to plant our feet quietly on the everlasting rock, and are not compelled by a mistaken zeal to keep every grain of sand—to hold fast to any traditions of men which may have accumulated upon the surface of Revelation, and which, possibly, the rising winds of controversy may blow away!"

But all these mysteries and difficulties in the Bible do not render it void as a source of highest good to man, any more than they do nature. God has given the earth to man that by cultivation he may educe from it all that he needs for his physical life, strength, and happiness. Its mysteries and difficulties do not prevent this. So God has given the Scriptures to man that by meditation, prayer, and diligent searching of them, he may derive to his religious life those blessings which shall make him strong in truth and righteousness. Its mysteries and difficulties need not avert this result. These "Upper and Nether Springs" ever and anon sending out their vivifying streams, and spreading over the inner and outer life of the Christian, make him like a field which the Lord has blest; yea, his "soul is as a watered garden" (Jer. xxxi. 12); filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 11).

A comparison of this Book with others may not be out of place. Other books have changed or died with their authors; this one has lived and remained unchangeable with the deathless vitality of God. Other books have withered and been blasted under the scorching, blighting, criticisms of

human learning and passions. This, though subject to fires of trial like those of the Babylonian monarch's furnace, seven times hotter than any they have passed through, shines brighter and lives more vigorously than ever. Other books are counted by the thousands; this by numberless millions. Other books are superseded; this has never had one to rise above it, or even to be its rival. Other books are like underwood in a forest; this like a magnificent tree rising above every other in strength, stature and majesty. Other books are like the ivy whose growth and beauty are dependent on the oak; this, like the oak itself, altogether independent of the ivy. Other books are like waves of the sea, ever moving, ever changing, ever breaking; this like the granite of the everlasting hills. Other books have their relative position; this maintains its individuality and pre-eminence among them all, like Mont Blanc in the midst of surrounding mountains and hills. Other books, like works of mechanism, bear marks of human skill; this, like the heavens, "declares the glory of God, and shows forth His handywork." Other books become trite and insipid; this, like the light of the sun, and the fresh air of the morning, and bread of the table, is always seasonable, welcome, profitable.

We are told by some advanced scientists of the day that the world has outgrown the Bible, and that its influences are obsolete! Wonderful! Has the world outgrown the light of the heavens? Do all the improved methods of light and fire which science has discovered render the influences of the sun obsolete? Do the scientific improvements in mechanism and agriculture make obsolete the laws of nature, and the necessity of human labour?

When science can reveal a God of greater intelligence, wisdom, holiness, love, and power than the Scriptures reveal, then in that particular it will be in advance of them. When science can reveal a religion that will realise to man more equity, justice, purity, happiness than that which the Scriptures reveal, then in that also it will be in advance. When it can demonstrate that it has done more for the vital welfare of humanity, independent and apart from the Scriptures, than the Scriptures apart from it, then it may appear that it is superior to them. But this can never be in the presence of the historical revelations of both. Had there been no Scripture influences acting on mind in the past or present, would science have attained that eminence which it now occupies in the intellectual world? Were it possible for Scripture influence to cease its operations in the age that now is, and in those that shall follow, may it not be a query

as to how long science would maintain its eminent position and power? It is all very well for a child on his father's shoulders to say he is above his father; or a castle on a mountain to say it is loftier than the mountain; but where would the child and the castle have been without the father and mountain? and should they cease in their existence, what would become of both in their exaltation!

The influences of the Bible obsolete! As well may it be said that the influences of the ancient world do not affect the modern in things pertaining to its intelligence, enterprise, and happiness. As well may it be said that the influences of the Reformation of religion and the Revolution in State of the sixteenth and seventeenth centuries do not reach down to the nineteenth. As well may it be said that the influences of the old laws of nature are obsolete, and do not operate now for any good on earth, air, sea, and all mundane things.

It may not be denied that science has made discoveries in nature to which the writers of the Scriptures were strangers, and of which the Scriptures take no cognisance; but that does not nullify the original design for which they were given; that does not make the light which is in them darkness; that does not destroy or supersede the influences which they in their own peculiar way exert on human mind and life, any more than the revelations of geology do away with the revelations of astronomy, or the revelations of psychology render obsolete the revelations of physiology. Science has its sphere of operation; so have the Scriptures. They are not antagonistic one to the other. Because one has enlarged its sphere and the other has kept where it has been for ages, it may only show that the one was so narrow as to admit of enlargement, and the other so perfect as to admit of no addition. The two spheres, however, are distinct as are the orbits of Jupiter and Mars. Let each keep to its own, and there is room for them in the universe without their colliding or in any way injuriously interfering with each other. Every truth has its sphere. One truth cannot destroy another truth. One truth may be more important than another. If the Bible, not being a book of science, as the term is popularly understood, contains references to science which cannot stand before its modern revelations, the Bible is not thereby affected in the primary purpose of its inspiration. Truth, whether it comes by means of science, the Bible, or any other, comes from God, and truth is essential unity, and cannot deny itself, any more than God can deny Himself.

In giving the Bible to man, God did not contemplate his instruction in the sciences so much as his instruction in

righteousness. Hence to attract him to this study, which is of the highest concern to him, and yet to which he has the least inclination, God has "filled it," as Dr. James Hamilton says, "with marvellous incident and engaging history—with sunny pictures from old-world scenery, and affecting anecdotes from the patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doctrine; but, withal, of earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave not a dictionary, nor a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and fine tracery on the scabbard. The shekels are of the purest ore; but even the scrip which contains them is of a texture more curious than that the artists of earth could fashion it. The apples are gold; but even the basket is silver."

There are those who think that the Scriptures may cease to lose their influence on man through the freedom of thought and of speech which is spreading and strengthening in the nations. Should this be so, then it will be the case of children destroying their own parent who has given them birth, training, and nourishment, and who is necessary for their very continuance in existence. How long would freedom of speech and of thought continue after the Scriptures and their influence were destroyed? But there need be no fear of such an occurrence taking place by such means. Can all the freethinking in the world about the sun, and the influences of nature, destroy either? Can the *Iliad* be destroyed by all the freethinking of men in all time? Can water, air, and fire be destroyed by all the free use that are made of them? Can earth be destroyed by all the digging, ploughing, levelling, and transformations that are made of it in ten thousand ways? The Bible cannot pass through fiercer fires than it has passed through. It cannot have mightier foes to grapple with than it has grappled with. It has come through the centuries of the past abused, slandered, persecuted, as only human depravity could persecute it, and to-day is wreathed with trophies of universal victory, and is fresh with all her pristine beauties of holiness. Its power is as young and buoyant as in days of yore; and is ready now for greater conflicts than any that it has yet endured. It has been a fountain at which myriads

of holy and noble spirits have stooped and been filled ; and still it flows in its life-giving streams, of which unnumbered millions are drinking at this moment. As well might we fear that men can stop the uprising of springs from the reservoirs of nature, as that freethinking or any other thinking can stop the mighty forces that the Scriptures give origin to and maintain. "The grass withereth, the flower fadeth, but the Word of the Lord ABIDETH FOR EVER." Freethinkers come and go ; they are changing and changeable, like the waves of the sea ; but the Bible, like the rocks, stands firm on its everlasting foundation. As meteors, freethinkers have their blaze and are gone for ever ; but the Bible-influence, like the sun, continues to run its course, in undiminished strength and glory. All attacks of freethinkers on the Scriptures are only as a little disturbance in the atmosphere in places, while the Scriptures are as the atmosphere itself, enswathing the earth, and permeating it with indestructible power.

"By their fruits ye shall know them," is an axiom in the world of morals and literature as in nature. If, then, it can be told what a tree is by its fruits, so it can be judged what kind of book the Bible is by the results which have and do follow its influence. We have seen those results ; and we say that they could not be produced by a merely human book, any more than a hawthorn hedge could yield grapes, or an artificial tree of wood or stone could yield buds, blossoms, and fruit. It might as well be affirmed that works of art and mechanism are as beneficial to mankind as nature, as to say that the literature of men as such is equal in its influence to that of the Bible.

A book which can do for man morally what nature can do for him physically, has the same evidence of its origin as the material creation. If a book is among books, as Aaron's rod among the Egyptian magicians' in pre-eminence of power, then we think it carries on the very face of it proofs of its superior authorship. As man in himself and in his works demonstrates his headship over all living earthly beings, so the Bible its supremacy over all human literature.

Take the book called *Ecce Homo*, published anonymously a few years ago. Now, what intelligent reader of that book would attribute it to an ordinary mind, looking at it in itself and in its wide-spread influence? Take a work of art or mechanism, such as the Madonna at Dresden or the clock at Strasburg; would any judge in either attribute it to a painter or a mechanic of an inferior class? The works themselves, as well as the effects produced on all spectators, evince the ability of their authors.

Thus with the Scriptures. Their internal characteristics, connected with the indescribable effects they have produced in all ages, demonstrate them to be what they claim, not the word of man, but the word of the Lord, which lives and abides for ever.

Is there a book, nay, have all books combined, ever had the antagonism to contend with, in every form of reason, learning, passion, depravity, ignorance, legislation, priestism, as the Bible? Even its avowed friends have sometimes been its greatest enemies; and yet its influence has survived and conquered them all. We have read of dogs barking at the moon, boys shooting at the stars, and Don Quixote fighting wind-mills; but we never read of the moon turning into blood, or the stars falling from their orbits, or the wind-mills being destroyed. So, with all the barking, shooting, and fighting that the Bible has endured, it shines brighter and works more powerfully than it ever did.

Did the Scriptures, as a human book, need the "notices of reviewers," or the "testimonies of readers" to their excellency, then might we indeed furnish such from men of learning, of science and philosophy; from poets, historians, heroes, statesmen, princes, kings, of the highest order; from men who have studied them critically with the intellect only; from men who have searched them closely with the heart only; and from men who, both with intellect and heart, have tried them as by fire.

We might ask *John Milton*, one of England's greatest poets; and he says, "There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach." Ask *Samuel Taylor Coleridge*, "of imperial mind," a poet, a metaphysician, a scholar. He answers, "for more than a thousand years the Bible, collectively taken, has gone hand in hand with civilisation, science, law; in short, with moral and intellectual cultivation; always supporting, and often leading the way. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, have borne witness to its influences, and have declared it to be beyond comparison the most perfect instrument of humanity." Ask *John Locke*, one of England's most distinguished philosophical writers and thinkers. He says, "In morality there are books enough written, both by ancient and modern philosophers, but the morality of the Gospel doth so exceed them all, that to give a man a full knowledge of true morality I shall send him to no other book than the New Testament." Ask *Sir Isaac Newton*, another mighty thinker of his age. He says, "We

account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever." Ask *Daniel Webster*, one of America's most honoured statesmen. He says, "I have read the Bible through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct."

Gregory calls the Scriptures "the heart and soul of God;" *Augustine*, "a fortress against errors;" *Tertullian*, "our Digests;" *Athanasius*, "the soul's food;" *Irenæus*, "the invariable rule of faith, the touchstone of errors, the aphorisms of Christ, the library of the Holy Ghost, the circle of all divine arts, the wisdom of the Cross, and the cubit of the sanctuary." "We account the Scriptures," says Trapp, "the Divine beam and most exact balance." Queen Elizabeth, on the day after her coronation, as she rode through London, received a copy of the Scriptures presented to her, and, kissing it, laid it to her breast, saying, that it had ever been her delight, and should be the rule of her government. Luther said he would not live in paradise without the Word of God, as with it he could live well enough in hell. Magdalen, wife of D. Paræus, after she was married, and forty years old, out of love to the Scriptures learnt to read them, and took such delight in them, and especially in the Psalms, that she got them almost by heart. Beza, when eighty-four years old, could say perfectly by heart any Greek chapter in Paul's Epistles. Cranmer and Ridley committed all the New Testament to memory; the former in his journey to Rome, the latter in the walks of Pembroke College, at Cambridge.

Besides these, we might ask, if space permitted, what Dr. Johnson, Sir Walter Scott, Sir William Jones, Dr. Barnes, Theodore Parker, Carlyle, Goethe, F. W. Robertson, Dr. Clarke, Jefferson, Franklin, John Quincy Adams, Channing, Sir John Herschel, General O. M. Mitchel, Lieutenant Maury, say on the subject. In fine, the names which might be mentioned are as numerous as the stars, and as illustrious. If every star was a poet, or a philosopher, or a statesman, or an historian, or a scholar, comprising a galaxy of witnesses to the Bible, and you could call on each by name, their united testimony would be in favour of it as the best Book among men to do them good in the highest reachings of body, soul, and spirit. Each and all would join in heavenly concert to send down upon you the music of their heartiest approval of God's Book of Revelation. As the angelic songsters over Bethlehem's

fields joined in testifying to the Babe born in a manger as the Saviour of the world, so these would sing of the Scriptures as a revelatiom of Him to man.

Were not comparisons odious one would like to place in parallel columns the names of the great and good from different times and countries, who testify to the salutary influences of the Bible, and those who testify *against* them. What a contrast in number, in character, in learning, in position, in power would they present! The one would testify to what they had read, seen, felt. The other to what they had either not seen, not read, not felt; or what they had only surmised, imagined, guessed; the prejudices, ignorances, unbeliefs, depravities of their hearts! The jury of the ages have given in their verdict; with which all lovers of the Bible may be content to abide.

But this Book that has lived through so many centuries, conquering antagonism of every kind; that has developed in ever-increasing streams of good to man as he has received its influence; that has within itself and external to itself such overwhelming evidence of its Divine glory; this Book needs not testimony from man as men's books. The heaven with all its lights, and the earth with all its resources, need no testimony from man. They are their own witnesses. The Bible also carries its own powerful testimony, and needs only the unprejudiced use of man for him to receive that testimony. As gold sovereigns have their own evidence of value in their use, and the living spring-water its own evidence of worth to the thirsty man that drinks it; so this Book contains within itself the evidences of its worth to every one who uses it. The testimonies of millions would not give *one* man an *experimental* knowledge of it, would not make it *intrinsically* one iota better. They might and ought to strengthen the argument to persuade him to use it, but only in the *use* will he find the good *for himself* which it contains.

In closing this chapter may I ask the reader—What influence has the Bible had on *your* mind? Are you among the number who can testify to its spirituality, purity, Divinity, and power? Has it been your heritage and rejoicing for ever? Is it to you a lamp in the path of life, and a guide to immortality? Are you among the great multitude to whom the Scriptures have been spirit and life? Whilst, as we have seen, they have been productive of harvests of righteousness wherever they have been received in faith, have they been in you the incorruptible seed yielding much fruit to the glory of the Father? What in them has made others like the dry rod of Aaron to bud and blossom, has it been in you a power to

clothe you with spiritual foliage, fruits, and flowers? Are you as a tree of the desert, when you might be, with these waters of life flowing within you, a tree of paradise? Brother, these Scriptures are the river of God, which carry life with them whithersoever they go. "Whosoever will, let him take of this water of life freely. It shall be in him a "well of water springing up into everlasting life."

"Here is the spring where waters flowe,
to quench our heate of sinne;
Here is the tree where truth doth grow,
to lead our liues therein;

"Here is the judge that stints the strife,
when men's deuices faile;
Here is the bread that feedes the life,
that death cannot assaile.

"The tidings of saluation deare,
comes to our eares from hence;
The fortresse of our faith is here,
and shielde of our defence.

"Then be not like the hogge that hath
a pearle at his desire,
And takes more pleasure in the trough
and wallowing in the mire.

"Reade not this booke in any case,
but with a single eye;
Reade not but first desire God's grace
to understand thereby.

"Pray still in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.

"Then happy thou in all thy life,
what so to thee befalles,
Yea, double happie shalt thou be,
when God by death thee calles."

"*Breeches*" *Bible* (1590).

CHAPTER III.

THE LORD JESUS CHRIST.

IN the two preceding chapters we have seen how the God and Father of man influences him through His created works and written Word. We will now consider how He influences him through the Person of His Son, in Whom He has manifested Himself to the world.

There are five leading thoughts into which the subject may be divided: His Character—His Teaching—His Works—His Death—His Resurrection.

SECTION I.

The Character of Jesus Christ.

The portraiture of the character of Jesus, in the four Gospels, carries its own evidences of genuineness. Its artless simplicity; its outspoken candour; its absence of all attempt to fill up to create effect; its transparency; its harmony; its all-comprehensiveness, including, as it does, everything that could be seen or said both by friends and enemies, show its freedom from the smallest touch of fiction or fable. Never was there a more faithful delineation of character given to the world.

The character of Christ appears in the Gospels somewhat as the character of God in nature. In the sun we see the glory of God, in the flowers His beauty, in the fields His goodness, in the ocean His power, in the seasons His wisdom. But to acquire just conceptions of His character therein, we must take all His manifestations, as far as we can, and consider them in their entirety and harmony. It is only in this way we can approach a righteous finite judgment of Him Whose "kingdom ruleth over all."

So with Jesus. His character, in fragments, is in all parts of the four Gospels; and not fully portrayed in *one only*. Take one specific part, and you see Him as man. Take another, and

you see Him as God. There you see Him as man weeping; here you see Him as man rejoicing. It is only by looking at all shades, colourings, and outlines of Him, as given by the Evangelists, that we can obtain such conceptions of Him as accord with justice and truth.

Jesus Christ in His character was no *imitator* of others that preceded Him, or of any that were cotemporary with Him. As flowers that grow in nature, are not imitations of wax flowers that are made by art, so He was no *imitation*. Though there were in Him characteristics, such as were in Moses, Elijah, John Baptist, and others, they were not copied from them, as the forms of a living man, though similar to those of a statue, are no imitations of them. His character was not the formation of *commandment* or of parental authority and *example*, of schoolmaster training, or ancestral inheritance. It was independently and absolutely *His own;* standing in isolated pre-eminence above all the loftiest characters of ancient or of modern times.

The character of Jesus was not formed by *study* and *contrivance* on His part to please others. There was no conforming to social prejudices, or yielding to public opinion on purpose to curry favour with parties, and acquire power to effect His plans. He was not *politic*, following certain lines of life, with a view to attain personal sinister ends that He had set before Him. He was infinitely above the small or the great hypocrisies of His times, and beyond the reach of the controlling influences of the sentiments and judgments of the rulers of His day. Like His glorious type, the sun, He was unaffected by men and sublunary things, and moved on in the peerless majesty of His unsullied light.

In the character of Jesus there is the absence of traits that constitute the *natural character of men*. He was not ambitious. He was not self-indulgent. He was not selfish: "He pleased not Himself." He was not proud: "He humbled Himself." He was not a lover of money. He was not a lover of pleasure. He did not envy the great, nor did He despise the poor. He neither flattered nor sought flattery. He was no partisan. He was no recluse or libertine. He was not conscious of sin. He never deceived. He never blundered. He never retracted anything He said. He never undid anything He did. He sought not honour from men. He did nothing under "distinguished patronage." He never confessed a wrong. He never asked forgiveness of God or of man. He never complained. He never prevaricated. He never dissimulated. He never apologised; and no one ever apologised for Him.

Connected with this is another element of His character. He mixed among all classes of the people, and yet was not influenced by any of their deteriorating habits, customs, or principles. He was unaffected alike by the discontent of the poor and the pride of the rich; the impurity of the unclean and the self-righteousness of the good. Sinners of all classes and grades were alike incapable of corrupting Him with their moral contagions. He was physically uninfluenced by any of the diseases with which He came in contact. He touched the leper, but He did not become unclean. "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17), yet He was the actual partaker of none. As sunlight shines on every form of disease and virulence, as on health and beauty, and retains its natural purity; so He moved amid every form of evil and was not contaminated.

The character of Jesus is neither of the Jewish nor of the Gentile type. There is nothing in it which can give any particular nation, sect, or party, an exclusive claim to it. He is neither a Pharisee, nor a Sadducee, an Essene, nor an Herodian. He is neither Greek nor Roman, Barbarian nor Scythian. He is MAN. In Him converge the lines of universal humanity, so that He is the centre and circumference of the whole. With Him began a new era and a new sphere of life on the earth, of which He is the Federal Head, and from Whom this life flows into all who are born anew of His Spirit. "To as many as received Him to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). In this respect, He is as God in nature, Who, pervading all and filling all, is the God of all. So that from the tiniest insect, to the mightiest leviathan throughout His illimitable kingdom, every living thing has interest in Him. Thus every one born of woman may claim in this Man a fulness of "grace and truth;" nay, may claim Him in His entirety of Being as his Lord and Saviour. As sunshine belongs to each and all that can open their eyes and see, so Jesus is the gift of God to each and all who receive Him by faith. Like light, He adapts Himself to all visions, capacities, places, and times. Little infants He can take in His arms and bless; while "masters in Israel," and "the common people," He can alike converse with. One, or ten millions, He can receive into His favour, and commune with in His Spirit. He is no "respecter of persons."

The characters of some men are so superficial, that you see all there is in them at a glance. Others are so profound

and comprehensive, that the more you are with them in conversation and fellowship, the more you discern their excellencies in wisdom and virtue. This thought is peculiarly applicable to the character of Jesus. Eighteen hundred and fifty years it has been the study of the noblest intellects and the purest hearts; and yet its Divine and human beauty and sublimity have not been all unveiled. There are still hidden, beyond discovery, glories which all time and eternity will not fully reveal.

"Familiarity breeds contempt." However true this proverb may be, applied to some human acquaintances, it will never apply to acquaintance with Jesus Christ. Those who enter into fellowship with Him as soon as reason dawns and love begins its blossom, and continue to the end of a long life, confess to deeper unfoldings of His beauties in holiness than at the first. He is then more precious than ever. Those who enter into fellowship with Him in later years, confess to their folly in not having done so earlier. With all the experiences left us of the preciousness of His character, as developed in His fellowship, both in Scripture and holy biography; and with all the testimonies given by living Christians, the half is not told. Deeper depths lie unexplored in the wonders of His character, and in the treasures of His love. "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. xi. 33).

There are no excellencies which the human intellect or heart, in its most enlightened state, has acquired, desired, or formed any conception of, but combine in the character of Christ, without any of those defects that are obvious in the sons of men. Take the most perfect characters, as they appear on the pages of sacred and profane history, in all past periods of the world; or as they may now be found among the living; and in them will appear moral frailties alongside their moral excellencies. They may be virtuous, but He is *virtue;* they may be loving, but He is *love;* they may be truthful, but He is *truth.* In Him there are no spots. He is all effulgence. He is all fair, all lovely, all perfect, the "brightness" of the Father's "glory," and the "very image of His substance" (Heb. i. 3). "In Him is no sin" (1 John iii. 5). "He is the True Light, and in Him is no darkness at all" (John i. 9, 1 John i. 5). "He did no sin, neither was guile found in His mouth" (1 Pet. ii. 22). He is "holy, guileless, undefiled, separated from sinners;" yea, "higher than the heavens" in the dignity and grandeur of His nature (Heb. vii. 26). While He bears every evidence of being *human,* He has no evidence of being *sinful.* Neither

the great nor the small symptoms which prove every other man depraved, are discernible in Him, even under the most powerful microscopic inspection.

To mention some of the names by which Jesus Christ is called, and the titles that are given Him, bespeak for Him this pre-eminence of character in sinlessness. These are not the arbitrary designations of favouritism, from royalty or powers that be, without respect to merit or desert. They are what become Him, what accord with His Nature, His Relations, His Work.

He is called *holy*, Luke i. 35, Acts iv. 27, Rev. iii. 7; *righteous*, Heb. i. 9, 1 John ii. 2; *good*, Matt. xix. 16; *faithful*, Isa. xi. 5, 1 Thess. v. 24; *true*, John i. 14, vii. 18, 1 John v. 20; *just*, John v. 30, Acts xxii. 14; *guileless*, Isa. liii. 19, 1 Pet. ii. 22; *sinless*, John viii. 46, 2 Cor. v. 21; *spotless*, 1 Pet. i. 19; *innocent*, Matt. xxvii. 4; *harmless*, Heb. vii. 26; *resisting and overcoming temptation*, Matt. iv. 1-10; *meek*, Matt. xi. 29; *lowly in heart*, Matt. xi. 29; *merciful*, Heb. ii. 17; *patient*, Matt. xxvii. 14; *longsuffering*, 1 Tim. i. 16; *compassionate*, Luke xix. 41; *benevolent*, Matt. iv. 23, 24, Acts x. 38; *loving*, John xiii. 1, xv. 13; *self-denying*, Matt. viii. 20; *humble*, Luke xxii. 27, Phil. ii. 8; *resigned*, Luke xxiii. 42; *forgiving*, Luke, xxiii. 34.

These designations of His character will explain how it is, as we have before said, He never confessed sin; never supplicated forgiveness; never was discovered in wrong-doing, nor truthfully accused of indulgence in any appetite or passion. It is true He looked angry on one occasion, and on others, He spoke in terms of vehement and stern rebuke to the Scribes and Pharisees (see Matt. xxiii.). But these instances only harmonised with His pre-incarnation utterances against His ancient people. They were the denunciations of righteousness against iniquity; of love against selfishness; of sincerity against hypocrisy; of reality against sheer formalism, and of charity against oppression.

The sinlessness of Christ's character is inexplicable, looked at simply from the position of *humanity*. It stands absolutely isolated in the world's history. How is it that *one* man only out of the numberless millions of earth's peoples since Adam's fall, should thus be born and live in immaculate purity; should shine as the brightness of the sun, and as solitary, in the dark moral hemisphere of the outspreading ages of mankind? How is it that one man only could keep the whole law, and that under more powerful temptations than any other man ever endured, without offending in "*one* point"?

Looking at another class of names and titles possessed

by Him, we may see an explanation of the mystery. We find that He is called "God," "Jehovah," the "Everlasting Father," "Emmanuel," "Lord," "Redeemer," "Son of God," the "Only-begotten Son of God," the "Word of God," the "Advocate," the "Lord of Glory," the "Creator of all things," the "Judge of all men," the "Mighty God," "God manifest in the flesh," the "Sun of Righteousness." In these and such like Divine epithets, can we not perceive an explanation of His *sinless humanity?* We see how He could not have been otherwise. To have been Divine and yet sinful in His human nature as all other men are, would have been an anomaly greater than being God and man blamelessly holy. A diamond cannot withhold showing those properties that distinguish it from a common stone. The characteristics of genius in him who is endowed with it, mark him amongst hundreds of ordinary intellects. Thus these two classes of titles and names ascribed to Christ, with corresponding nature and merit, exalt Him higher than any human or angelic character of which the world has any knowledge. They make Him equal with God Himself.

The character of Christ, then, is the *character of God.* So far as the character of God can be discerned in the material creation, the character of Christ answers to that and is in harmony with it. So far as the character of God is revealed in the Old and New Testaments, the character of Christ harmonises with that. The character of Christ is in harmony with that character of God, which we may suppose humanity to require to be in the God Whom it can believe, trust, love, worship, and obey.

In this character He has declared Himself to the world, and the declaration is one that is worthy of Him, and one in which every lover of Him may rejoice. He is no longer dwelling in the "thick cloud," only a mystery to the race. The inquiries of the intellect after God, and the deep yearnings of hearts to know Him, are now all met. "Show us the Father and it sufficeth us," as a request so long going out from the restless soul of humanity, has been responded to. The unseen and unknown One, has come forth from the "thick darkness" and answered the cry in the Person of His Son, so that He who hath "seen the Son hath seen the Father." No revelation of God to the world in Enoch, Abraham, Moses, Samuel, Elijah, and, if you like, Socrates, Seneca, and Plato, were sufficient to meet the deep longings of the human mind for a manifestation of its God. The *humanities*, too obvious in all these, left lingering the dissatisfied feeling, "He has not yet come." But when God bowed the heavens, and

came down in the consummate perfection of His Divine character in Christ, all was realised that was desired. *Nothing* more effulgent could shine on the world, as when God created the sun for the illumination of the earth, no greater light was needed. This revelation of Himself *sufficed,* and nothing beyond could be wished. No more need an altar be erected on the wide surface of the earth, "To the Unknown God."

Through or by this absolutely perfect character of Himself revealed in Christ, God influences human mind. In the patriarchs, prophets, apostles, and other holy men, the Divine Mind influenced human mind, but in none so much as in Jesus Christ. In these was a *degree* of His mind, but in Him was His fulness "without measure." In *word* and *type* He revealed His mind in times past unto His people, but in Christ He revealed Himself in *life.* In the cloud of glory and pillar of fire, in the Shechinah, and in the Urim and Thummim, He appeared in symbol unto Israel; but in Christ He *unveiled Himself* in our form and nature to the world. Moses beheld the "back parts" of God; we see "Him face to face" as He lives and speaks in the Person of His Son. To see the unveiled glory of Jehovah under the law was as death, but to see it in Jesus is eternal life. In the Old Testament we have the *reflection* of His mind; in Christ the direct and positive embodiment of it.

Such was the influence of the Divine Mind in the *character* of Christ that even the angels worshipped Him. Demons acknowledged Him to be the "Holy One of God." Pharisees, Sadducees, and Scribes, while they envied and maligned Him, could not find anything in Him on which to establish a conviction of moral imperfection. Though Herod "mocked Him," he saw in Him nothing to condemn. Pilate subjected Him to the closest examination, and found no fault in Him. He knew it was only "for envy" and not for any wrongdoing the Jews delivered Him to be crucified. Even Judas acknowledged that he had betrayed "innocent blood." The masses of the people, embracing publicans, sinners, harlots, heathens, were attracted by the exceeding beauty of His spirit and life. Guilt blushed in His presence. Sin stood condemned under His looks. Impenitence wept at His words. Impurity sought destruction by His touch. Injustice and extortion made reparation through the power of His Spirit. Women as they heard His holy words and felt His gentle tenderness said, "Blessed is the womb that bare Thee, and the paps that gave Thee suck." Children were so affected by the winning kindness and sweet lovingness of His disposition, that they sang in loud hosannas the praises of His name.

Nor did the influence of His character cease with His earthly life. Though the wickedness of Jewish Church prejudices, malice, and pride crucified Him as a malefactor and invented a story with a view to stamp His character with infamy, it was only as a black cloud passing over the disc of the sun; it had no abiding effect. His full-orbed splendour soon burst forth, and shone, if possible, in greater glory. He has been and is now the "light of the world" as the "Sun of Righteousness." Exalted in the heavens above all, He shines over all, and for all. In His brilliancy all merely human lights are eclipsed. If there are other lights of Christian character shining in the past or present, in spheres of wealth or poverty, intelligence or illiteracy, they are the reflections of Him. Around Him they revolve. Their light is an emanation from Him, and on Him their shining depends, as the shining of the planets on the central orb.

How is this influence of Christ to be accounted for? Not on the ground of His *humanity;* or His learning; or His received patronage from the world; or His home training and ecclesiastical education. He did not *acquire* it through the ordinary processes by which men acquire influence. It cannot be traced to any sources earthly, human, or angelic. It was the *necessary* outcome of His character, as the influence of the sun is the necessary result of its nature and design in the material universe. God Himself was in Christ; hence His character and its influence. God in nature gives to nature its excelling beauties, grandeurs, harmonies, benedictions, influencing mind more than all the displays of human genius and goodness; so God in Christ gives to His character such combination of influences as have more elevating and sanctifying effects on mind, than do all influences from the noblest, wisest, and best characters that have ever appeared among men since the world began.

Becoming the Servant of all, in the Mediatorial kingdom of His grace, Christ is the greatest of all, in the influence He exerts on all in relation to it; as God, serving all from the ten thousand living sources of nature, reigns over all in supremacy of wisdom, goodness, and power.

It is a principle of universal application in the Divine life in man, that the higher it rises in nearness to God in quality and extent, the more *self-renouncing* is the subject of it. Hence Paul, on the point of departure from Christian perfection on earth to the "crown of righteousness" in heaven, called himself the "chief of sinners." Wesley, after a long life of service for God and after God, uttered the same senti-

ment. Watson, a man of holy living, realised the same. So Payson. In a word, as I have said, it is of universal application among men. Yea, even among the highest ranks of angels and spirits glorified, it is so. Spotless as they are by creation or by redemption, they cover their faces and bow in lowly self-abnegation before the Presence of Him Whom they are like in nature, and with Whom they commune in holiness.

Does this peculiarity apply to Jesus Christ? It does not. There is no self-renunciation in Him in this sense. He manifests no consciousness of dependence on another for what He is. His holiness is "all His own," and not derived, as that of saints and angels. He is one with the Father (John x. 30). He is Alpha and Omega; the First and the Last; the everlasting and unchangeable One (Rev. i. 8, xxii. 13).

Great characters, that have exerted powerful and lasting influence on mankind, have been *of slow growth and development,* like all great works of men, and great works in nature. They have passed through processes of preparation and acquisition, extending over many years. As a magnificent mansion that spreads over a wide area, and lifts its parts loftily in the air, and from its prominent position commands the attention of all who see it, became what it is by its multifarious parts being prepared and added one by one; so these great human characters are formed. And how often it is that the zenith of their power is not attained ere fifty, sixty, or seventy years have passed over them! Even then they are, perhaps, far from being *perfect.*

But in Jesus Christ we behold a character absolutely perfect, coming into manifestation and power, against all such laws operating to form great human characters. Granted, that He is God manifested in the flesh, this phenomenon is accounted for, but not otherwise. Without beginning of years or end of days, all-perfect and infinitely perfect, He could only come before the world thus. As He is above all laws that govern earthly and human things, so He can exhibit His perfection in contrariety to them; as the sun exhibits its glory to the earth millions of miles distant, by laws altogether distinct from those which govern earth and earth's existences.

Thus the character of Christ appearing before us in its immeasurable pre-eminence amid all characters of the past and present, impresses us as a splendid palace standing in all its unique proportions amid a surrounding number of ordinary cottages; or as an exquisitely beautiful face in a company of ordinary ones. It *commands* our attention. It *calls*

for our admiration. Our intellects and hearts respond to the call. We *cannot* but yield to its transcendent claims, if we gaze upon it as we ought. We can no more help according to it supremacy amid all other characters, than we can, supremacy to the moon among the lights of heaven at midnight, or supremacy to a king among his subjects.

"In the northern part of Maine," says Newman Smyth, "there is a mountain which springs from the midst of the forest, unapproached by lesser heights, lifting its solitary peak into the clouds. Floating down the stream which flows by it, between the overhanging banks, suddenly, at some turn of the river's course, I have seen Mount Katahdin standing out from the interminable forests, its grand lines sharply defined, its single, sublime peak rising alone into the sky. Often that mountain vision seems repeated as I am brought before the character of Christ. Above the interminable levels of common human nature, across the intervening distances of history, an image of solitary majesty stands out before the mind; and the view of that sublime character, rising from the midst of our low monotonous human attainments, clearly outlined against the soul's horizon, in its wonderful elevation, is an inspiration under joy, awakening the whole moral enthusiasm of our being."

The *contrarieties*, if we may so say, of Christ's character, deserve passing notice. He is a Shepherd—He is a King; He is poor—He is rich; He is Lord of all—He has not where to lay His head; He is in heaven—He is on earth; He has never learned—He speaks as no teacher before Him ever spoke; He is the son of Mary—He is the Only-begotten Son of God; He weeps at a dead man's grave—He raises the dead man to life; He smiles upon and blesses little children—He denounces Pharisees and hypocrites, and heaps upon them loads of maledictions; He sleeps in a storm at the stern of a vessel—He awakes and hushes the storm to peace; He is Jesus of Nazareth—He is the Holy One of God; He confounds His enemies as they come to take Him—He allows them to seize Him as though He was a child.

Contemplated in only one aspect of His character, His influence is only partial; but contemplated in its entirety and harmony as far as we can comprehend it, His influence is correspondingly proportionate. To the bigoted Pharisees looking at Him in His broad, generous, impartial conduct, dining in the house of Zacchæus, and attending a wedding feast, He is "a wine-bibber," "a gluttonous man," "a friend of publicans and sinners." To the high priests, looking at Him as Messiah, He is a "deceiver." To the sick and blind,

poor and lame, He is a Benefactor, a Saviour; God visiting His people. "To Strauss, He is a wise Galilean Rabbi; to Schenkel, He is a party demagogue, the representative of political and party progress. To Renan, He is a moral teacher whose dreamy mysticism ended in uncontrolled fanaticism and even conscious deceit." To this one, trained in Socinian notions, He is only a man, virtuous and good: to that one, trained in Trinitarian dogma, He is "very God of very God." Napoleon, speaking of Him, is affirmed to have said, "I know man, and Jesus Christ is not a man;" while another of his own nation, whose name is unworthy a record, called Him a "wretch." "The knights of old," says Canon Farrar, "saw in Him the mirror of all chivalry; the monks, the pattern of all asceticism; the philosophers, the enlightener in all truth. To a Fénélon, he has seemed the most rapt of mystics; to a Vincent de Paul, the most practical of philanthropists; to an English poet,—

> "The best man
> That e'er wore earth about Him was a *sufferer*,
> A soft, meek, patient, tranquil spirit,
> *The first true gentleman* that ever breathed."

"A sceptical historian, accidentally taking up the New Testament, suddenly finds in Christ the explanation of all history. 'In all my study of the ancient times, I have always felt the want of something, and it was not till I knew our Lord that all was clear to me; with Him there is nothing that I am not able to solve.'"

But to Paul, in whom He revealed Himself; to Peter, who saw Him in His glory; to John, who saw Him in heaven; to Stephen, who saw Him at the right hand of God; and to all who now see Him in His own light with eyes of pure faith and hearts of holy love, He is "ALL AND IN ALL."

Thus the influence of Christ's character is determined by the view that is taken of it; as the influence of nature and various other objects. He who looks at a mountain from one position commands certain views of it; another, who looks from a different position, has other views; but he who looks from every position in which it can be seen, commands the most comprehensive and satisfactory views of it. He who looks at a stained glass window only from the outer or inner side, will have only one view of it, and can give only one judgment; but he who looks from both sides can give judgment of both: "Judge not according to the appearance, but judge RIGHTEOUS judgment" (John vii. 24).

The influence of Christ's character upon us, from its many-

sidedness, should be cherished, or we shall become narrow and prejudiced in our views of Him. When Christians lose sight of His human *individualities;* those loving acts in His life, those kind words from His lips, those minute manifestations of tenderness and sympathy in His spirit; they lose from themselves those fine traits that make a Christian the "light of the world." They see only those higher and sterner features of His Divine nature that result in fear and reverence, and produce asceticism in the religious life. To supply the lack which this one-sided view creates, resort is had to the artist's portrayals in paintings, frescoes, statues, of the human aspects of His life. But these do not influence the mind as a spiritual perception, produced by a study of His life itself. Hence those who resort to artistic portraitures of Christ through which to receive influence from *Him*, are in danger of resting in them, and so virtually becoming idolaters.

On the other hand, there is a possibility of losing sight of His Divinity in our contemplation and admiration of His *human* revelations. In which case, we may lose our trust in Him as Saviour, and our love to Him as Lord; and so our religion become no more than a religion of humanity. To avoid these extremes, we must so place ourselves in relation to Him, that we can be influenced by His complete and perfect manifestations as they come before us.

The influence of Christ's character should draw us to Him as our God incarnate; in Whom are combined all the attributes of One Whom we can love, honour, adore, trust; One Who will realise to us, in our personal consciousness, all the good that we need as lost, ruined sinners. We want, too, such an influence from Him as will draw us to Him as MAN; so that, in Him, we shall find a friend "that sticketh closer than a brother;" One Who, while He is King on His throne, can be a subject with His subjects at the footstool, giving them joy, peace, and purity; Who can sympathise with us in our sorrows, counsel us in our difficulties, share with us our anxieties, partake with us of our poverty; hallow conjugal love, and sanctify filial affection; Who can be a companion for our children, a guest at our table, a member in our companies; yea, an abiding resident in our homes; Who can quiet our fears, and raise us when hope languishes; Who can whisper to our hearts words that shall disperse their swelling sorrows; Who can watch with us by the side of sickness, and weep with us over the bed of death; Who, in a word, can be our *universal* Friend in the whole round of life.

Such *are* the influences that flow from Him, and are received by faith, when we stand in our proper relation to Him.

The *mystery* that environs the character of Christ is no objection to its acceptance. In this He is as every man. Is there a man on the face of the earth of whom any one knows *everything?* Yea, is there a single existence of any kind without its mystery? But the mystery of Christ rises higher than that of other men and things, just in proportion as He Himself rises higher. The mystery of Christ, in whatever aspect it appear, commands my faith, reverence, and worship, for it is the mystery of Divine love, wisdom, power, and glory. But around all this mystery there are revelations of Him, that transfigure Him before my vision into such plain and simple forms, as satisfy me that He is my Saviour, Brother, Friend: as in conjunction with the mysteries of a father to his child, there are those manifestations of himself that show his fatherhood, and inspire the child's affection and obedience. With all the mystery that centres in the sun, there is sufficient light in its outbeamings to make it the glory of the earth and the heavens.

Were Christ's character without mystery He would be inferior to all men and things. He would not be the Christ for the world.

"If Christ," says T. Griffiths, "Himself, be not a mystery from His birth, through His life, to His death and reappearance and final vanishing out of sight, He can be no Christ for us. We may as well cease to write, speak, think, or care about Him at all."

Of no other character in the whole body of Scripture is it said, "He hath left us an example that we should follow His steps." Paul does not say of Enoch, although he "walked with God;" or of Noah, although he was "perfect in his generation;" or of Abraham, although he was the "father of the faithful;" or of David, although he was "a man after God's own heart;" or of Elijah, although he was the "prophet of fire and translation;" or of Daniel, although he was the man "much beloved;" or of any of his fellow Apostles, although he thought them so much better than himself, "Let this mind be in you, which was also in them." No; he sees not the glory of their characters by reason of the glory of That One which excelled: "Let this mind be in you which was also IN CHRIST JESUS" (Phil. ii. 5).

In heroism for the battlefield; in genius for art and science; in learning for criticism, argument, and persuasion in intellectual subjects; in mechanics and manufacture; in politics and commerce, the world may look to others for

examples; but for an example in all things that constitute character of holy loveliness and strength, men turn from their fellow mortals, towards Him Who is the Divine-human Pattern; as when they want perfect light they turn to the sun, and perfect models of beauty, they turn to nature.

The character of Jesus Christ, although supremely excellent, is not so dazzling that we cannot draw near to it. He is *man*. He chose this form and nature that He might be accessible; nay, that He might come to us. The glory of the Divine shone through His humanity, that, modified to our powers, we might look upon it, and receive it into ourselves. There is, then, nothing terrific or forbidding in Him; no lines drawn around Him, over which if we trespass, fire will come from Him to consume us. He invites us to Him. He woos us. He desires to take us into Himself that we may be one with Him. His light is adapted to our sight; His love to our hearts; His holiness to our lives. As He was, so we may be in this world. It is in this way we are to be witnesses for Him. It is in this way the world is to know that He has been in it, and is in it still. In the Bible He is only an historic Christ to mankind, but in us, as imitators of Him, He is a present living One. Our churches and their services present Him only as an unseen Object of worship, and our preaching an unseen Subject of instruction; but our following in His steps in practical life, and having His Spirit in our minds, are demonstrations of His actual existence among men; as the manifest operations of the laws of nature in all living things are evidences to our senses that God is "not far from any one of us."

It may not be that we can reach the same height of moral perfection as our Lord exhibited. Nevertheless, we may study Him as our example: we may attain some, or all of His traits, in *a degree*. We may "follow in His steps," until we are as like Him as we can be in this world; so like Him as to reflect Him, and be known as having been with Him, and learned from Him. A painting may be recognised as a copy of one of the great masters, which is far from being equal to the original. The copyist studied it; put as much of it into his work as he could; and though inferior to the first, every one who knows that and then looks on this will see the original in it. It is not our being *exactly* like Christ, so much as it is our earnest endeavour to be as much like Him as we *can*, that is our duty. This will secure His "Well done," although there may be some defects in our imitation.

Thus let us study, and, as far as possible, imitate the moral character of Jesus. "Beholding as in a glass the glory of the

Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). Yes; it is "the Spirit of the Lord" in us, that must effect this transformation. He who has the spirit of a great statesman or divine, will aim to be like him, and he will realise his aim, so far as he gives himself to it and his capacities will admit. So he who has the Spirit of Christ will aim to be like Him; and will attain his object in proportion to the effort of his faith, and the powers of his soul.

The main feature in Christ's character that should influence us is its SINLESSNESS. This rests on His Divinity, and is the great Light that illuminates all subordinate features, and gives to them life, beauty, and strength. If we may so speak, His sinlessness was as the sun in the heavens, revolving in the circle of omnipotency. It is its own revealer; nothing else can show it. In its light we have light. It is the beautifier and life-giver and fruit-producer in every Christian in whom it shines.

This sinlessness is "the glory of the Lord," that we are to behold, and into which "image" we are to be "changed" by His Spirit. We are not to be influenced by His education, or by His language, or by His dress, or by His eating and drinking, or by His miracles, or by His mode of suffering and dying, that is, to imitate them—but by His *sinlessness*. This is His nature and likeness that we are to study and acquire. Having obtained this grace, all other things in us, as in Him, will be influenced by it. This will be the illuminating and controlling power within us; so that all our learning, speech, modes of living, working, and suffering, will be pervaded by it and reflect its glory; as by the sun all things in nature are influenced, and thereby evince the sun's glory in power and goodness.

To bring us into this sinlessness He was sinless, and in His sinlessness passed through all the scenes of His mediatorial life, from His birth to His session at the right hand of God. Anything less than this in man as the result of His mediatorial work, is below His design. For a lower object He would not have come into the world; for a higher, He could not. Wide and profound attainments in intellect, may be realised by man, and this meantime untouched. Should any one say that Jesus is an example in learning, science, education; it is a mistake, He is not. Examples in these, He left the world to find in its own sphere. "For this purpose the Son of God was manifested, that He might DESTROY THE WORKS OF THE DEVIL" (1 John iii 8) in the immortal spirit of man. To reach this the "whole creation groaneth and travaileth in pain together." All its laws and government in

their best spirit and tendency look up to this eminence. But humanity cannot attain it of itself. Jesus comes to lift us up. In Him we are perfect. In Him we sin not.

But it may be asked, "If the character of Christ is such as you have just described, how is it that it does not have a wider and more beneficial influence on mankind? How is it that even in Christendom there are so many myriads unaffected by it?" For the simple reason that men do not contemplate Him; they do not place themselves in such relation to Him as to accept His influences; or, if His influences fall upon them, they do not receive them, or receiving them, they are not cherished and yielded to. Are there not children who live within the circle of the best of parental influences, who nevertheless live in antagonism to them? Are there not the most disloyal subjects to be found under the best constituted governments? May not a man walk through a gallery of paintings, the works of the greatest masters, and feel no more inspiration than he would in walking through a brick-yard? May not a man so shut himself up in his house as to be uninfluenced by sunlight, and by all things that surround him in the social world?

Christ's character is exhibited in all its Scriptural light, and influences are always flowing from it; but if men turn away from them, or raise impediments against them, or occupy their minds in other things, or yield to opposing forces; if they WILL NOT become subject to them, there is nothing strange in the fact that Christ's character has no beneficial effect upon them. It is perfectly in harmony with the laws of things. Analogy shows that it could not be otherwise, and is a result whose cause can rationally and scientifically be accounted for, without the slightest reflection on the character of Christ and the efficiency of its influence. They "WILL NOT come to Him that they might have life." They "hate Him WITHOUT A CAUSE."

Before we leave this section of our subject, let us note distinctly the significance of this glorious advent, and have our congratulations in it. "This one perfect character," says Dr. Bushnell, "has come into our world and lived in it, filling all the moulds of action, all the terms of duty and love, with His own Divine manners, works, and charities. All the conditions of life are raised thus by the meaning He has shown to be in them, and the grace He has put upon them. The world itself is changed and is no more the same that it was; it has never been the same since Jesus left it. The air is charged with heavenly odours, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its

breath. Let the dark ages come, let society roll backward and churches perish in whole regions of the earth, let infidelity deny, and, what is worse, let spurious piety dishonour the truth, still there is a something here that was not, and something that has immortality in it. Still one confidence remains unshaken—that Christ and His all-quickening life are in the world as fixed elements, and will be to the end of time; for Christianity is not so much the advent of a better doctrine as of a perfect character; and how can a perfect character, once entered into life and history, be separated and finally expelled? It were easier to untwist all the beams of light in the sky, separating and expunging one of the colours, than to get the character of Jesus, which is the real Gospel, out of the world. Look ye hither, meantime, all ye blinded and fallen of mankind; a better nature is among you, a pure heart out of some pure world, is come into your prison and walks it with you. Do you require of us to show who He is, and definitely to expound His person? We may not be able. Enough to know that He is not of us—some strange being out of nature and above it, whose name is Wonderful. Enough that sin has never touched His hallowed nature, and that He is a friend. In Him dawns a hope—purity has not come into our world except to purify. Behold the Lamb of God that taketh away the sins of the world! Light breaks in, peace settles on the air. Lo! the prison walls are giving way—rise, let us go."

SECTION II.

The Teachings of Jesus Christ.

The world did not need any one from heaven eighteen hundred and fifty years ago, any more than now, to teach it lessons of merely an intellectual order. The human mind never lost its power and disposition to go in pursuit of these objects of study. What the world needed was what none of the world's teachers could provide. It needed some One greater than itself to come in search of it as for a lost child. It needed its God as a Father to come in the tenderness and enthusiasm of a mother, and, finding it, not to trouble it with curious questions of learning and of books. What boy lost in a desert would care for his father when he had found him to talk to him about school lessons and discipline? What father would so lose sight of his fatherhood and turn schoolmaster under such circumstances? But to be kind and gracious; to show where he is lost and how lost; to weep

over him; to take him by the hand; to embrace him in affection; to become his saviour; and to restore him again to home happiness and virtue from which he had wandered, were in harmony with a father's character and his son's necessities. This was the Teacher the world needed. Such a Teacher is Christ.

Looking at Jesus as a Teacher from this point of view, we are in a right position to judge of His teachings. We can understand their profound *spirituality*, their intense *simplicity*, their *sublimity of aim*, their *grandeur of results*. "Never man spake like this Man," because never man came on such a mission. His teaching was with authority, and not as that of the Scribes. He received no commission or ordination from man. He belonged to no school of human thought. He adopted no dogmas or creeds of human churches. Greater than Moses or Solomon, to say nothing of Hillel, Philo, and Shammai, of Socrates and Seneca, He was independent of them, and stood on an eminence, which, while it was imperially superior, came down far far below them to meet the requirements of "babes and sucklings," "publicans and sinners," and all such as had "no helper." Hence His teachings command the highest intellects and engage the most lowly hearts. Full of the effulgence of Godhead—as the sun of light—like that luminary they enswathe with illumination the whole globe of human life as it moves round its Divine Centre.

The light of the teachings of all human teachers is as the varied lights invented by science; but the light of the teachings of Christ is as the light of day. They give light, such as it is, and nothing more; but His give perfect light, with warmth, life, and fruit. They serve a purpose; but when His appears, they are lost in the sphere in which His shines. The light of science and philosophy flickers and changes, but His light is as the shining light, shining more and more unto the perfect day; at which it keeps without changing, waning, or setting; and beyond which there can be no greater in this world for man's moral and spiritual illumination.

It has been said that most, if not all, that Christ taught, had been taught before by teachers of heathen or Jewish schools. This is more easily said than proved. But granted, for a moment, that it was so, whence came the *Spirit* that gave His teachings their *vitality* and *power?* Suppose a man to carve the figure of a poet or hero out of a piece of wood or stone, and another come and change that figure into the *living* poet or hero himself. Which is the greater

of the two? Christ, as a teacher, infused *life* and *power* into His teachings.

The life-giver is certainly greater than he who gives only the *form* of life. Christ Himself is Life, so is the truth which He teaches. Hence the "truth as it is in Jesus," is *spirit*-enlightening, *spirit*-renewing, and *spirit*-sanctifying. It takes hold of this *inner* man, and makes "all things new;" and thence reflects its divine influences through thewhole of the outer man. The truth as it is in human teaching only, lacks force to send it beyond the limits of man's sensuous and intellectual being. The truth as taught and applied by Jesus contains energy that carries it right into the palace, the throne, yea, to the king himself. One is as fire in a stove, warming, it may be, only the room in which it stands, with a black heat; the other as summer light and heat, penetrating, pervading, filling every part of the house. One has its point and sharpness affecting externals; the other is "living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. iv. 12).

The teachings of Christ are not *speculative*. They are revelations of what He *saw* and *heard*. Nicodemus said unto Him, "Thou art a Teacher come from God, for no man can do these miracles that Thou doest except God be with him." To which Jesus replied: "Verily, verily, I say unto thee, We speak that We do know, and bear witness of that We have seen; and ye receive not Our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? And no man hath ascended into heaven, but He that descended out of heaven, even the Son of Man which is in heaven" (John iii. 2, 11, 12). If, then, Jesus teaches who and what God is, He does so as the One who knows Him from being equal with Him as His Only-begotten Son. If He teaches what and where heaven is, He does so as One who is present in its glory. If He teaches what and were hell is, He does so as One who sees the great gulph separating it from heaven, over which neither demon nor spirit can ever pass. In a word, the whole realm of truth as existing in the spiritual universe is seen by Him in unsullied light; and what he judges will be good for man to know, that He brings forth and reveals, as an eye-witness of it, with emphasis, with positiveness, with authority, such as no man, angel, or devil can gainsay. He is the FAITHFUL WITNESS TO THE TRUTH (Rev. i. 5; John xviii. 37).

Neither are His teachings *historic*, nor, properly speaking,

prophetic, though He prophesies of His death and resurrection. They are didactic, dogmatic, *practical*. They comprise such living truths as meet the necessities of the spiritual life of man through all time; as nature contains light, air, food, water, for his physical. Theories, speculations, systems, he leaves to students, who might take pleasure in them. He, as Teacher from Father, provides for the *wants of His children*.

The teachings of Christ are in analogy with the teachings of nature. His teaching on the necessity of regeneration as a condition of entrance into spiritual life; His teaching on the union of Himself and His disciples; on the failure and success of the preached word; on Himself as a Shepherd and His people as the sheep; on being free from anxious care, and trusting the Father; on the value and influence of a holy life; on the beginning, development, and extent of His kingdom; on the supreme value of personal religion; on the germ, progress, and perfection of Divine grace in the human heart;—all have their analogies in nature. Hence arise the *likes* that so frequently occur in His teachings, and which give them such naturalness, simplicity, and interest, as to fascinate alike the attention of scholars, plebeians, and children.

As in nature there is nothing superficial, so in His teachings. As He lived and was real, so He teaches His followers. There must be no ciphers, no drones, no statues, no dead ones among His people. He never *likens* any of them to things of this class. Hence, He teaches that the highest knowledge comes through the deepest obedience; that the noblest honours evolve from the lowest humility; that to come to the crown, the cross must be borne; that to enter the kingdom the will of the Father must be done; that the "Well done" of the Master reaches the servant's ears after his work is finished; that the light must "shine," the salt retain its "savour," the branch bear "much fruit," the servant "watch" till his Lord come, and diligently improve his "talents" lent him, until called to give an "account" of them.

The teachings of men, as men, are, like their works, artificial. In these they manufacture, organise, build, dig, sow; but *they give no life*. The teachings of Christ are as God in the works of nature, beautiful, variegated, adapted, *life-giving and life-supporting*. They strike root in the depths of man's spiritual nature, and grow in verdure and fruitfulness. They cleanse, enlighten, sanctify, and make pure. How soon would the spiritual wilderness of the world be changed into a spiritual paradise, if His teachings were universally practised!

Hence, the ultimate end of Christ's teachings looks farther than the *simple revelation of truth*. Does He reveal God?

It is that man might trust, love, and worship Him. Does He reveal Himself? It is that man might believe in Him as his Saviour from sin and all its consequences. Does He reveal the nature and blessedness of prayer? It is that man might "always pray and not faint." Does He reveal purity? It is that man might be "pure in heart and see God." Does He reveal the solemn realities of heaven and hell? It is that man might contemplate them, and eschewing death in the one, enter into life in the other. And so, with every truth involved in His teachings. "If ye know these things, HAPPY ARE YE IF YE DO THEM," are words that may be appended to every doctrine, precept, and privilege He teaches. All Divine teaching, whether of Christ or of His ministers, only reaches its end in personal experience and practice.

Hence, again, His teachings rest upon that Divine insight which He has of the *reality* of things. With Him it is not the *words*, but the spirit; not the *form*, but the power; not the *action*, but the motive; not the *saying*, but the doing. Men might pray, but if they do not pray to be seen and heard of the Father, they pray in vain. They might fast, and give alms, and go through every rite and ceremony of the church, but if it is all to be seen of men and to quiet conscience, it is fruitless of good to their souls. They might call Him "Lord, Lord," but if they do not His will, they cannot enter "the kingdom of God." They might have a name, a profession, a status in the visible church, but except they are "born again" they "cannot see the kingdom of heaven." It were not possible for any teaching to exceed His in respect to purity of heart and righteousness of life; nor is it possible to realise it, apart from His Divine grace and His Holy Spirit.

Connected with the thought just mentioned is another, which may have a passing notice. While there were some of His teachings as clear as daylight, there were others as the sun or moon in eclipse. He opened His mouth in "parables" and in "dark sayings." Many of His truths appeared, like Jehovah of old in the temple, in a "cloud upon the mercy-seat," or, like Himself, veiled in human flesh for thirty years, and not known, and even after His ministry began, known only "in part," by a few. Many of His teachings, though so simply uttered, were, in condescension to the weakness of human faith and intellect, spoken in enigmas. His hearers could not bear them in their full brightness—as weak eyes must have shades to break the power of full light, shining upon them. But those that heard them, in after days and years, as they were strengthened in faith and mind by His Spirit coming upon them, "understood His sayings."

Some of His teachings have been, and are still, hid in clouds, to the weak vision of faith and intellect, existing in the childhood of human nature. How many there are who read these sayings of His, to whom they are mystery; and who ask in wonder as Nicodemus, a master in Israel, "How can these things be?" Not until the greater light shine on their minds, or they are born into a new life by the Spirit of Jesus, are the clouds dispersed, and can they see the clear meaning of His words.

This feature of His teachings, like others, is in full unison with His teachings in nature. How much of nature's teaching is in parable and poesy, in types and shadows! To childhood how mysterious, although so pleasing! Yes, and to manhood also, how much of it is unknown!

The teachings of Christ are in harmony with His character. What He taught He practised, and what He practised He taught. In fact, Himself is a living lesson of truth, claiming the spiritual thought, faith, and imitation of all men. Had Jesus come as a teacher in philosophy and science, and only taught as He did, the wise ones of the world might indeed have found just cause to complain of the narrowness and incongruity of His teachings with modern discoveries. But He did not come as such. His teachings in science and philosophy are in nature, and to learn of Him in these, men must go to that Book. He came as Teacher from God in things belonging to a higher realm than nature; a Teacher of things which human intellect and heart were both too feeble and too indisposed to go in search of; and with such a claim His teachings are in perfect agreement. At the same time, it may be affirmed, that none of His teachings are antagonistic to the revelations which nature makes to the honest and unprejudiced student. Jesus knew nature perfectly, and had it been within His design, could have given such revelations of its mysteries as He gave of the spiritual world. These, however, He left human mind to discover, as being within the scope of its powers. And knowing perfectly, as He did, what was in nature, none of His teachings, though not in that sphere, are, as we have said, contrary to it. As a man who professes to teach only astronomy, does not teach botany, although he may know all about it, and does not teach anything contrary to it in his teaching of astronomy; so Jesus, coming as a teacher in "the kingdom of heaven," does not teach the things of the kingdom of earth, but limits Himself to His one design; at the same time, He teaches nothing contrary to nature, which He knows perfectly.

One feature prominent in the teachings of Christ is His

recognition of the *value of man.* Did He not teach this in His own incarnation? Would He have taken man's nature had He not valued man? Did He not leave the "ninety and nine" to come and seek this one that was lost? Then how valuable to Him must have been the lost one! Even in his enslavement to sin He saw his greatness, and came to give Himself a ransom for his deliverance. He saw in man the possibilities of a being who, like Himself, might in his reachings of holy life, extend from earth to heaven; and to realise them in him He came into the world.

To Jesus, as He looks on man, there are no rich and poor, no wise and foolish, no great and small, as of this world. Man to Him is more than all material and intellectual existences of a mere terrestrial kind. All men are of equal value before the Father. Are not the very hairs of the head of each numbered by Him? Little children and females who in the nations had been degraded and underrated, He raises into equality with their "lords." Infants belong to His kingdom, and women minister to Him. Poverty, sickness, disease, sins and sorrows, are not *man.* They are *his,* alas! but not *him;* and his, through the malice of his enemy. Neither are power, wealth, and honour *him;* no, nor even flesh and blood. Hence, Jesus looks beneath and beside all these, to his *spiritual* substance, as constituting his worth; and which is alike in every one born of woman. This is the pearl of great price that was lost in man, to recover which He plunged into the depths of His life's humiliations and sufferings.

The influence of these teachings of Christ is obvious in the establishment, in Churches and States, of those institutions, means, and agencies which, with these truths moving them, seek to lift all men into the knowledge, love, and perfection of their Father Who is in heaven. As these truths of His teaching leaven humanity, do not the horrible massacres of the battle-field diminish? Is not slavery, the "sum of all villanies," swept away from nations? Do not children and women take their legitimate place in the family? Do not tyranny, oppression, and all other brutal degradations of mankind, disappear? The *brotherhood* of man is restored; the Fatherhood of God over all alike is recognised; and as with Him there is no respect of persons, so with man, man's equality as man, is received in doctrine and exemplified in practice.

Another feature obvious in the teachings of Christ, is the pre-eminent importance He attaches to the inner life of man as exercised towards the Supreme Good. What are all the glories of the material creation, all the exhibitions of human skill, all the revelations of philosophic research, all the tra-

ditions of the elders, with their belief and practice; all the antiquity and magnificence of the temple, all the gorgeous routine of Jewish ritual, all the pompous displays of Pharisaic righteousness, to Him? It is the *faith* of the Centurion that He stands and admires before the multitude. It is the *faith* of the Canaanitish woman that He commends and honours. It is the *love* of Mary that He praises and rewards. It is the compassion and sympathy of the good Samaritan that He would have us imitate. It is the Publican's *self-humiliation* that brings to him Divine exaltation. It is *obedience* to the moral law from *love*, that He declares to be more than all "burnt-offerings and sacrifices." It is the *love* of God in all the powers of man, that He teaches to be the fulfilment of the whole law, and the love of our neighbour as ourselves, to be only second in importance to that.

These are the things that Jesus teaches as making man great, good, and wise. With these, whatever else he want, he is better and higher than any other power in the universe can lift him. Without these, whatever else he has, he is "wretched, and miserable, and poor, and blind, and naked." Among them born of woman there is none "greater than John the Baptist;" yet, "the least in the kingdom of God is greater than he." "Blessed is the womb that bare Thee," said one that heard Him speak; but "more blessed," He rejoins, "are they who hear the word of God and keep it." Power to cast out devils and heal the sick is matter of rejoicing, but to be citizens of heaven is a cause of greater rejoicing (Luke x. 20).

Jesus Christ in His teachings does not aim at pleasing men. He is Truth, and teaches nothing but truth. In doing this He often incurred the displeasure of the Jews. They *hated* Him because He preached the truth. The world hates Him now because He testifies that its works are evil (John vii. 7). He did not form His words or sentiments to gratify the preconceived notions of His hearers. As the Great Teacher from God He spake the words of God at all risks. Although He knew what were the expectations of the Jews respecting their Messiah; their traditionary beliefs concerning what He would be, what He would teach, and what works He would accomplish, He stood among them teaching the very opposite of what they expected, because He would teach the *truth*. Had He chimed in with their views in His teachings, He might have won to His cause the high priests, Scribes, Pharisees, and Sadducees. In fact He might literally have been crowned King of the Jews. But He would have sacrificed the truth. He would have demonstrated Himself to have been in reality, what His enemies regarded Him in

falsehood—an impostor. Like all lovers of truth, He taught it at all hazards.

Take all His teachings; and how utterly averse, as was His procedure, to all the predilections of the Jews! He knew this, and yet He faltered not in His faithful and authoritative enunciation of them to the last. Truth was Himself; and could He deny Himself? Truth was to Him more lovely than all the wrath of the Jews was fearful. Rather than sacrifice the truth on the altar of their prejudices, He would submit that they should sacrifice Him on the altar of their vengeance.

The teachings of Jesus embrace subjects of universal application and unfailing endurance: viz., the Fatherhood of God, the Brotherhood of man, love to the Father, and love to our brothers, equal justice to all, mutual forgiveness, compassion to the miserable, the love of God to all, the free gift of the Spirit to all, the necessity of repentance, faith, and regeneration in all, ere they can acquire a new moral nature; the purity, peace, and joy of the heavenly state; the small importance of rites, ceremonies, and traditions in religion, and the all-importance of worshipping the Father in spirit and in truth; the non-distinction between clean and unclean things as symbolical of caste or classes in society; the hypocrisy of Pharisaism as a religion before the All-True.

Other teachers before Him, were restricted in their instructions by their individual schools, societies, or nations. Philanthropists the same. But Jesus teaches truth which is adapted to universal humanity, and which, in its reception, is calculated to give universal purity and happiness. He recognised Truth as of no nationality, as of no class, as of no college; but as of God, and, like Him, for all to know and all to love.

Now what was the influence of these teachings in His day? We know that on the narrow, selfish, bigoted minds of priests, Scribes, and Pharisees, they acted as incitement to wrath and persecution. But on the multitude—burdened under their oppressions and enslaved in their bondage—groaning for the liberty of the sons of God, they were as rain on thirsty lands, and as good news from a far country.

Then, after that the Holy Spirit came upon the Apostles, we know how they were influenced by them, and went forth everywhere proclaiming them to the people: how, under the power of these truths, and others subsequently revealed, Jew and Gentile were gathered into one fold. The middle wall was broken down, and both in one congregation, alike worshipped the same Father in spiritual truth and love. The old,

mildewed, rotten, tottering, social and national distinctions, as affecting human equality in religion, were all destined to fall before these Gospel verities. All men everywhere were called upon to repent and believe. "The same Lord over all is rich unto *all* that call upon Him. For *whosoever* calleth on the name of the Lord shall be saved" (Rom. x. 11, 12).

As these truths are believed and practised, the kingdom of God comes to men, irrespective of those prejudices which, apart from them, have always, and do still leave standing those national, ecclesiastical, religious distinctions which are from earth and not from heaven: a bane and not a boon wherever they exist.

As these truths are promulgated and received, so will Jesus see of the travail of His soul, in the gathering in of all kindreds, peoples, and tongues into that kingdom of righteousness, peace, and joy in the Holy Ghost, which He came into the world to teach and to inaugurate; and for the universal establishment of which He instituted the ministry of His Gospel and of His Spirit.

As these teachings of Christ are received by us *individually* so shall our hearts and minds be influenced to noble sympathy with Him in desiring and seeking the realisation of His magnificent purpose. The ambition to aim at the universal happiness of man, comes in principle and power from no religion but from Christ's.

The Church and world have as much need of these broad and catholic teachings now as ever. The tendency of human nature, with all its acquirements of whatever kind, is to create classes, to make distinctions, to show favouritism, even in the one family before the one Father. Hence the necessity that these Divine lessons should be taught and enforced upon the faith and practice of all Christians, with undying energy.

The teachings of men, as such, are, as we have just hinted, tinged with the peculiarities of their training, education, church connections, habits of thought, and the particular school to which they profess attachment. They are limited to the lines laid for them to run upon; manipulated to meet the standards set up; "cut and dried" to fit the frames made to enclose them. Take the teachings of many Protestants or Roman Catholics; Good Templars or Freemasons; or of any teachers of merely human forms of thought, and you will see, how each has his peculiar line and plummet, weights and measures; how each has his own "anathema" to pronounce on those who are wanting according to his beliefs, and who cannot shape the mouth to say his "*Shibboleth*."

Not so, with the teachings of Jesus. He draws no limitation,

but the love of God as the Father of all, and faith in Himself as the Saviour of all. WHOSOEVER BELIEVETH on the Son hath everlasting life. TO LOVE GOD is more than all burnt-offerings. He establishes no forms of church ritual or discipline; no material badge, or dress, or profession, as deciding character before Him Who judges righteously. He tears off all phylacteries; casts away all traditions; denounces all washing of pots and cups, all observances of feasts and fasts, as burdens and chains in religion, as religion. He brings man into the infinite love of God, and tells him in effect, With this in thy heart, constraining thee to do God's will, thou hast liberty in all things therein; "Against such there is no law."

The *authority* with which He taught, had a signal influence on His hearers. At the close of His sermon on the Mount, the multitudes that heard it were astonished that He spoke with authority, and not as the teachers of the law. To understand this properly, we must remember that the great power in all the teaching of those times was *Moses*. Every utterance of teachers sustained by him was as though the people heard it audibly from Mount Sinai. Here then, is One Who, without quoting His commission, or acknowledging any superior, stands up before the people, and pushing Moses as it were aside, speaks to them as one greater than he. All the formula He assumes is, "I say unto you." With this He proceeds to give new codes of law and thought from His own mind, and makes them obligatory on their practice, with the alternative of fearful punishment. What "amiable young Jew," as some have defined Him, could have done this? What ordinary man dare have presumed to assume such a position without exposing himself to the bitter derision of the multitude, or to their severest castigation? Yet this Man did it; and created their *wonder*. Does not this show that they had some perception, however faint, of a power in Him that exceeded that of Sinai itself?

All this was done before He showed forth His power in miracles; evincing the fact, that His miracles were not the only ground on which His authority stood. True, His miraculous works were evidences of the Divine force which was in Him, and gave command to His words. But distinct from these there was the bearing of "grace and truth" with which He was "full," that impressed the people and held them as a spell. Hence He is "glorified of all;" the eyes of all were "fastened on Him; all bare witness and wondered at the gracious words that proceeded out of His mouth; for His word was with power" (Luke iv. 15, 22, 32). Under the

attraction of this influence that went out from Him, they came to Him "worshipping;" "kneeling down to Him;" "falling at His feet;" "trembling and falling down to Him." This inherent authority accompanies Him everywhere. The money-changers in the temple fly before Him: the police-officers going to arrest Him cower before Him and leave without laying hands on Him. He walks uninjured amid the angry populace of Nazareth, where they intend to cast Him down a precipice. Pilate in His presence vacillates. How often He held the people under His force of truth, although they did not seem to understand anything He said. Under His authority they exclaim, "This is certainly that Prophet." "This is the Christ." His enemies, fired with rage, and wishing to take Him, dare not lay a hand upon Him. Even at the last, after He was taken, through the withholding of His power, His enemies were apprehensive lest some invisible hand should rescue Him. As they gave Him vinegar to drink on the cross, some of them said, "Hold! let us see whether Elijah is coming to take Him down."

Then again, although the Evangelists do not describe the expression of His eye and countenance, it is evident that they contained great influence. The phrases "looking around" at the people, "looking at them," "looked at them with anger," that is at the cavillers who came to ensnare Him; "looking upon him," that is the young ruler, whom He loved, all plainly indicate that not only from His words, but from His countenance there beamed the influence of the Divinity that was in Him.

The *voice* of Jesus, too, seems to have been a vehicle of mighty use. The tones in which a man speaks often measure the character of his moral or intellectual influence. They are the power of speech. Tones cannot properly be imitated or assumed; nor can they be put on paper. They can only be gauged by the effects that they produce. It is said that Whitefield's preaching, which so swayed the crowds, on its human side, owed its mighty influence to the tones of his voice, more than to anything else. His printed sermons are little more than ordinary productions, and have little more than ordinary effect on the reader.

"We may faintly conceive," says one, "but we cannot adequately represent, how truths new-born in such a nature as that of Jesus would be toned and uttered; nay, how the most common and familiar speech of a nature so inspired would vibrate through the hearts of His hearers. If you take into full account this element of moral and spiritual power, we shall be saved a great deal of futile criticism pertaining to

the miracles wrought by 'the voice of the Son of Man.' His manner was evidently simple and undemonstrative, but the tones of His voice searched the very centres of being, melted their frozen springs of life, and set them free. How careful the Evangelists are to preserve the very words He spoke, to which such wonderful effects were traced; rather, how the words clung to the memory, and would not go out of it, and though common words, were untranslatable into any other language! The little girl who had expired, He takes by the hand, with the words, '*Talitha cumi*,' and the little girl came back to life and rose up. To the deaf man He says, '*Ephatha*,' and his ears are opened. These were Syriac words; the language spoken by our Saviour in His intercourse with men. They were common words. Why does the Evangelist retain them when writing in Greek? Because, as Dr. Furness has said, 'they were severed as by a stroke of lightning from all other words,' not merely, however, because the disciples saw the effect which they produced, but because the tones in which they were uttered made them untranslatable; tones which so reached the very life-centres as to touch the fountains of existence, and make them flow with healing power through the physical frame. These tones, not because of their loudness, but because a Divine compassion more pervading and far-reaching than ever vibrated in a human voice was thrilling through them, found Lazarus in his death-sleep. Jesus 'cried with a loud voice,' says the Evangelist; literally, with a great voice, great because of its power to reach the seat of consciousness and make the frozen currents of life to melt and start anew. And in that cry on the Cross, 'Eloi, Eloi, lama sabachthani,' there seems no other reason for preserving the original words, unless it be that the tones, not the words, shivered through the hearts of the standers-by, and startled them with thoughts of a suffering that was more than mortal, as if the heart then breaking had drawn into its Divine recesses the woes of a whole race, which found utterance in its expiring wail.

"With these conceptions of the power and majesty of Jesus, we cannot look with satisfaction, or even patience, on those paintings and engravings designed to represent His person, and which are put into so many picture-frames, and so many Lives of Christ. The features of some of them are feminine, some of them Jewish, all of them the feeble conceptions of artists who ought to keep the poor ideals out of sight. The only portraiture, it seems to us, which any earnest believer can regard with satisfaction, is the one which dawns upon his rising faith; nor will that satisfy him as anything which he

can fix or frame, for it will change as he changes, and as the Christ of consciousness grows into the image and likeness of the living God."

The most wonderful teachings of Christ are those that concern *Himself*. Behold the MAN, who, standing up amid the people of His own nation, and in the presence of learning as well as ignorance, in the presence of religion as well as iniquity, in the presence of power as well as weakness,—declares that He is greater than Jonah and Solomon; that He is the Son of God, Only-begotten and Well-beloved; that He is the Bread, come down from heaven, and whosoever eats Him shall never perish; that He is before Abraham; that He is the Resurrection and Life, and he who believes in Him shall never die. He declares that He is the Way, the Truth, the Life, and no man cometh unto the Father but by Him; that he who believes on Him is doing the will of God, and He, that is this Man, will raise Him up at the last day; that he who keeps His sayings shall never see death; that if He be lifted up from the earth He will draw all men unto Him; that He gives life to the world. He declares that He is the Light of men; that He is present wherever two or three are met together in His name; that he is blessed who is persecuted for His name's sake; that He is Lord of the Sabbath; that repentance and remission of sins must be preached in His name unto all nations; that He came from heaven, and ascended to heaven, and is in heaven; that He must die a ransom for many; that He would rise on the third day; that He would send the Holy Ghost Who should testify of Him; that unless He went the Holy Ghost would not come. He declares that at the last day He will come in His own glory, in the glory of His Father, and in the glory of His holy angels, to judge all mankind; that He will separate them according to their works; consign the wicked to endless punishment, and welcome the righteous to eternal life.

Who is this Son of MAN? He sends forth seventy men to propagate His religion in the land with no staff, no sword, no money, no prestige; a religion hostile to all existing forms and systems. He gives them power to heal the sick, to cast out devils; to tread on serpents and scorpions, and over ALL the power of the enemy. He declares that it shall be better at the last day for Tyre and Sidon than for those who receive not their preaching; that whosoever "despiseth them despiseth Him, and whosoever despiseth Him, despiseth Him that sent Him" (Luke x.). Was this power an empty boast which they found to be useless in exercise? After the seventy had been away for a time they returned to Him with joy, saying, "Even

the devils are subject to us THROUGH THY NAME." After this commission, He commissioned them again into a wider sphere and for grander purposes—into *all* the world to preach the Gospel to *every* creature, to make disciples of all nations to His faith. At the same time He declares, that to Him is given "all power in heaven and in earth" (Matt. xxviii. 19, 20).

Who is this Son of MAN? He declares that He would often have gathered Jerusalem's children together, as a hen her chickens under her wings, and have saved them from destruction; but inasmuch as *they would not,* they were left desolate (Matt. xxiii. 37, 38). He declares that He has power over the angels to command them; that He and His Father are One; that no one knows the Father but Him, and no one knows Him but the Father (Matt. xi. 27); that the Father hath given Him power over all flesh, that He should give eternal life to as many as are given Him (John xvii. 2). WHO IS THIS SON OF MAN?

These self-assertions of Jesus are made in the greatest calmness, self-possession, modesty, and humility. Though accused of blasphemy by the authorities for affirming such things of Himself, He does not retract. Though condemned to death for saying He was the Son of God, He does not modify this, or any of His utterances, to tone down the wrath of His enemies, or to avert the penalty to which He is doomed.

In His teachings, He dispenses with the old preliminary, "Thus saith the Lord," and speaks as the Lord Himself, without dreams, visions, or inspirations. "I SAY UNTO YOU," is the prefatory authority of His utterances. He does not tell His hearers that to receive His message simply is enough, but that "all men should honour the Son even as they honour the Father." He does not say, I bring you the true doctrine, which is bread from heaven," but "*I* am the Bread which came from heaven." He does not merely bring the news that there will be a resurrection of the dead, but He says, "*I* am the resurrection and the life," and that those who believe in Him He will raise up at the last day. He does not say, I bring the world light, but "*I* am the light of the world." Instead of standing aside that the light may shine unobstructed from the Divine Mind, He presents Himself, as if in Him, was centred the moral illumination of the universe.

I imagine myself one of the people to whom He speaks these marvellous and never-before-heard-of things. I am amazed to hear Him. I say to myself, What manner of Man is this? Surely he is beside himself: or he is ignorant and knows not what he is saying; or he is a sinner, and trying to deceive; or he is an impostor, seeking to make himself a

god to be worshipped. Why, no prophet or patriarch or holy one of all former ages in the Jewish nation, ever spoke such words of himself. No, nor any angel that ever appeared in Jewish history, according to their annals, ever spoke such words of himself.

I eliminate from these teachings this particular Egoism that they contain, and for the sake of argument, I select some other, to put in its place. I take Abraham, or Moses, or David, or Elijah, or Paul, or Socrates, and substitute him for Christ. Then I imagine *him* uttering of himself these same things, and the influence his self-assertions have on me. Yea, I imagine the greatest archangel speaking these things of himself, and I am shocked at his blasphemy! But why is not my intellect, reason, and religion abashed before these teachings of Jesus of Nazareth respecting Himself? Because they are in harmony with His character and His works. They accord with the glory which streams from Him as the eternal Word "made flesh" (John i. 14).

Is this Son of Man only what He *seems*, or is His reality of being concealed beneath His external appearance? Is He God incognito, or is He a demon indeed and in truth? What are His reasons for speaking as He does? Where is His authority? Could He show His credentials, if required? If He has nothing to show in support of His claims, is He not a blasphemer? Is He not worthy of death? Is not the clamour rational, "Away with Him, away with Him; crucify Him, crucify Him"?

But wisdom is not rash or hasty. I would therefore, on the one hand, review His *character*, and on the other His *works*. Now if in both these there can be found evidences to justify these teachings of Himself, they demand my faith. If to these evidences can be added the testimony of God, Whose Son He says He is, and the testimony of angels from whose presence He says He has come, and the testimony of prophets who He says have spoken of Him, then the evidences of His claims are greatly magnified, and their demand on my faith is proportionally strengthened. I *cannot* resist them.

The advertisement, if I may so say, which Jesus gives of Himself as a Teacher, to attract pupils to Him, is so unique that it is worthy of brief notice. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For My yoke is easy, and My burden is light" (Matt. xi. 28-30). Did ever any merely human teacher, past or present, open a school for the public with such a prospectus? Here are no

terms excepting to "come." Here are no ages or classes specified, excepting "all who are weary and heavy laden." Here is no list of subjects to be taught, excepting Himself, "Learn of Me." Here is no line of discipline prescribed, excepting His "yoke." Here is no flourishing promise of what success they shall make, excepting, they shall find "rest to their souls."

Never was there a Teacher that humanity so much needed as this One. Never was there a school so much called for by mankind at large as His. Teachers and schools in all departments of learning, science, trade, politics, are crowding our villages, towns, and cities. But, alas, it is patent that they do *not* give rest to weary labouring souls. Man with all his developments, is to-day as dissatisfied, in himself, as he ever was. Nor will all the *learning* of Christendom, give him peace. Here, however, is a Teacher who, when man shall receive and practise His lessons, will give his *very soul*, what he is now ignorantly seeking in a thousand ways—REST.

In order to see, still further, the influence of His teachings, we have only to observe, the various terms used to designate the truth involved within them. It is "light" which is to shine in all the world. It is "seed" which is to grow and multiply into a world-wide harvest. It is "fire" which is to purify all. It is leaven which is to "leaven the whole lump." It is "bread" which is to feed a hungry world. It is "water" which is to refreshen a thirsty world. It is "spirit" which is to give life to a dead world.

Eighteen hundred and fifty years have gone since His teachings first fell on human minds, and they are as vigorous and life-giving now as they ever were. Nor is there any probability of them being superseded. The world is astir and unsettled in scientific and political teachings, but in teachings such as Christ's there is no indication of anything that can take their place. Old scientists and philosophers are superseded by modern ones, but where are the teachers that are superseding Jesus in the great truths that He reveals to mankind?

What do all the characteristics of Christ's teaching lead us to infer, but that they contain Divine Mind which no human mind can aspire to equal; Divine Mind with an influence on human mind which has no parallel only in that which flows from nature around.

Can any human teacher *create* truth? It is only his province to *discover* it. After he has discovered it, can he illumine it, if dark? Can he put life into it, if dead? Can he deposit germ in it, if absent? Who said, Let there be light, and there was light? Who gave to everything life after its kind, and

seed after its kind, ere man stood on the earth? And who gave man himself life? All truths existing in the physical creation, originated in the Divine Mind; and thence flowed into their order and use. So that it is not man's province to create truth, but only to discover it and use it. Man may give different *formations* to truth, after he has found it, but in its primary creation he took no part. He can, for instance, build a house, with various materials, and thus give to them the form of truth in a house; but God made the materials in their primary forms. Man may train his vine, and prune his tree; but he did not give life to either, and if either die he cannot infuse life into it. In such things as these man is just as helpless as the brute itself.

All these and similar thoughts have an illustrative application to the truth as it is in Jesus. It is Divine in its origin, having light, life, seed, virtue, power, *in itself*. Hence it gives these properties wherever it is received IN THE HEART. As light shines, life acts, seed grows, power conquers, so this truth in the heart. Man may take it and deal with it, as with physical truth, and put it into endless forms, relations, and uses, until it has lost its primary substance, and design, yea, its very life. But in this case it will have no more effect on him than any dead truth of philosophy, science, or art; nor can he give it life any more than he can them. But the truth of Jesus taken with its living Spirit and cherished in the heart by faith and love, shows itself as much more influential for good over all dead formal truth, as a well-cultivated orchard shows itself more fruitful than the most splendid artificial one that could be manufactured.

The influence of the teachings of Christ carries with it a vitality that outlives and triumphs over all the splendours and glories of human skill and power: as the influence of nature, survives all the achievements of men in Art, Science, and Manufacture. We look on the manifestations of glory, as recorded in the history of mankind, with feelings of mingled admiration and wonder, as we do on the passing scenes of a magnificent pictorial show; we are delighted with the pictures as one after another comes and goes. Meantime, let us not forget that there is a glory on earth which like that of the heavens, remains unchanging, while all this pageantry vanishes away like the clouds. It is the glory of those truths which Jesus taught in the days of His incarnate life. This lives as a Divine power in the interior of man's being, and there abides in operation, compared with which the most superb exhibitions of intellectual force are frail and worthless.

In the whole domain of human authority, heathen and

civilised, is there a power in action equal to that which persuades the human heart to goodness, and pours into it the inspiring hope of a brighter world to come? Monuments of valour on the battle-field; trophies of victory won from the enemy, are things on which old time tramples without respect or mercy. But this influence of the Truth as it is in Jesus, outlives generation after generation. It leaves such impressions on the spirits of men and accomplishes such works in their lives as endless ages cannot efface or destroy. Like a continuous stream it has flowed from mind to mind, from country to country, refreshing and fructifying, wherever it has gone. Like light, after first showing its beauty in the morning dawn, it spread on and on in the illumination of souls; and it shall spread, ever widening and never ceasing. The revolutions of kingdoms, the changes of dynasties, the convulsions of empires, have not destroyed it. Temples, priests, religions, have come and gone, and passed away for ever; but this mighty power of God has kept its throne and government against the "gates of hell" that have continually opposed. It influences man in things more enduring and precious than all his external achievements or associations. It seizes his thoughts, his affections, his emotions, his principle of worship, and sentiment of religion, and sways them to its purpose. It gives strength to religious institutions and solemnities, around which man throws his arms of strongest power to protect and to make secure. While on the one hand there is the indelible consciousness in man of the abiding influence of Christ's teachings, there is on the other, to mention only two, the external symbols—Baptism and the Lord's Supper—that carry with them evidences of the perpetuity of the power of His truth from the beginning to the present. These three agree in one, and form a monument to the validity and energy of His teachings, that has outlived so many centuries, and conquered all antagonistic forces meantime operating against it; and as the pillars of heaven, it shall stand unshaken, until time is no more.

SECTION III.

The Works of Jesus Christ.

We have reviewed the character of Jesus Christ, which in its Humanity and Divinity amply sustains His teachings of Himself. Let us now contemplate His *works*, and see how

far they contribute to the same end. We limit our thoughts to His works as recorded in the four Gospels.

According to Matthew and Luke, Christ began His works in connection with the beginning of His public teachings. Having taught the people as one having authority, and read from Isaiah his prophetic utterances concerning Messiah, and then expounded them as referring to Himself, and as being fulfilled in Himself, He substantiated His teachings by the wonderful works which He did (see Matthew. viii. and Luke iv.).

Jesus Christ and His true followers claim for His works, 1. That they are *unprecedented* and *unequalled:* "Since the world began was it not heard that any man opened the eyes of one that was born blind" (John ix. 32). 2. That they are evidences of His Messiahship and Divinity: "I have greater witness than that of John; for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me" (John v. 36). "The Father that dwelleth in Me, He doeth the works" (John xiv. 10). "The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner" (John v. 19). "I and My Father are One" (John x. 30).

Again and again are His works designated "mighty works." "Wherein most of His mighty works were done" (Matt. xi. 20). "Whence hath this Man these mighty works?" (Matt. xiii. 54). "He did not many mighty works there, because of their unbelief" (Matt. xiii. 56). "Mighty works do show forth themselves in Him" (Mark vi. 14). "Mighty works are wrought by His hands" (Mark vi. 2). "They were amazed at the mighty power of God" (Luke ix. 43). "They praised God for the mighty works they had seen" (Luke xix. 27). "Who was a prophet mighty in word and deed" (Luke xxiv. 19). Other forms of opinion were uttered: such as, "We have seen strange things to-day." "We never saw it on this fashion." "God hath visited His people."

These testimonies were given not only by His friends but by his enemies; not only by few but many; not only in one place, but in several; not only at one time, but again and again. Do the works of Jesus Christ warrant these testimonies? Let us briefly review them.

1. They were works on the *bodies* of men—such as opening the eyes of the blind, healing all manner of diseases, giving speech to the dumb, hearing to the deaf, and life to the dead.

2. They were works on the *minds* of men—restoring lunatics,

and bringing them to sit at His feet, "clothed and in their right mind."

3. They were works in the *souls* of men—casting out evil spirits which possessed them, pardoning their moral iniquities, and making them clean through His "word."

4. They were works on *nature*—calming the sea and winds, turning water into wine, multiplying the loaves and fishes, withering the fig tree, the wonderful draught of fishes.

5. They were works that penetrated into the *invisible world.* He brought thence spirits which had taken their flight thither, and restored them to their dead bodies; as in the case of Lazarus, the widow's son, and the daughter of Jairus.

6. They were works on *demons* which had taken possession of human bodies. He "charged them," He "commanded them," and they instantly obeyed; giving as a reason for so doing, "We know Thee Who Thou art, the Holy One of God."

7. In a word, His works comprehended all possible good as against all existing evil. As were the works of the devil, in their nature of evil and consequences of woe, so were His in their nature of good and results of blessings. Christ so manifested Himself in His works that He might destroy the works of the devil (1 John iii. 8).

How did He perform these works? Not as a *delegate,* or as one representing a Superior; but in His own name, by His own power; directly, absolutely, by His word; without assistance from finite energy; "with authority He commands the unclean spirits, and they do obey Him;" without any visible means and agents; without parade and pretension; without experiment; without charge or recompense of pecuniary kind; without apparent effort or excitement. In some instances, without seeing the subjects of His works, and at a distance from them; as in the two cases of the centurion's servant and the woman of Canaan's daughter. Every work He undertook, He "finished."

Notwithstanding all these "mighty works" that He did, and His manner of doing them, and the influence they had on the subjects and spectators, He took no advantage of them to set Himself up as an earthly Power over the people. He was meek and gentle, humble and lowly. He sought not public notoriety. His "voice was not heard in the street," proclaiming what He had done, and what He could do. He left His works to testify of Him. He sometimes charged His grateful recipients not to speak of Him or what He had done to them. His works were not done in a corner or in a wilderness; but in cities, towns, villages, by the wayside; in the presence of two or three, up to thousands. He "went about doing good." He "could not be hid."

He did none of His works for the gratification of human curiosity. "We would see a sign from Thee," said the Jews on one occasion. But He, knowing their motive, gave them none. Herod hoped to have seen Him work some miracle, when Pilate sent Him to him on the eve of His crucifixion. But He did not gratify him. As He hung on the cross, the Jews said they would believe on Him if He would work a miracle by coming down. But He yielded not to their caprice. What are even these refusals, under such circumstances, but proofs of the reality of His character?

The works of Jesus were like His words, beneficent, merciful, restorative; such as the world needed. They were like His character, pure, noble, Divine. They were in harmony with His works in nature, of which He is Creator and Upholder. His works were not only evidences of His Godhead, but symbolical of His word and grace in their operations on the spiritual powers of the world of humanity.

Not only was there evidence of His power in the works He did, but there was also evidence of His power in *works He did not do*, but might have done. If He opened blind eyes, could He not have smitten with blindness those who saw? If He calmed a tempest, could He not have created one? Could He not have condemned or destroyed the world as easily as save it? Had He been humanly ambitious, as Alexander, or Cæsar, or Napoleon, with such power as He possessed, could He not have accomplished far greater exploits than either of them, had He been so disposed? So that if I am astonished at the works He did, I am equally astonished at the works *He did not do*. The works He did not do, but might have done, evidence Him to be the God of the Scripture—a God of love, patience, long-suffering, condescension—as much or more, than the works He did. As God in nature blesses and preserves and restores more than He destroys, so He did in Christ.

To warriors, Jesus might have demonstrated Himself to have been a god, had He conquered nations. To kings, He might have been an object of praise, had He won empires and established thrones. To artists, He might have been a prodigy, had He left paintings or sculptures, which would have taxed genius in all ages to have equalled. To mechanics, He might have been a wonder, had He invented machines that would have stood unrivalled by them in all past and present time. To civil engineers, he might have been an object of homage, had He constructed a bridge or a road, that would have exceeded anything they had accomplished. To scientists and philosophers, He might have been a teacher

with no equal, had He given such revelations of the mysteries of nature as would have strained, if not baffled, their powers in the study of them. To professors in colleges, He might have been an incarnation of divine wisdom, had He taught lessons and been the author of books, that would have been more difficult to understand than all the abstract sciences.

Suppose Jesus had done these or other things equally great, and thus have gratified human caprices to their utmost bounds, what then? He would have shown Himself to have been only a man, meeting man on the earthly side of his being; doing only such things as man might do on the level of his own powers. He might have won for Himself for a time the honours of a god, without the evidence of Godhead; or, at least, He might have become an *idol* in the world, as have wonderful human workers of former ages, in pagan lands, and to some extent in Christian lands: but as men approached or surpassed Him in their works, they would have cast Him to the "moles and the bats," and placed themselves, or others, in His room. The works that Jesus did were far in advance of any that have been referred to. What are all mechanical, artistic, literary, warlike works, to those of nature, and to those that are superior to nature, within the Unseen Realm of spirit and life? Hence, no human power in all ages prior to Him, could produce works equal to His. Nor can human power in its most sublimated state now, any more than in its most enfeebled and barbarous condition. Even in this age of surpassing wisdom, learning, and inventions, the developments of so many generations, it may still be said, "Since the world began, was it not heard that any MAN opened the eyes of one that was born blind" (John ix. 32). Man may *study* His works, may describe them in poetry and pictures, but to *do*, or even to imitate them, is beyond his utmost capacity.

The works of Jesus being of such a nature as exalt them far above the accomplishment of human power, natural or acquired, yea, far above the ordinary operations of the laws of nature, He stands pre-eminently higher than the level of any finite energy. He demonstrates Himself to be more than an idol in the world; and that to worship Him is not idolatry, but the worship of the "true God."

The works of Jesus were out of all congruity with His mere manhood. As a man *only*, He could no more have done them than Simon Magus, or Alexander the coppersmith. But they are as perfectly in harmony with His Divinity, as out of harmony with His mere humanity. Admitting His Divinity, we can understand how by a word, a look, a sign, He could do His mighty works. Holding the

winds in His fists, and the waters in the hollow of His hands; the Creator of human mental, physical, and spiritual powers; the Ruler of the invisible world; the King Eternal over all things, we can see His works as easy for Him, as for a mind to think of them or a hand to write about them.

We live in an age in which human sciences make great claims upon our respect and confidence. By their wonderful discoveries and achievements, they have attained an eminence whence their votaries proclaim respecting them, "These be our gods." And so they rear groves, and build temples and halls, and set up science and its works within them as objects of their worship. Not satisfied to do this alone, they labour to persuade others to join with them. Thus they do, and want us to do, worship the creature rather than the Creator. They bow down to the works of their own hands. More; they worship their own powers. They know—how narrow, vain, short-sighted their knowledge!—no other gods, but *science* and *humanity;* and these they worship—themselves and their associations being the most prominent objects.

In defence of this exaltation of science and humanity we are told, again and again, of their recent marvellous works. Looked at alongside the works of preceding ages, we grant them the palm of glory which they claim. But in comparison with the works of Jesus Christ, they are only as the achievements of art in relation to the works of nature. Medicine is now in a high state of practice, but where are the doctors that can heal their patients with a word, a look, or a touch, as Jesus did? The transmission of words and sounds by telegraph and telephone is an accomplishment of science without precedent; but there was One on earth, nearly two thousand years ago, Who, without wire, or machine, or voice, sent forth His word through space, which, lighting upon one, without his hearing, cured him of a palsy, and lighting on another, cast an evil spirit out of her. The mode of travelling by land and water has arrived at a state of perfection truly astounding; but that same One walked on the surging waves in a storm at sea, and, at times, passed from place to place as quickly as He sent His word. The attainments of knowledge and power over the elements are in these days very great; but where is the meteorologist that can with his command arrest the raging tempest, as He Who slept in the fisherman's boat on Galilee's lake? The processes of manufacture with the products of nature, are perhaps in these days far beyond any precedent; but where is the factory at which water is made into wine by a look, and bread multiplied without the ordinary means and ways, as was done by Him Who walked on our

earth, "a man of sorrows, and acquainted with grief"? Occult science may now be in advance of former times, so that some may "read your thoughts," may peer into the unknown, may do many new and strange things; but where is the man that with or without science, can "know what is in man"?

The works of science are very great as works of science; but they are as far from reaching His as they ever were; and a thousand years hence, they will doubtless be as far off as they are now. Science cannot rise beyond its own powers and sphere wherever it go, and whatever it do. To transcend itself, it must contain or be associated with a Power that is above itself.

Yet in the presence of these shortcomings of science, scientists would place it above Jesus Christ and His religion. I say not science; for this no more exalts itself above Him and His religion than nature does above its Creator. It is the vanity and sin of man that are guilty of this, against the very remonstrances and teachings of science.

Now if Jesus Christ did works which science, in its most perfected state, has never done, and never can do, in the use of its own resources only, how or by what means, we again ask, did He do them? It must have been by the presence of a power, wisdom, and goodness within Him, above science and nature in all their combined forces. What, then, was that Presence, which, in this Poor Man, this Unlearned Man, this Rejected Man of the wise and great of this world, did all the mighty works recorded of Him? Will the followers of science explain the phenomenon from their gospel of light and revelation? Alas for them! they cannot do it. The works of Jesus Christ are as far above the explanation of science, so called, as the works of science are above the explanation of the instinct of brutes. The only thing they do in the presence of their weakness is to deny them altogether, as having ever taken place; as a man in the Tropics, who because he cannot understand the fact of snow and frost in the Arctic regions, and has never seen any in his own, denies that there is anything of the kind in existence. But surely this is not scientific!

Jesus does not call His works *miracles*. He does not call them *supernatural*. These, and such like terms, are of human origin in respect to them. To Him, His works were as *natural* as the works of a mechanic or an artisan are to him. There was no stretch or tension of His powers in doing them. He was not surprised at them. They were in His way, within the sphere of His existence. "My Father worketh hitherto, and I work." "I must work the works of Him that sent Me

while it is day." They were His works which He had to do; but were, to Him, no more miracles or supernatural, than the growth of nature, the revolution of the seasons, or the birth of a child. Perhaps, too, the angels saw them as nothing strange and uncommon, only on a level with His operations as they were wont to be spectators of them.

It is to man they are surprises, miracles. Why? Because they are out of his line: not on the plane of his existence; he is unaccustomed to them; he has seen nothing like them before; they are not within the compass of his powers. But should he on this ground deny them, and say they are impossible? Is he the highest being in the universe, moving in the highest sphere? May there not be a Power as much above him, as he is above pismires? To a sheep or a dog, man's ordinary works would doubtless seem supernatural, that is, above *its* nature, but to man they are only natural. To an intelligent mind everything around him, from the glowworm of an evening to the sunshine of midday, is supernatural, as above his creative energy. And as he sees Divine Power thus everywhere moving above him in all things, he sees the works of Jesus in perfect harmony with it.

Suppose a man like Jesus in social, religious, and literary character, were to appear in London and the provinces, performing works of precisely a similar kind to those which He performed, with equally clear evidences of their genuineness; nay, suppose Jesus Himself to appear and repeat Himself in His works, after the records of the Evangelists; what would the scientists and philosophers of the day have to say about them? Undoubtedly the "dailies," "monthlies," and "quarterlies," would teem with their theories concerning Him and His works. These would vary as much as the minds that gave them, and the minds as much as the different positions from which they viewed them. But with all their theories, they would fail to supply a true one, because they would approach the wonders before them in their own way; and endeavour to explain them according to the principles of their respective systems; whereas it would not be in the province of their systems to explain the phenomena at all. The Great Worker does not come as a scientist and philosopher, performing His works. He makes no pretensions to one or the other. They are therefore wide of the mark in their explanations. He comes not as a worker from Plato or Socrates, from Darwin or Huxley, from Harrison or Spencer, but as a WORKER FROM GOD. Therefore they must come to God and study Him and His word, before they can arrive at any approximate exposition of these pheno-

mena which appear in their midst. "If any man do His will, he shall know of the doctrine" (John vii. 17). "No man knoweth the Son but the Father" (Matt. xi. 27). "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3).

These works of Christ could only be explained now, in the same way as when He first wrought them in His incarnate life. Nicodemus on the one hand, and Christ Himself on the other, reveal the mystery to our knowledge. "*No man can do these miracles that Thou doest except God be with him*" (John iii. 2). "*The Father that dwelleth in Me,* HE *doeth the works*" (John xiv. 10). Here then is an explanation far above human science and philosophy. These are of men and of earth, but God the Father, "HE IS ABOVE ALL." Well may scientists and philosophers be lost in wandering mazes when they as *such* endeavour to unfold the mysteries which encircle His sovereign and independent ways of action in the universe, as little children when they endeavour to understand all the doings of their parents.

These works of Christ, while they may not be beyond the *criticisms* of scientists, are beyond their explanation; and because, beyond their explanation, need not be beyond their belief, any more than numberless things in the universe, because out of the circle of their scientific exposition.

The works of Christ have God in them directly and immediately as have no works of science, mechanism, or art; yea, as nature itself has not. This being so, His works, when rightly understood, have an influence on mind which those fail to exercise.

It may be said that God is in all men. In a sense, granted; but is He in all men alike? His presence in men is as varied as it is in creation. He fills heaven and earth, but His manifestations in each differ, as do the two spheres. His power may be seen in the sun and in the stars, but in what disparity of glory! So God was in Obadiah and Elijah, but the difference is obvious to every one who reads their history. Admitting that God was in Socrates, who would affirm that He was not more gloriously in Paul the Apostle?

Let the most eminent professors in science and philosophy do similar works to what Jesus did, by their science and philosophy, then they may have some degree of assurance, in saying; "These be our gods, equal to your God in Christ. Here are evidences that Divinity is in us as much as He was in your Immanuel." This, however, they never have been able to do, and there is little prospect that they ever will. All their discoveries and achievements are only *in the order of*

things. They are limited in their powers, and beyond certain boundaries, these powers cannot take them.

But here is a Man, no professor of science, art, or philosophy, Who by a word, a will, a thought, makes discoveries and performs works, that transcend all the marvels of science, art, or philosophy, as far as these transcend the doings of instinct. Behold, a greater than science is here!

It is no argument against the pre-eminent influence of the Divine Mind in the works of Christ, that so many do not acknowledge it. There are myriads who confess no influence from the displays of wisdom and power in nature. This, however, does not disprove its existence, or destroy its operation and effects on others.

These works of Christ, like the works of distinguished painters, sculptors, architects, authors, can only be understood and appreciated by those who have a *mind* for them; and the more they are studied by such, the profounder is their influence upon them. Or, they are like the arcana of nature, which can only be known by those who enter; and by such their wonders are seen, felt, and acknowledged.

The results of the influence of the Divine Mind on the human, through the works of Christ, are designed: 1. To show that He was Messiah "of Whom Moses in the law and prophets did write." 2. To substantiate His authority as a Teacher of newly revealed truths, and as an expounder of new views of old. 3. To evidence His claims to equality with God, as His well-beloved, only-begotten Son. 4. To manifest God in His working character in relation to humanity, as a Healer, a Comforter, a Restorer, a Provider, a Benefactor, a Brother, a Friend, a Ruler of all things; in a word, the Infinite Source from Whom all spiritual and temporal good may be received, to raise man into a plenitude of holy and happy life on earth. 5. To exhibit, as in magnificent type, what Christianity would do in its works for humanity, possessed and controlled by His Spirit, and received by man in heartfelt faith and obedient love.

After all that I have said about the character, teachings, and works of Jesus Christ, I would call attention to another fact respecting Him, which is not less marvellous than any that I have mentioned; viz., His *comparative youth*, as well as the brief period in which He *publicly* appeared among men as Messiah. At the age of thirty He began His mission; at thirty-three "He bowed His head, gave up the ghost, and said, It is finished." Here, then, is the marvel, that at such an age and within such a period, He should have developed such a

character, taught such truths, and accomplished such works, as exceeded all before Him and all that have followed : as have influenced the world beyond all parallel. At a time of life when human teachers *begin* to show signs of what they are, He appears in maturity of wisdom and power. Brought up at Nazareth, which had no Porch or Lyceum, nor even a school of the prophets, and from which no "good thing" any one expected to come ; without "having learned," without worldly patronage, without church or state prestige, He enters into public life, teaching, and performing His "mighty works." He strikes at once against the church's distinguished superstitions and the nation's pride. He denounces with scathing, burning sentences, the self-righteousness and hypocrisies of the leading and popular religionists of the day. Eschewing the rites, ceremonies, and traditions, that were popularly considered as the only religion of God by priests and people, He teaches in precepts and exemplifies in practice, the "kingdom of God" as humility, purity, and love. He puts aside the Scribes and Pharisees, with all their boasted claims to authority and sacredness. The doctors of law, with all their subtilty, learning, and power, He ignores, and pours from Himself, doctrine and precept, beautiful as sunlight, sublime as heaven, true as God. Patriarchs, prophets, lawgivers, heroes, philosophers, poets, rabbis, He rises above them all in the character He exhibits, in the things He teaches, in the works He performs, in the influence He wields over the masses ; and all this, at an age, in which the world's great ones only *begin* to give indications of what is latent within them. The wealth and glory of the kingdoms of this world are offered Him on the easiest terms, but He spurns them and the offerer with stern indignation. As He speaks and works, the people are "amazed," "astonished," "have never seen it on that fashion before," "have seen strange things to-day." His attraction is marvellous. To men busy in their occupations He says, Follow Me, and they arise, leave all, and follow Him. From all parts of the country, doctors, lawyers, priests, the multitudes, are drawn towards Him as by an irresistible magnet. He has no appearance which accounts for this. He has no sounding trumpet of self-display. He seeks not this fame. Meekly, quietly, modestly, He moves among the people about His "Father's business ;" but as the stars in a dark night and cloudless sky, cannot be hid ; or, as the outbursts of beauty and strength, cannot be concealed in nature with its unseen and underlying power of life, so He, in the excellency of His character, in the force of His teachings,

and in the glory of His miracles, drew upon Him and concerning Him the fame that "spread through all the country," and since then has spread through all the world.

In the first section of this chapter we endeavoured to show that Jesus Christ is not a human character, and cannot be rightly classed in the genus humanity; also, that His character is not an invention; that such a person must have lived, or He could not have been described; also, that being such in external description, He must have been what He Himself claimed to be, a sinless being. "Here then," says Dr. Bushnell, in *Nature and the Supernatural*, "is a being who has broken into the world, and is not of it; one who has come out from God, and is even an expression to us of the complete beauty of God—such as He should be if He actually was, what He is affirmed to be, the Eternal Word of the Father incarnate. Did He work miracles? This is now the question that waits for our decision—did He work miracles? By the supposition, He is superhuman. By the supposition, too, He is in the world as a miracle. Agreeing that the laws of nature will not be suspended, any more than they are by our own supernatural action, will they yet be so subordinated to His power as to permit the performance of signs and wonders, in which we may recognise a superhuman force? Since He is shown to be a superhuman being, manifestly nature will have a relation to Him, under and by her own laws, such as accords with His superhuman quality, and it will be very singular if He does not do superhuman things; nay, it is even philosophically incredible that He should not. An organ is a certain instrument, curiously framed or adjusted in its parts, and prepared to yield to any force which touches the keys. An animal runs back and forth across the key-board, and produces a jarring, disagreeable jumble of sounds. Thereupon he begins to reason, and convinces himself that it is the nature of the instrument to make such sounds and no other. But a skilful player comes to the instrument, as a higher presence, endowed with a super-animal sense and skill. He strikes the keys and all-melodious and heavenly sounds roll out upon the enchanted air. Will the animal now go on to reason that this is impossible, incredible, because it violates the nature of the instrument, and is contrary to his experience? Perhaps he may, and men may sometimes not be wiser than he. But the player himself, and all that can think it possible for him to do what the animal cannot, will have no doubt that the music is made by the same laws that made the jargon. Just so Christ, to Whose will or touch our mundane system is

pliant as to ours, may be able to execute results through its very laws, subordinated to Him, which to us are impossible. Nay, it would be itself a contradiction of all order and fit relation, if He could not. To suppose that a being out of humanity will be shut up within all the limitations of humanity, is incredible and contrary to reason. The very laws of nature themselves having Him present to them, as a new agent and higher first term, would require the development of new consequences and incidents in the nature of wonders. Being a miracle Himself, it would be the greatest of all miracles if He did not work miracles."

SECTION IV.

The Death of Jesus Christ.

Imagine a man of intelligence, without prejudice, for the first time reading in the New Testament about the death of Jesus Christ, as recorded by the Evangelists, and as referred to again and again by the Apostles. The narratives of the one and the statements of the other arrest his attention. He asks himself, "What do all these things mean? I have read of the death of Abraham, of Paul, of Charlemagne, of Polycarp, of Nelson, of Melancthon, and of others; but I have never read of any one dying like this Jesus of Nazareth. There must be something about His death that does not appear altogether on the first view of it. What is it?" He sets himself the task of investigating the mystery. He inquires, "What is the meaning of this agony before He died? Of this angel coming to strengthen Him? Of this ado made between Pilate and Herod; in the Sanhedrin and among the people? What means this wonderful interest taken in His apprehension, trial, condemnation, and execution? What is the meaning of these darkened heavens, these opening tombs, these rising dead, this rending veil in the temple, this malefactor asking a dying man to save him? Then again, what is the meaning of this crucified one promising to a thief who is dying by His side that he should be with Him that day in paradise? How could one dying as a malefactor promise another dying in the same way such a thing as this? This is indeed a strange and unheard-of affair. Besides, I find that this Man had power to have baffled all His enemies and to have escaped death. He *voluntarily* died. I cannot understand why such a man should die at all, when it appears He might have avoided it. I cannot understand how one who

was exempt from everything that incurs death, and that makes death terrible, should wish, if possible, for the cup to pass from Him." Our stranger reads on, and he finds one particular writer and preacher in this Book—a scholar every way equal to himself, saying in regard to this crucified One, "I am determined to know nothing among men save Jesus Christ and Him crucified." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "We preach Christ crucified; unto the Jews a stumbling-block, unto the Greeks foolishness." "What is the meaning of all this?" he asks himself. "He does not speak like this respecting the death of any other distinguished personage in sacred or profane history." He reads again, and finds other writers in this book speaking in a similar strain. In fact he can hardly turn to a page of this volume but he discovers some reference to this death, bringing it out in conspicuous prominence as a subject of narrative, or a topic of conversation, or a theme of preaching, or a doctrine of faith, or an object of trust, admiration, and rejoicing. This last thought strikes him specially. To rejoice in any one dying is unnatural, but to rejoice in one dying as a malefactor on a cross is confounding to his mind. It is an anomaly that has no parallel.

After having read all this Book says upon this mysterious death, our stranger, we may suppose, takes up other religious books to read; and he finds that in every nine out of ten this death he has been reading about in the New Testament, occupies a prominent part on their pages. And as he reads the various forms and ways in which it is expressed; and exhibited as the one event in history, before which all others fade into insignificance, he asks again, "What is the meaning of this?"

We may then imagine him going to hear the preachers in the different churches and chapels in the land. There, also, he is met with this death proclaimed in his ears, with enthusiasm, with learning, with power.

In a word, wherever he goes among the true readers and believers of this Book, he discovers this death to be the chief subject of their belief. They sing of it; they pray about it; they talk of it; they trust in it. Some say in his hearing, all their peace with God, all their hope of heaven, all their power over sin, all their purity of nature, all their joy in the Lord, flow from that death. He discovers, as he reads history, as he travels in all countries, that the great Power of the world for its renovation has been and still is the death of Him who died on the cross.

As our stranger still pursues his inquiries into this subject,

he finds there is no event that has influenced the minds of men in all ages as this. All the wars of nations, all the deaths of warriors, all the martyrdoms of saints, all the convulsions of nature, all the revolutions of empires, have not absorbed so much interest as this event. It has engrossed intellect in all its diversified degrees, exercises, and manifestations. It has taken hold of hearts in all their hopes, fears, and joys. It has wielded a power in palaces, colleges, senates, schools, homes. It has been the theme of lectures, sermons, addresses, letters, conversations, books. It has been the centre of attraction to individuals, families, churches, nations. To this, eyes suffused in penitential tears for sin, have turned and found a hand with the print of the nail, which has gently wiped them dry. Hearts, bowed down in heavy contrite sorrow have leaned this way and found a power come forth that has lifted off their load and given them ease. Lives, weary and worn with labour in ways of evil, have come hither and found an open bleeding bosom that has taken them in and given them rest. Nature, saturated with deepest stains of moral pollution, has here found a streaming tide that has cleansed it from all unrighteousness. Here has been found an altar, for human sacrifices to be offered to God, holy, living, acceptable. Here have been gathered inspirations of hope amid surrounding despondencies and Divine courage for Christian warfare. Here is the central point for spirits to dwell together in peace and unity. Earth's hallelujahs are struck up at this death; and it is the grand occasion of hallelujah choruses in heaven.

From the darkness that hung over that sunless hour has shone out a splendour of heavenly light, that has illuminated the profoundest gloom of human hearts. From those nailed hands have come the rescue of myriads upon myriads sinking into endless perdition. Those feet fastened to that wood, have made haste over mountains to reach them who were perishing without any to help. That side pierced with a Roman spear, has become a spot of ease to numberless restless spirits, while the blood that flowed thence, has been a world's Bethesda,where its halt, and maimed, and blind, and sick, have been every whit made whole by stepping therein. Out of that death has issued the life of a dying humanity; and in the sight of that bleeding One finishing His work and giving up the ghost, ah, how many have grappled with their last enemy, and triumphed over him in unspeakable happiness and glory!

Our stranger stands confounded before all these revelations of the powerful and unequalled influence this death has on the minds of men. He sets himself the task of explaining or having explained the mystery. He does not find an explana-

tion in the fact that it is a man that dies, or that he dies as a malefactor, or that he dies in such sufferings, or that he dies in such magnanimity and heroism, or that he dies a victim to human envy, malice, and wickedness. In all these particulars he is able to find numberless instances of similar deaths ; none of which have had any lasting or far-reaching influence on mankind.

Finding nothing in these views of this death that illuminates the darkness surrounding it, he once more has resort to the revelations from which he first learned the fact itself, and the mighty influence it has had on the world. He searches with special reference, if possible, to ascertain what it is that distinguishes this death from all others, and makes it the centre of such universal power. He reads, for instance, such passages as the following: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him might not perish, but have everlasting life" (John iii. 15). "The Son of Man must give His life a ransom for many" (Mark x. 45). "I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die" (John xiii. 32). "Christ also suffered for sins, the just for the unjust, to bring us to God" (1 Pet. iii. 18). "Jesus Christ, Who gave Himself a ransom for all" (1 Tim. ii. 6). "That by the grace of God He should taste death for every man" (Heb. ii. 9). "The Son of God, Who loved me and gave Himself up for me" (Gal. ii. 20).

Having read these and many other similar passages, he pauses. He thinks upon them. He underlines those portions which distinguish this death from every other of which he has ever read or heard, giving it a peculiarity that isolates it from all events since the world began. "Yes," he says, "I see the mystery in part removed. HE DIED FOR OTHERS; died to RANSOM them ; to REDEEM them ; TO BRING THEM TO GOD ; to PROPITIATE FOR THEIR SINS ; died FOR them, that they might LIVE IN RIGHTEOUSNESS AND TRUE HOLINESS all the days of their lives."

Here he sees light thrown upon the mystery of this wonderful death which occupies such a foremost place in the Book and Faith of Christendom, and that has no parallel in the annals of the world.

But there is still about this death mystery which our stranger has not unravelled. He cannot understand how it is that a *man* should thus die for others, and those his bitterest enemies. No historical records the world over contains a parallel case. "Greater love hath no man than this, that

a man lay down his life for his *friend*." Beyond this he finds no love of man has gone; but *this* man laid down his life for his ENEMIES (Rom. v. 7, 8). Then again, he cannot understand how this MAN, although he died for his enemies, could, in dying, "atone" for them, "bring them to God," "ransom" them, and "redeem" them.

For the solution of the mystery of these two points he refers again to his Volume of Revelation. He reads that He Who thus died was sinless, that He was the Word, from the beginning, which was God; that He was the Incarnate "Son of God," the "Only-begotten Son of God," one with God, equal with God, the "very image of His substance." As he reads such sentiments as these, he sees the veil lifted and the mystery farther explained. That is, he sees how it is this death is distinguished from all other deaths; how it is this Man dies for His foes; how it is this death has such an atoning, saving, and glorifying efficacy in it. GOD IN THE DEATH OF CHRIST explains all its mysteries thus far, as God in nature renders all things in nature possible to our belief.

Our stranger, it is true, may find himself in the presence of more mystery, which he may vainly search fully to understand in this world. But he will not give up what he has discovered because he cannot discover all. He will hold fast whereunto he has attained, in the belief that what he "knows not now he will know hereafter." He has discovered sufficient to satisfy him in the present life:—"THE SON OF GOD WHO HAS LOVED ME AND GIVEN HIMSELF FOR ME." "In Whom we have redemption through His blood, even the forgiveness of sins." Though all beyond may be unknown, this being revealed to his faith and experience, he can rejoice in the realities of good which he thence derives. This is clear as sunlight:—"I am loved by the Son of God; because He loved me He died for me. His death is my redemption, and in the blood of His death I have pardon, and in pardon I have peace. Hallelujah!"

Admit the Divinity of Jesus Christ, and the mystery of His death, and all the results which flow from, it are explained. "Who can gainsay it," asks Canon Liddon, "if the Divine Christ when crucified is bearing our sins in His own body on the tree; if He is the Lamb slain from the foundation of the world; if by one offering He is perfecting for ever them that are sanctified; if He is the true Melchizedek, who since He must have somewhat to offer, offers Himself; if He is at once an omnipotent Priest and Victim? Why should we marvel that Scripture speaks of the precious blood which speaketh better things than that of Abel; the precious blood of Christ

as of a lamb without blemish and immaculate; the blood with which the Church was bought; the blood which cleanseth from all sin? What room is there for astonishment if the Passion, which to sight was such a humiliation, be to the eye of faith a signal victory; if the record of human condemnation, like some discredited document, is cancelled when it is affixed to the cross of salvation by the very nails which pierce the sacred flesh of the Redeemer! What wonder is it that the principalities and powers of evil are stripped by the Crucified One of their prowess and empire, and, like captives in a Roman triumph, are compelled to illustrate the victory of their conqueror? What wonder, if the Passion were thus indeed a triumph, that the Lamb in His ascended glory is still, "as it had been slain;" that the King of kings in His last recorded Apocalypse rides amid the hosts of heaven clothed in a vesture dipped in blood! What wonder that when the Only-begotten Son has truly suffered to reconcile us to His Father and to be a sacrifice, not only for original guilt, but also for all actual sins of men, the relations which previously subsisted between heaven and earth, between God and His creatures, should have been changed, and that a New Creation should have entered into history!"

The death of Christ having accomplished what is attributed to it in the Scriptures, can we wonder at its influence being so great on the minds of men? The wonder is that it has not more influence. Certainly it would have, if men were only awake to their momentous interests in it. Is there a single event, nay, have all events combined, that have transpired since the world began, such interests involved for our race, as the death of Christ? Did He by the "grace of God taste death for every man"? Did He give "Himself a ransom for all"? Did He make propitiation for the sins of the whole world? In a word, did He achieve for man by His death all that is claimed? Then no imagination can exaggerate its importance to man. No arithmetical figures can express its value. It would be an astonishment to angels, if not to devils, did we think of it without the deepest gratitude and loftiest praise.

May not the circumstances that occurred at His death, be considered as suggestive of certain results which His death would have on mankind? That crown of thorns placed on His head by His enemies, may it not speak of the diadem of regal glory with which He would be crowned by His royal subjects in His spiritual kingdom? That reed which was mockingly put into His hands, may it not foreshow that sceptre with which, as King of Truth, He would rule His people, and that "rod of iron" with which He would "break in pieces His

enemies"? The masses assembled to witness the spectacle of His crucifixion, and with bitter feelings crying out, "Away with Him, away with Him," remind us of the millions that, under the drawings of His love, would gather around Him as their saving Lord, and join in acclamations of His praise, that would vibrate through the universe for ever and ever. The cross of wood on which He died, meant as a stigma and reproach to His character and claims, became the ensign of His renown, and the glory of His followers. When Herod and Pilate were forgotten, and Jerusalem with its people were trodden under foot of the Gentiles, this cross shone on palaces and churches, was assumed as a badge of honour by distinguished monarchs, and waved on the banners of conquering armies. Did not the rending of those rocks show that by the power of His death He would break in pieces the stony hearts of sinners? The rising of the dead—what was that but a prefigurement of the resurrection of dead souls into spiritual life under the voice of the Son of God in His glorious Gospel? The veil of the temple, rent from top to bottom, may show that the law of Mosaical rites and ceremonies was abolished, and the office of the high priest abrogated; that the new and living way was opened, and that through Jesus every believer may have access into the Divine presence by one Spirit. The human high priest now delivered up his Urim and Thummim, his robes, his incense and his breast-plate; and Christ stood forth as the one great High Priest for all coming generations. Altars and victims were to cease for ever. "Not with the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 12).

As before His death all the dispensations of Providence respected the coming of this event, and were so ordered, harmonised, and controlled as to facilitate its approach; so after it, all the operations of God in His providence so combined as to open the way for the fulfilment of its design. As in the Jewish religion, priests ministered at the altar, prophets were inspired of God, saints cherished faith and indulged expectation in respect to it; so now the whole economy of Christianity unites to unveil its glories, and make known what is its mystery of love and grace to the children of men.

From this Central Force of Infinite Love exhibited in the atoning sacrifice of the cross, all prayers, ordinances, works of mercy, and Divine words of pardon, draw their hallowing power. This display of victorious suffering, meeting the eye of enlightened faith, energises and directs all our latent yearnings after a higher and nobler life in God. Under its attractive

influence these yearnings ever and anon force themselves upwards and onwards through clouds of doubts and fears, until they reach the eminence of purity provided in the "blood of Jesus Christ that cleanseth from all sin." In that dying Divine One, conquering sin and death, and leading captive captivity, may be seen a grander incentive to Christian courage on the battle-field of sin, with the powers of darkness, than in all the heroism of a nation's warriors, or in all the martyrdoms of the Church's saints. This voluntary oblation of Jesus Christ for the sins of man, affects the believer in the tenderest part of his nature. Its outflow of unmerited love for a being grovelling in the dust of his own corruption, and degraded by a life of rebellion against his most beneficent Lord, has a subduing, elevating, tranquillising effect that no other cause can command. Not in the mystery of Christ's pre-existence, not in the humiliation of His Nazarene home, not in the works and words of His life-ministry, have human hearts found so much to touch them, as in the *five wounds* which He received in His sacrificial death on the altar of Calvary. It is here the rays of Forgiving Mercy beam in brilliancy higher than the sun. It is here the perishing sinner in his conscious guilt looking up finds the secret of Divine forgiveness, and cries out in rapturous amazement, "Being justified freely by His grace, I have redemption in His blood, even the forgiveness of sins!"

The death of Christ, like His character, and like every great event in history, has more sides than one, from which to view it. Each view may have its own peculiar significance. Looked at in one light it may show only the vindictive administration of God against sin. Looked at in another light, it may show only the grandeur of self-denial and self-sacrifice. Looked at in a third light, it may show only the sufferings which a people may inflict on one for the truth he preaches, and the assumptions he makes. Looked at in a fourth light, it may show the injustice of God in requiring the innocent to suffer for the guilty.

Now suppose four different men looking at the death of Jesus; each of the four taking one of these views. In this case the four would be influenced in so many different ways with four separate results. Or, suppose one man to take the four views of His death, then his combined view would be different to the four distinct and apart.

But in surveying the death of Christ our views should be from every point of *truth*, and chiefly from that which will give us its real and meritorious aspect—the aspect which *it is meant to show*. A man of taste will look at a grand painting from all

points, until he finds that in which the artist's mind is most distinctly seen, and having found this he will not allow the others to affect it. A tradesman judges goods in all possible ways, but mainly to show him whether they are the identical goods he requires; if they are this decides his mind about them. A banker may judge of your coin by its size, form, and colour; but what decides his judgment is that which proves it to be *genuine*.

Thus if one looks at the death of Christ from all possible points of view, but not from that in which alone it can be seen in its true light, his conclusions will be unjust and inadequate. On the other hand, if he looks at it from all these and then from the one that is designed to show its reality and power, his view of it will be clear and consistent. He will see it, as it was intended to be seen by its Great Designer and by Him Who accomplished the work; nor will he allow any other view to divert his mind from this.

All who view the death of Christ, leaving out this, will imbibe distorted or imperfect conceptions of it. Hence, the diversity of conclusions to which students of this subject have arrived. Some ignore it as containing anything of importance or use. Others, consider it only an exhibition of moral heroism in dying for great principles. Others, as a magnanimous example of submission and humiliation. It is only when men stand before it, as Paul, Peter, John stood, and see it in the light of the Spirit of Christ, that its true import is seen. To all such it is a tree of life, of which the love of God is the root; a fountain of salvation, of which the love of God is the spring; from which they receive those blessings of grace, without which they must have lived in hopelessness, and died in despair.

See you a man whose chief concern is not so much to form theories about the death of Christ, as to realise the good that is deposited therein by the love of God? Coming into its presence as one whose soul is aroused in bitter remorse to a consciousness of what it ought to be and do, and that it exists in a state of absolute contrariety to spiritual realities, and his utter inability to put himself right with them, he contemplates it in the light that makes it known to him as containing God's great provision to meet his great necessity. He sees the Dying One as the "Mighty God," "able to save unto the uttermost." He inquires, "What must I do to be saved?" To which, the response comes, "Believe in the Lord Jesus Christ, and thou shalt be saved." He does believe in Him,—not so much as a Teacher, or an Example, a Hero or a Conqueror—but as a SAVIOUR; as HE WHO LOVED HIM AND GAVE HIMSELF FOR

HIM. Believing in Him in this one light, as revealed to him by the Spirit, brings to his experience the one good of which he is in quest—salvation from his lapsed spiritual state into one of conscious restoration to newness of life.

Now ask this man what he thinks of Jesus dying for him. He will answer you as a man who having been hungry, is asked what he thinks of the repast of which he has partaken; or to a man who having been insolvent is asked what he thinks of the one who has paid all his debts for him; or to a man who, when recovered from drowning, is asked what he thinks of him who has rescued him from a watery grave. The New Englander, as soon as he heard that the one who had gone to the war in his place, had been killed on the battle-field, went in search of the spot where he was buried, and, finding it, set up a stone, on which he inscribed, "*He died for me.*" The American slave-girl, when a gentleman had bought her to make her free, followed him in the street, saying, in feelings of deepest joy, "*He* redeemed me! *He* redeemed me!"

Thus it ever has been, and is so still, with all who seek to realise the true nature and design of Christ's death in their personal experience.

"O let me kiss Thy bleeding feet,
And bathe and wash them with my tears!
The story of Thy love repeat
In every drooping sinner's ears,
That all may hear the quickening sound,
Since I, even I, have mercy found.

"O let Thy love my heart constrain!
Thy love for every sinner free,
That every soul of fallen man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign, everlasting love."—*Wesley*.

"Is it not strange, the darkest hour
That ever dawn'd on sinful earth
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the Cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?

"Sooner than where the Easter sun
Shines glorious on yon open grave,
And to and fro the tidings run,
'Who died to heal, is ris'n to save?'
Sooner than where upon the Saviour's friends
The very Comforter in light and love descends?

"Yet so it is: for duly there
The bitter herbs of earth are set,
Till temper'd by the Saviour's prayer,
And with the Saviour's life-blood wet,
They turn to sweetness, and drop holy balm,
Soft as imprison'd martyr's deathbed calm.

"All turn to sweet—but most of all
That bitterest to the lip of pride,
When hopes presumptuous fade and fall,
Or Friendship scorns us, duly tried,
Or Love, the flower that closes up for fear
When rude and selfish spirits breathe too near.

"Then like a long-forgotten strain
Comes sweeping o'er the heart forlorn
What sunshine hours had taught in vain
Of JESUS suffering shame and scorn,
As in all lowly hearts He suffers still,
While we triumphant ride and have the world at will.

"Lord of my heart, by Thy last cry,
Let not Thy blood on earth be spent—
Lo, at Thy feet I fainting lie,
Mine eyes upon Thy wounds are bent,
Upon Thy streaming wounds my weary eyes
Wait like the parchèd earth on April skies.

"Wash me, and dry these bitter tears,
O let my heart no further roam,
'Tis Thine by vows, and hopes, and fears,
Long since—O call Thy wanderer home;
To that dear home, safe in Thy wounded side,
Where only broken hearts their sin and shame may hide."

The Christian Year.

Other influence besides that of bringing us to God in reconciliation, is designed to flow to us, through the death of Christ. As the sight of the brazen serpent on the pole, in the wilderness, not only assuaged the *pain* of the bite of the fiery serpent, but took away the poison itself; so, believing in Jesus as dying to make an atonement for sin, not only removes the guilt of conscience, but also removes the existence of sin, and takes away the innate power of it. St. John teaches, that as Christ is the propitiation for our sins, we ought not to sin (1 John i. 1, 2). So St. Peter teaches, that as Christ has suffered in the flesh, we should cease from sin, and no longer live to the lusts of men, but to the will of God (1 Peter iv. 1). Again, this same apostle teaches, that the effect of Christ's death on us should be, not only a dying unto sin, but living unto righteousness, by Whose stripes we are healed (1 Pet. ii. 23, 24). St. Paul also teaches that, "It is a faithful saying, if we died with Christ, then shall we also live with Him" (2 Tim. ii. 11). That "Christ died for us, that whether we wake or sleep we might live together with Him" (1 Thess. v. 10). Again, he says that his aim in Christian life was to "know Christ and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii. 10). Amid all the things in which he might have gloried, he desired to glory in nothing except the cross of Christ, which had such an influence on him as to

crucify him to the world and the world to him (Gal. vi. 14). Christ died for all, that they which live (through faith in His death) should no longer live unto themselves, but unto Him Who for their sakes died and rose again (2 Cor. v. 15).

The apostles, in the above and parallel passages, certainly go farther in their teaching than that Christ died as an example of meekness, or as an *emblem* that we should die to sin and the world. Why was not the lamb in Jewish sacrifices as sufficient for this purpose, as He? Does it seem rational that a Being of such honour and innocence—the Son of God—foretold by prophets, announced by angels—wonderful in works—unparalleled in all the attributes of His character and teachings, should give Himself to all the horrors and sufferings of His passion and death, simply to teach men how to be gentle under suffering? The thing is palpably absurd on the face of it; but considered in the light the apostles set it forth, there is the highest display of the wisdom and beneficence of God to the world.

Such is the influence of Christ's death on those who have been quickened into newness of life by its mighty power as to put us out of love with those things that are likely to hold us in bondage. Are we lovers of money? We shall blush to love that for which our Lord was sold; and as we think of His blood given for our ransom we shall not refuse to give of our means to redeem our brethren from want and woe. Are we proud? A view of Jesus humbling Himself to the death of the cross, will incite us to seek lowliness of mind before God. Are we neglected and forsaken of men? Let us think of Him forsaken of His Father and despised of men, and be resigned. Are others preferred before us; or are we betrayed by our friends? Let us think of Barabbas preferred to Him, and Judas betraying Him with a kiss. Are we slandered and traduced? Jesus was accused of blasphemy. Have we enemies who persecute us? Let us, as He did, forgive them, even though they may persecute us to the very death. Are we tempted to go aside from God's will in some severe trial of His providence? Let us, like Him, yield to the rod, and say to Him who smites, "Not My will, but Thy will be done."

In one word, the power accompanying the new life, springing into our nature from the death of Christ, through His resurrection and by His Spirit, is such as incites us to live as He lived, "unto the will of God, and not to the lust of the flesh."

It should not affect its influence on us, that so many of the learned and rich of this world set no value on the death of Christ. In the days of His flesh many of these were His bitterest enemies. In the days of the apostles His death was

foolishness to the Greeks and a stumbling-block to the Jews. It is now the fashion of this class of the world's followers to ridicule or ignore this magnificent event of history. They do so in blind unbelief. They do so, not having tasted of its precious fruits.

Suppose *every* one of the world's followers stumbled at this stumbling-stone; what then? Are they wiser than God, who ordained it, approved of it, and accepted it? Are they better than the angels, who are ever desiring to look into it? Are they farther advanced in moral goodness and understanding of the mind of Christ than were the apostles? Is learning with one wave of its hand to do away with the experience of untold myriads? Is science, which is of yesterday, to destroy what has endured through the ages, and is still resting on the everlasting love of God? Shall we relax our hold of the "Rock of Ages," and venture on their frail bark to breast the surges of Divine wrath? It has always been the aim of the "powers of darkness" to cast reproach on the death of Christ, knowing that the salvation of a lost world centres there; and shall we so yield to these and their allied forces as to give up

> "That only ground of all our hope,
> That precious bleeding sacrifice?"

The death of Christ is an object of such profound interest to our race, that its influence is destined to spread into all nations, and the "fruit thereof shall shake like Lebanon, and all shall be blessed in them." The greatest exploits of men, or events of Providence, lose their glory in the presence of that splendour which encircles the Cross of Calvary. This is the illumination of the universe. Towards this is attracted the gaze of men, angels, and devils. The Rev. John Maclaurin, in speaking on this subject in his sermon *On Glorying in the Cross of Christ*, says: "If we take a right view of this glory, we shall see the best part of mankind, the Church of God, for four thousand years looking forward to it before it happened; new generations, yet unborn, rising up to admire and honour it, in continued succession, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transport, to the remotest ages of eternity. Other glories decay by length of time; if the splendour of this object change, it will be by increasing. The visible sun would spend his beams in process of time, and, as it were, grow dim with age; this object hath a rich stock of beams, which eternity cannot exhaust. If saints and angels grow in knowledge, the splendour of this object will be still increasing. It is unbelief that intercepts its beams. Unbelief only takes place

on earth ; there is no such thing in heaven or in hell. It will be a great part of future blessedness to remember the object that purchased it; and of future punishment to remember the object that offered deliverance from it."

SECTION V.

The Resurrection of Jesus Christ.

One of the earliest stories set afloat against the truth of the resurrection of Jesus, was that His disciples came by night and stole Him away from the sepulchre while the soldiers slept. This story had within it such palpable improbabilities, that it seemed to die as soon as it was born.

In the absence of truth in such a report, there seemed to be nothing left to the enemies of the early believers but direct and positive contradiction of the fact, and persistent persecution of those who believed and proclaimed it. But as the one, so the other, fell helpless to the ground. Neither had weight to stand against rebutting evidences that He had *risen* from the dead. Did not the angels testify that He had risen? Did not Mary Magdalene, and Mary the mother of Jesus, with Peter and John, see the place where He had laid? Did not Mary and others see Him again and again after He had risen? Did not two disciples actually converse with Him on the way to Emmaus? Did He not appear to ten of His disciples, in the midst of them, in a room at Jerusalem? Did not nine of His disciples see Him, talk with Him, and eat with Him, at the sea of Tiberias after he had risen from the dead? Was he not seen of five hundred at once? Did not the apostles converse with Him on Mount Olivet, and see Him as He ascended into heaven? Did not Stephen see Him at the right hand of God? Did not Saul see and hear Him on his way to Damascus? Did not John see him again and again in His Apocalyptic visions? Is not the gift of the Spirit to the Church and the world, and the realisation of His abiding presence in every believing heart, evidence that He is risen from the dead? Are all these facts or fictions? If fictions, where is the evidence of them being such? As facts, they have as much evidence as any facts of history the world contains.

Christ was raised in the identical body in which He was buried. The evidences of this are as clear and forceful, as that He died and was buried. No other resurrection would have fulfilled prophecy, uttered by Himself and the prophets:

would have satisfied the apostles and created within them such emotions of zeal in preaching Him, and reality in communion with Him. No other resurrection would realise to our faith a Saviour able to save unto the uttermost. How could He have said, "Spirit hath not flesh and bones as ye see Me have," if His resurrection had been only a spiritual one? How could the apostle John say that the Saviour of Whom he wrote was one that they had seen, heard, and HANDLED? How could Jesus ask Thomas to come and put his fingers into the print of the nails, and thrust his hand into His side, if He had been only a ghost? How could Jesus eat and drink with His disciples, if He had been only spirit? And lastly, how is it we read nothing about His body? And what became of it? In a word, I again say, that the evidences of the resurrection of His actual body are as clear and potent as are the evidences that He rose at all.

The resurrection of Christ was not the *creation* of the faith of His disciples. Facts are against the shadow of such a theory. Instead of this they were slow of heart to believe it, even though declared unto them on the best authority. One of them said that he would *not* believe Jesus was risen unless he could *see* Him, and have every tangible proof that He was the One who was crucified on the cross. All of them were most doubting and unbelieving, until evidences, plain and positive, blushed their doubts and unbelief away. Coming to them as a fact on irresistible testimony and undoubted experience, their faith embraced it as a truth created for them. It is the perfection of absurdity to say that they would create a *fancy*, believe it as a truth, and then suffer and die for its maintenance; to say that the intelligence and piety of untold millions for nearly nineteen centuries have been resting on a *fancy* blown into the air by a few country fishermen and women!

The resurrection of Christ being a fact sustained by such incontestable testimony, how is it to be explained? Had He been a mere man, He could no more have raised Himself than any other man. Had He been an impostor, the Divine Power would not have raised Him, and so given its sanction to a lie. His enemies did not raise Him. His friends did not raise Him. The angels did not raise Him. The demons did not raise Him. The laws of nature did not raise Him. But He did rise: how, and by what power? We know that life can only come from life. That which takes away life cannot give it again. Disease, accident, fire, and water, may destroy life, but not be able to restore it. Man may rob his fellow man of life, but he cannot return again that which he

has robbed. Life in its origin is from God, so in its restoration when lost.

Hence, we find that the same Divine Power in Christ, by which He raised Lazarus, the widow's son, and Jairus's daughter, and that accomplished so many "mighty works;" and which shall raise "all that are in their graves" at the last day—was the Power that raised Him from the tomb. "Destroy this temple," He said, referring to His body, "and in three days I will raise it up again." The fact of His resurrection being admitted, there is no other theory of its accomplishment than by His Divine power. Then, again, the facts of His life being admitted, there is no difficulty in recognising the possibility and probability of His resurrection on this ground. He who could do such wonderful deeds as are recorded of Him in His life, could raise Himself from the dead. Such a conclusion is in full accord with His character and His works. The Power that wrought the miracles of His life, was not destroyed by His death. How could death destroy that which held it in chains and led it captive at His chariot-wheels? Hence, this Power surviving His death, could as easily raise Him into life again, as it did Lazarus, or the son of the widow of Nain. What was the sleep of the Roman soldiers, the rolling away of the stone from the mouth of the sepulchre, the opening of the gates of Hades, and the re-bringing of the spirit of life into the dead corpse, with every other mysterious association of the event, to that Power which calmed the tempest, opened the eyes that were born blind, and cast out devils?

God in the resurrection of Jesus Christ speaks to the world of His power over death and corruption; as in the resurrection of the sun every morning, He speaks to the world of His power over the darkness of the preceding night; as in the resurrection of every spring season, He speaks of His power over the preceding winter season of barrenness, desolation, and death. He speaks of that Power which in Christ He has over the spiritual death of man's nature, becoming to it in Him a quickening energy, so that those who are dead in trespasses and sins may rise into "a new creation;" may be raised to sit in heavenly places in Him; may triumph over all the laws of moral evil, and live in a region of pure and Divine existence. He speaks of that Power which in Christ He will ultimately put forth when all that are in the earth and sea shall "hear His voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." He speaks of that abiding Power which He has established in Christianity,

above nature and all human resources, to raise a world dead in sin, into a life of joy, purity, happiness, and glory in and with Him.

The death and resurrection of Jesus Christ may be viewed figuratively from opposite poles. One as the sun setting in deepest gloom, with no prospect that it may ever appear again, giving despair and wretchedness to all living; the other as the same sun rising in full-orbed effulgence, bringing with it the reviving of larger hopes, and the restoration of richer happiness. One as the sudden departure of an endeared friend under circumstances most distressing to him and you; the other as his reappearance in more amiable and lovely traits than you ever saw him before. One as a warrior overcome for a while by his foes; the other as the same warrior coming forth the glorious conqueror of all his enemies, and leading them in triumph to make His footstool. Really, in the one we see our blessed Lord descending to the lowest depths of humiliation; while in the other we see Him rising towards the highest ascent of exaltation. "He became obedient unto death, even the death of the cross. WHEREFORE God also hath highly exalted Him, and given Him a name which is above every name" (Phil. ii. 8, 9).

Jesus, rising from the grave as the Sun of Righteousness, extends His glorious light into all regions of the world of Divine truth. It travels backwards, clothing with living reality His death, His works, His teachings, His character; the prophecies which preceded Him, the types and shadows which prefigured Him, and the expectations of holy spirits concerning Him. It extends forward and illuminates with glory the believer's life, death, burial, resurrection, and eternal destiny. It brings a perpetual sabbath, in which believing souls live, filled with grace and glory, exceeding in richness those of Eden's sabbath in primeval beauty.

The resurrection of Christ, contemplated as a fact in all its Divine significance, is calculated to have such an influence on human mind as no other fact in the history of Christianity. This it is that makes His death, works, teachings, and character all we have described them to be to man. If He be not raised, all else is delusion or lies. But being raised, all that preceded and all that has followed, stands without a flaw or weakness of any kind. Hence, the resurrection of Christ was to the primitive Christians the pillar and ground of all the truth they believed and preached. This was the strength and glory of their faith, zeal, and success. This was the main stronghold their enemies attacked, but could not pull down. This maintained, they knew that every

other would stand with it; and being guarded by such unimpeachable, incorruptible, and manifold powers—God—angels—more than five hundred saints—it stood immovable. That standing, Christianity stood. Nor has infidel philosophy, or science, or wickedness, or religion of the present and all ages past, been able to do more than the primitive Jews and Gentiles did; so Christianity and its foundation stand *now* as impregnable as they ever have. Until Saul of Tarsus *saw the risen Christ and heard His voice*, he was the most violent persecutor of the infant cause; but after this revelation of the risen and exalted Saviour to him, he became a life-long apostle of its faith, and laboured "more than they all" to make known His unsearchable riches unto the Gentiles. So every man is either an open opponent of Christianity, or a stolid spectator of it, until his faith embraces a RISEN CHRIST within it, as its life and power; then he takes it as a personal experimental fact, renovating his nature, and impelling him to efforts for its maintenance and propagation.

The resurrection of Christ is to us, more than an historical and miraculous fact, to command our faith and admiration. It is an essential link in the magnificent chain of Salvation as wrought out in the entire mediatorial work of the Redeemer. There is within it, a spiritual energy that flows into all those who with true hearts believe in Him. Dying to sin as He died for sin, they, through the "power of His resurrection," rise into "newness of life;" that is, into a new life of holiness and love. Thus the apostle Paul puts it:—We are risen with Him through the faith of the operation of God, Who hath raised Him from the dead (Col. ii. 12). Like as Christ was raised from the dead by the glory of the Father, even so, we also, should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. vi. 4, 5-11). We are quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus (Ep. ii. 4-6). Risen with Christ, we are to seek the things above where Christ sitteth at the right hand of God (Col. iii. 1). The apostle Peter also declares that our God and Father, according to His abundant mercy, hath begotten us to a lively hope, by the resurrection of Jesus Christ from the dead (1 Pet. i. 3).

The influence of the resurrection of Christ on the apostles and early Christians, was of the most enthusiastic character in experience and life. With this truth in their hearts they

preached Him, they gloried in Him, they sang of Him, they prayed to Him, they suffered for Him; yea, they counted not their lives dear unto them that they might honour Him.

And did the enthusiasm die out with the apostles and early Christians? The history of Christianity is one answer to this question. The present spirit and life of Christianity in the nations is another answer. All even, that run may read these. The fact of His resurrection so incontestably established has never been disproved. It has, like other facts, remained, and continued with it, its corresponding influence. Is it a fact that Julius Cæsar landed on our shores, or that Cromwell revolutionised England? and have these facts influenced England ever since? so, the resurrection of Christ being a fact established as really as they, has ever since its occurrence had its influence on the heart and life of Christendom; and Christendom is what it is to-day in its greatest glories, by the power which Christ's resurrection, and its concomitant truths, have exerted on it through the ages.

Christ is risen! He is the "Firstborn from the dead," and the "Forerunner" into the everlasting city of God, followed by millions upon millions, drawn by the cords of His love. He is the "Firstfruits of them that sleep." In Him rising there is the pledge of all them rising, who, being like Him in spirit, are now in body sleeping in the dust of the earth. His resurrection body is the model, after which all His loving resurrected people shall be fashioned (Phil. iii. 24).

Christ is risen! Therefore the dark world is being enlightened by Him as the Sun of Righteousness. Therefore are the gloom, melancholy, fear, and danger which the night of sin involve, being scattered; and hope, gladness, and salvation coming in their place. Therefore the wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose (Isa. xxxv. 1).

Christ is risen! Let us, then, not seek Him among the dead. Let us no longer move among the tombs, or hover around Gethsemane and Calvary in its saddening associations in the "hour of darkness." We are beyond these and the grave, in our Christian hope and anticipation. We are risen with Him, and should sit together in heavenly places with Him. Our attractions should all be upward after Christ, and the things of Christ, at the right hand of God.

Christ is risen! He lives never more to die! He lives the glorious victor of death and hell! He lives the life of heaven and earth; the triumphant "King of kings, and Lord

of lords." Let us, *in Him*, and in nothing dead—whether dead literature, dead science, dead ceremony, dead Christians, or dead religion—seek our salvation. "Our life is hid with Christ in God; and when He Who is our life shall appear, we also shall appear with Him in glory."

"Lift up, lift up your voices now!
The whole wide world rejoices now!
The Lord hath triumphed gloriously!
The Lord shall reign victoriously!

"Happy morning, Turning sorrow
Into peace and mirth!
Bondage ending, Love descending
O'er the earth!

"Seals assuring, Guards securing
Watch His earthly prison.
Seals are shattered, Guards are scattered,
Christ hath risen!

"No longer must the mourners weep,
Nor call departed Christians dead;
For death is hallowed into sleep,
And every grave becomes a bed.

"Now once more Eden's door
Open stands to mortal eyes;
For Christ hath risen, and man shall rise!

"Now at last, Old things past,
Hope, and joy, and peace begin;
For Christ hath won, and man shall win!

"Where our banner leads us,
We may safely go;
Where our Chief precedes us,
We may face the foe.
His right arm is o'er us,
He our Guide will be:
Christ hath gone before us,
Christians, follow ye!"—*Neale.*

The *harmony* in the various views we have taken of Christ, is obvious. His character harmonises with His teachings; His teachings with His works; His works with His death; His death with His resurrection. All agree. Studying His character, we are prepared for His teachings; studying His teachings and character prepares us for His works; the study of these three, opens the way for an expectation of His death; and all four lead us to look for His resurrection. Or contemplating them in reverse order, we see the same inseparable connection and Divine harmony. Take one away and the glory departs; the unity dissolves. Apart from each other, we cannot understand Him; united, He is perfect, and we see in Him the highest manifestations of God that He has yet made to the sons of men.

GOD IN CHRIST! This is the sublimest Truth in the universe of which we have any knowledge. Herein all the glories of the Godhead unite in one infinite centre, to illuminate and bless all things. He is "LORD OF ALL." He is exalted "on the right hand of the Majesty on high" (Heb. i. 3), angels and authorities and powers being made subject unto Him" (1 Pet. iii. 22). All things are put under His feet (1 Cor. xv. 27).

The Apostle Paul again and again in his different epistles sets forth this truth. It is, however, in the first chapter of his Epistle to the Colossians that he dilates upon it in sublimity of thought and eloquence of words which can be traced to no origin except the Spirit of Christ Himself: "Giving thanks unto the Father, Who made us meet to be partakers of the inheritance of the saints in light; Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in Whom we have our redemption, the forgiveness of our sins; Who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the Head of the body, the Church; Who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish, and unreprovable before Him" (Col. i. 12-22).

Thus Paul shows how God in Christ, in the entirety of His Personality, operates upon all things; and especially, how in the world of mind He influences men in their enlightenment, renewal, holiness, and glorification. As the sun is the centre of the system around which all the planets revolve, so Jesus is the centre around which all things in the system of salvation revolve. In Him God reconciles all things and all men to Himself. God is in Christ reconciling the world unto Himself (2 Cor. v. 19. See also Heb. i.).

Why should one object to the Christian doctrine of a Divine Mediator, for the purpose of reconciling the world

unto God, from Whom it is alienated by "sin and wicked works"? Is there anything in this contrary to analogy and experience? Do we not understand that we see, hear, feel, and know all things through mediators? If we see objects external to us, it is through *light*. If we hear sounds external to us, it is through *air*. No one ever saw thought only through some chosen form in which it was clothed If we feel things, it is through *sensation*. If we cross a chasm it is by or through a *bridge*, or some other material mediator, reaching to us on one side, and to the point on the other side to which we want to go. We cannot even see each other but through light, nor speak to each other but through words; and so our intercourse with all things is through mediation of one kind or another. We have no perception of anything external to us but through some kind of mediation.

Not only is this a principle of universal application, but there is another principle associated with it. Wisdom adopts the *best* mediators, through which to see, hear, feel, and realise objects.

These two particulars are inseparable from life and its experiences. Now as God has provided mediators through which we can communicate with all things with which we have to do, seen or unseen; so He has provided for us One in Whom and through Whom we can communicate with Him, and He with us, in the spiritual realities of His grace. He has also, according to wisdom, provided the best. The *Word* by Whom He speaks to us and we to Him, the *Way* in which He comes to us and we go to Him, the *Light* in which He reveals Himself and we see Him, is JESUS CHRIST. Ignoring Him, is it any wonder that men see no God and find Him not—whether philosophers or ploughmen—for without light, such as is of God, both alike may grope for the lost something and find it not; or, finding it, not know for certain whether it is that which they have lost.

Thus the doctrine of a Mediator between God and man, by Whom man may seek God and find Him, and know Him to be His God, is in analogy with nature, is perfectly *scientific;* as much so as any knowledge of nature attained through the media of our senses and any intellectual faculties which we may exercise.

The means in man through which God in Christ influences him is *Faith*, or *Belief*, or *Trust*. This is that which connects man and Christ; and as man is connected with Christ, Divine influences emanate from Him and flow into man. The woman said, "If I can but touch the hem of His garment I shall be whole." Contact with Him, or anything attached *to* Him, that *belongs* to Him, opens to the touch a communica-

tion of influences from Him, as when one touches any part of a magnetic body or its connections, magnetism, in a greater or less degree, is received by him.

The measure of faith as well as its nature affects the degree of influence received. "*As* you believe," is the condition that regulates its bestowal and its reception. An infant's hand can only take an infant's portion ; a giant with a thimble can take no more than a thimbleful of water from the ocean. The ocean could as easily fill a hogshead as a thimble ; but it cannot do so unless a vessel of that dimension is used.

The *effects* of influences flowing from God through Christ to man, are such as he believes for. As man stands before Christ with any particular sense of need which He, as Mediator, can supply, Christ addresses him saying, "Believe ye that I am able to do *this?*" If the response is, "Yea, Lord ;" then through the hand of faith laid on the Redeemer's power, there flows the influence that accomplishes the deed. This principle is acted upon, in the Divine economy, up to the highest good which man is capable of receiving as a spiritual, and an immortal being.

The *result* of this good, in any degree, received by man through faith in Christ, is *assurance* or *consciousness,* that he *has* received it and now enjoys it. So that he can say, "I *know* Whom I have believed :" I am *conscious* that I live in Christ : I *feel* that I love Christ : I *have* the witness within that I am Christ's ; as a man in his connection with natural or social life can say, I *know* I see, hear, feel.

God in Christ, is in Christianity, and to all true believers, what the subject of a particular science is to that science and to those who study it. But for *electricity* in nature, there would be no science of electricity ; and but for God in Christ there would be no science of Christianity. There is as much reason for saying the science of electricity is a myth, as for saying the science of Christianity is a myth. Men come to the knowledge and experience of the one in the same way that they do the other. But there is this in Christianity,—history declares that there have been men who have *seen* "God in Christ," Who is the subject of Christianity ; but did any one ever see *electricity ?* Apart then from those who at first spoke to and saw God in Christ, the analogy holds good, between those who have not seen the one or the other. How do men know there is such a thing in nature as electricity which no man has ever seen ? Precisely as men know that God in Christ is in Christianity ; viz., by *faith and experience.* Men believe there is such an element in nature as electricity, on the testimony of others who have discovered it ; and with that belief

they apply themselves to its study and use; and doing so they come to its *experience*. It is in the same way that God in Christ is realised in Christianity.

It may be said that electricity is known in its varied forms of manifestations. Granted; but these are not electricity itself. They are only evidences of its existence and use. Electricity is invisible, imponderable, impalpable. No man living has seen God in Christ; but, as certainly as the manifestations of electricity are seen, itself unseen, so have the manifestations of God in Christ been seen, and *are* seen, in all those who believe in Him with all their hearts, and thus receive Him into their personal experience.

Just one thought here, though not immediately connected with the foregoing. Great stress is laid on the miracles of Christianity not harmonising with experience. Experience is personal, and it is partial. What two experiences agree in detail? Surely it is nothing against another's experience in politics because I have not had the same experience. Is it anything against the experience of a father, because his son is not the subject of it? Is it anything against the past ages because we have advanced far beyond them? Were it possible for the dead of centuries before the nineteenth to hear of our experience in modern inventions would they believe it? If not, would their unbelief render our experience untruthful? Neither does our want of the experience of apostles in the first century imply that theirs was false or superstitious.

The wise of this world have mentioned many names which they think may be compared to Christ: such as Socrates, Seneca, Plato, Marcus Aurelius, Apollonius. If these are comparable with Christ, in *what* are they comparable? Certainly not in *character*, nor in *works*, nor in *teachings*, nor in *death*, nor in *resurrection*. Is their influence for good on the world comparable? Where is the charm of their names to millions of men and women inquiring, "What must we do to be saved?" However much one may believe in them and their teachings, what virtue comes out of them to renovate depraved nature? What is their authority over the conscience and life? What peace and reconciliation with God come to restless hearts through their death? They are mostly what *men* have made them; Jesus is what He has made Himself, by His own Divine character, teachings, works, death, and resurrection. Where is the Sunday-school or College established for the exclusive exposition and enforcement of their teachings? Where are the sanctuaries erected and dedicated to their worship? Where the order of ministry set apart for their exhibition as the examples and saviours of men? Go and preach

them to the heathen at home and abroad, and what results would follow in their hearts and lives? If their names were blotted for ever out of history, what mischief would be done to the high interests of mankind? If such men as Paul, Ignatius, Polycarp, Luther, Wesley, and Fletcher, must not be mentioned as peers with Jesus, what intelligence, what sense of moral perfection, is that which would rank Plato, Socrates, and such like, as His equals?

Without ignoring, or in any way reflecting detrimentally on any of the characters and teachings of those who have been compared to Jesus, I ask whether any unprejudiced mind, equally acquainted with them and with Jesus, has ever *compared* Him and them together? Observe, the question of comparison must not be in one or even a few isolated characteristics of life and teachings, but in their *entirety*. It were easy to prove that a thorn-bush were a fig-tree, or that a sheep were a goat, by taking some *individual* similarities; but by running the comparison all round, you are led to the issue that one is a thorn-bush and the other a fig-tree; one a sheep, the other a goat, and they cannot be confounded. Thus, when you look at some *particular* points, you may say that Socrates, or Seneca, or Plato, was as good as Jesus in character, and as perfect in teaching; but, looking at them in their entirety, in just and unprejudiced comparison, you will see that they were no more like Jesus than the light of a beacon fire is like the light of the sun, or an educated Esquimaux, according to the standard of his own country, is like an educated Englishman of the university of Oxford or Cambridge.

"By their fruits ye shall know them." Now, suppose you take a follower of Buddha and a follower of Jesus. Each of which shall, as far as possible, be equal in age, in circumstances, and in education, and shall have had equal opportunities of making himself acquainted with his respective Master. Suppose that each one lives up to his light and privileges, one as a Buddhist, the other as a Christian. Which is the purer in heart and life? Which the happier? Which the more generous and humble? Which the more useful to his fellow-men? In a word, which, so far as an enlightened and impartial intellect can decide, is more of a perfect man, filling in humanity that lot in which his Maker has placed him? We are prepared to abide by righteous answers to these questions.

Apply the questions to families, societies, or nations; and we are not afraid of the responses. We can easily imagine how some children would prefer a wax figure to a living man; or equally value a counterfeit sovereign to one of reality.

But we cannot imagine how a man of intelligence would do either the one or the other. So we may conceive of a class of mind influenced as much by Buddha as by Jesus; but we cannot conceive of a class of mind equally enlightened in respect to both being thus influenced.

ADDENDA.

"If an assembly of five hundred, or one thousand persons," says the Bishop of Winchester in his lecture on *Christ's Teaching*, "could be gathered together, in any city of Europe, or European America, it being provided that all of them should be intelligent, well-educated, high-principled, and well-living men and women; and if the question were put to each of them, 'To what influences do you attribute your high character, your moral and social excellence?' I feel no doubt that nineteen out of twenty of them would, on reflection, reply, 'To the influence of Christianity on my education, my conscience, and my heart.' I will suppose a yet further question to be put to them, and it shall be this, 'If you were assured that the object you hold dearest on earth would be to be taken from you to-morrow, and if, at the same time, you could be assured with undoubting certainty that Jesus Christ was a myth, or an impostor, and His Gospel a fable and a falsehood, whether of the two assurances would strike your heart with the more chilling and more hope-destroying misery?' And I believe that nine-tenths of the company, being such as I have stipulated they should be, would answer, 'Take from me my best earthly treasure, but leave me my hope in the Saviour of the world.' This is the effect produced upon the most civilised nations of the world by the teaching of the four years, and the agony of a few hours, of One Who lived as a peasant, and died as a malefactor and slave. 'Whence had this Man this wisdom and these mighty works?'"

"Jesus of Nazareth," says the Rev. J. W. Reynolds, in his admirable work on the *Mystery of Miracles*, "by His touch of nature, not only maketh all the world akin; but, uniting in His own Person the excellencies of our race and the grandeur of Divinity, is that Light which lighteth every man; and is that Personality whom true Positivists ought to acknowledge as Divine Humanity—the embodied Spirit of Progress. His example touches us along the whole line of our life; in place of poverty imparts unsearchable riches, in barren places gives

beauty and fruitfulness; His love bestows immeasurable fulness of every good—

> "'Crown Him! Crown Him!
> Crowns become the Victor's brow!'

"By this Personality Jesus is constituted the true King of the true human kingdom. He has done best of all men, for science and morality, for liberty and truth. His Spirit was in the piety and understanding of Galileo, not in the narrowness and malice of persecutors; in Kepler and Newton, not in their maligners' maligning. He transmits influence from generation to generation, enables disciples to imitate Him, and be the springs of progress to men. The centuries and nations without Him are silent. All the works that are done in high faith, good hope, true love; the smith, here, with that metal of his; every craftsman with method of cunning; become sublime by the greater works, the love and faith and hope of Christ: He is the realisation of perfection, of Godhead in our race. He makes that noblest of all ideas, 'Immortality,' a real thing; not only procures it, but brings it to light; and aggrandises men into the happy capacity for it, by infusing them with His nature. All that we do and bring to pass in the way of true advance, is by effectuation of His thought, and in realisation of His polity.

"In Christ we all are alive, out of Christ all are dead. Our London—whatever is good in houses and palaces, in shops and traffic, in engines and ships, in churches and cathedrals, in the skilled and grand realities of modern life, in all the potential essence of man—is the embodiment of Divine Thought given through Him Who was in the beginning with God, and is the Head of men. Who built Westminster Abbey? St. Paul's Cathedral? Look into the heart of the master, it was that Divine Hebrew Man, Who gave us true and loving conceptions of God. His art was not artifice, yet He was the great Artificer, Who, by means of thought and love, the mightiest things that men possess, gathers around Him the world's intelligence and emotion. To those who believe in Him as more than man, there is no great wonder in it. He, splendidly gifted, possessed in manifold perfectness every excellence possible to humanity. He was not only the greatest moral Thinker, but the greatest Realiser of thought."

The influence of Christ, while it may be looked at in its general relation to societies and nations, is to be seen more positively in its bearing upon *individual heart and life.* "The moral intensity of the life of a sincere Christian," says Canon Liddon,

in his lectures on the *Divinity of Christ*, "is a more signal illustration of the reality of the reign of Christ, and of the success of His plan, than is the territorial range of the Christian empire. 'The King's daughter is all glorious within.' Christianity may have conferred a new sanction upon civil and domestic relationships among men; and it certainly infused a new life into the most degraded society that the world has yet seen. Still, this was not its primary aim; its primary efforts were directed not to this world, but to the next. Christianity has changed many of the outward aspects of human existence; it has created a new religious language, a new type of worship, a new calendar of time. It has furnished new ideals to art; it has opened nothing less than a new world of literature; it has invested the forms of social intercourse among men with new graces of refinement and mutual consideration. Yet these are but some of the superficial symptoms of its real work. It has achieved these changes in the outward life of Christian nations, because it has penetrated to the very depths of man's heart and thought; because it has revolutionised his convictions and tamed his will, and then expressed its triumph in the altered social system of that section of the human race which has generally received it. How complete at this moment is the reign of Christ in the soul of a sincere Christian! Christ is not a limited, He is emphatically an absolute monarch. Yet His rule is welcomed by His subjects with more than that enthusiasm which a free people can feel for its elected magistracy. Every sincere Christian bows to Jesus Christ as to an Intellectual Master. Our Lord is not merely listened to as a Teacher of Truth; He is contemplated as the absolute Truth itself. Accordingly no portion of His teaching is received by true Christians merely as a 'view,' or as a 'tentative system,' or as a 'theory,' which may be entertained, discussed, partially adopted, and partially set aside. Those who deal thus with Him are understood to have broken with Christianity at least as a practical religion. For a Christian, the Words of Christ constitute the highest criterion and rule of truth. All that Christ has authorised is simply accepted, all that He has condemned is simply rejected with the whole energy of the Christian reason. Christ's thought is reflected, it is reproduced in the thought of the true Christian. Christ's authority in the sphere of speculative truth is thankfully acknowledged by the Christian's voluntary and unreserved submission to the slightest known intimations of his Master's judgment. High above the claims of human teachers, the tremendous self-assertion of Jesus Christ echoes on from age to age,—'I am the Truth.' And from age to

age the Christian mind responds by a lifelong endeavour to bring every thought into captivity unto the obedience of Christ! But if Jesus Christ is Lord of the Christian's thought, He is also Lord of the Christian's affections. Beauty it is which provokes love, and Christ is the highest moral beauty. He does not merely rank as an exponent of the purest morality. He is absolute virtue, embodied in a human life, and vividly, energetically set forth before our eyes in the story of the Gospels. As such, He claims to reign over the inmost affections of men. As such, He secures the first place in the heart of every true Christian. To have taken the measure of His beauty, and yet not to love Him, is, in a Christian's judgment, to be self-condemned. 'If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.' And ruling the affections of the Christian, Christ is also King of the sovereign faculty in the Christianised soul; He is Master of the Christian will. When He has tamed its native stubbornness, He teaches it day by day a more and more pliant accuracy of movement in obedience to Himself. Nay, He is not merely its rule of action, but its very motive power; each act of devotion and self-sacrifice of which it is capable is but an extension of the energy of Christ's own moral life. 'Without Me,' he says to His servants, 'ye can do nothing;' and with St. Paul His servants reply, 'I can do all things through Christ which strengtheneth me.'"

"He is the Founder," says J. W. Reynolds, in *Supernatural in Nature*, "Exemplar, King of our Faith; the Messiah, now refused, but to be accepted of the Jews; His originality and power of character raised Him above the plane of human nature; yet how human is He! Not in Roman, Greek, or Jew, can we discover the elements of so rare a creation. The Holy Personality was not the slow combined product of a world spirit stirring, with high culture, a greatly gifted race, nor a moral development, equipped in the school, and cultured in the palace. Jesus, the child of poor parents, educated as a carpenter's son, nurtured in Nazareth, of almost homeless poverty, was it possible for such a child, if but a child, to become that God-man of work so mighty? Contrast His humility with Jewish pride, His charity with their fanaticism, His expansiveness, and their narrowness; you will say that He is one Whom they could neither produce nor invent. The prophesied of, yet Secret One, ever hidden from their eyes; their honour and their shame, inextricably woven into their history, yet always nationally refused. For nineteen hundred years He has been the centre and cause of all moral and spiritual development amongst the wisest nations; outside of these nations

exists little knowledge. Around His life, work, death, the world gathers. His profound acquaintance with the human heart, His grand morality, His wonderful knowledge, yet —except in early childhood—He never stepped beyond the confines of Palestine, render Him the greatest of men.

"He declared that the world should bow down to Him, the nations worship Him, that He would judge quick and dead. Are they pretensions of a straw-crowned Bedlam monarch? are they declarations of impious ambition or mid-summer madness? No, beautiful in humility, a little child is symbol of those who enter His kingdom: bitterest enemies could not convict Him of pride or sin. Around the Nazarene of obscurity, of poverty, of suffering, gathers a halo of glory to which no hero, nor history, nor romance, can pretend. He lived in holiness that knew no frailty, yet conciliated human infirmity, with heavenly sympathy. With courage that no fear could daunt, no death dismay, He endured all horrors. His gentleness bound up the broken heart, poured consolation for every mourner: 'If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God.'

"At no other time, by no other man, was so supreme a start from such low degree to manifestation of higher life; no other man has done so much for men; none but Jesus could be Jesus. Some thousand workers come up in this century to be forgotten in the next; but the silver cord of Christ is not loosed, nor the golden bowl of doctrine broken. Time sits as a refiner, the dross is cast away, and the pure gold preserved; Time chronicles centuries, myriads die; Jesus, imperishable as gold, lives for ever; binds the heart of the world to Himself with electric chain; tells how the soul, weak and wandering, like a storm-driven bird, may nestle in the bosom of our Holy Father. In the spirits of men, where sin has opened an unfathomable depth of anguish, He causes streams of consolation to flow and fill that depth. He makes our eye to sparkle with light, and our cheek to glow with the strangely sweet aspect of those who look into far-off worlds, and gladly hasten thither."

Jesus Christ by His pre-eminent influence has outlived and conquered all opposition against Him from the first until now. That opposition has arisen from the highest refinement, as from the lowest barbarism; from the loftiest intelligence, as from the basest ignorance; from the greatest learning, as from the most stolid folly. "The kings of the earth have set themselves, and the rulers have taken counsel together against the Lord, and against His anointed" (Ps. ii. 2).

The gates of hell have banded to make persistent attacks upon Him and His religion. In fine, there has been more combination of powers from earth and hell against the "Nazarene," than against all other persons united, that have ever lived since the world was. But with what effect, the present power of Jesus in the nations may declare. As was said, when the Jewish authorities sought to quench His influence, at the time the resurrection of Lazarus drew great multitudes to Him, "Perceive ye how ye PREVAIL NOTHING? behold the world is gone after Him" (John xii. 19); so may it be said now to all those who by malice or learning, by science or envy, endeavour to break His attraction on human hearts. Only let Him be seen, heard, and felt, and His influence can no more be nullified by His enemies, than can the forces of the cloudless sun in summer, by any of the disputations of astronomers about its distance, its spots, its composition, and its ultimate destiny. Talk of miracles! is not the existence of Christ in the world, and His influence on man, amid all the antagonism of the ages, down to the present, a miracle that outvies all miracles which heaven or earth have ever witnessed?

CHAPTER IV.

THE HOLY SPIRIT.

WHEN our blessed Lord stood on Mount Olivet in the midst of His disciples, on the eve of His ascension into heaven, Christianity in Him had attained that perfection of development which the Mediatorial scheme required it to attain on earth. Thus far it was finished. But this scheme required for it a *heavenly* as an *earthly* perfection; to meet man in the necessities of his heavenly as of his earthly side of immortality. To accomplish this, not only must our High Priest enter the outer court, the earthly, but the inner also, the heavenly. Not only must He offer the sacrifice for sin, but He must pass through the veil bearing the sacrificial blood, and appear with it in the presence of the Shechinah; and receiving signs of its acceptance, come forth and pour His benediction on the people, as evidence that the atonement is complete, and Jehovah is propitious. Christ, then, having entered into the Holiest—heaven itself, and being perfected as Mediator in His apotheosis at the right hand of God, and not again in His Divine-human form, to appear among men,—how was He to become known as the Living, Saving, Personal Religion in all ages for man's possession and enjoyment? How was He to become a Fact for every one's experience, who received Him, as positive as His own identity?

The disciples could not see Jesus beyond the clouds after His ascension. Their knowledge of Him, therefore, was only such as they had acquired during their earthly association with Him. They only knew Him "according to the flesh." This was an altogether inadequate qualification for them to go and mission the world for Christ. Had they gone, they could not have preached more than *half* the Gospel; and had they met with any success, it would have been limited, and of short duration. Before they could go with any confidence to speak to the people, "*all* the words of this Life," they must know *all* the Life. How could they expect the world to take their message, or learn their lesson, when they knew it only

in part? They must know Him as He appeared in His *perfected* work in the heavenly places; as He there stood related to man, a "Prince and a Saviour to give repentance and remission of sins" (Acts v. 31); a Saviour, not for a class, a race, or an age; but for one and all in every age and place.

That He did, become such a Saviour by His ascension into heaven, and His session at the right hand of God, and was revealed as such to the Apostles; and that He is *now* such a Saviour is plainly taught in the New Testament.

Dr. Pope, in his work on the *Person of Christ*, sets forth this thought in the following words: "Our Lord is at once in heaven and on earth; as touching His Godhead, He is on earth; as touching His manhood, He is not out of heaven; but as touching His One Adorable Person, He is either, or both, interchangeably according to the measure and kind of His operation. 'Lo, I am with you alway,' was spoken to those who were 'to see Him no more:' the Lord, Who never distinguishes between His Deity and His manhood, does not instruct His disciples to believe that in a higher nature He would be present. At this time of final explanations He would not have left this unspoken had He not purposed to lay emphasis on His One Personality: 'I am with you alway!' Yet, 'the heavens have received Him until the times of restitution;' and this states another counterpart aspect, though not an opposite one, of the same truth; here it is not said that the heavens have received His glorified human nature, but, most expressly, that they have received HIM. Between these two decisive utterances the word of the angels, interpreting the ascension and promising the return, mediates: 'this same Jesus.' Many other instances might be given of the same duplicate style, which has only one solution, the undivided and indivisible personality of the Lord. On the one hand, the veil is rent, and His pervading presence makes of the upper and lower courts one temple. Our Deliverer, stronger than Samson, not only entered the everlasting doors, He hath lifted them up and carried them away for ever: and now the 'house of God remains,' but no longer 'the gate of heaven.' On the other hand, the ascension wove for His manhood another veil behind which our Forerunner stands, a veil impenetrable as the thick curtains of the sanctuary to sight, but to faith so subtile as to keep no secret hid. Meanwhile, there is, above and below, but one Christ, who rebukes every attempt to separate His Deity from His manhood, for the sake of whatever theory made: Who confounds the devices of those who say, 'Lo, here is Christ Divine,' 'Lo, there is the

human Christ,' by the one steadfast question which I dare put into His lips, 'Do not I fill heaven and earth? saith the Lord.'"

Here, then, we see Christ perfected in His Mediatorial character and work, existing everywhere as the "kingdom of God;" as Christianity encompassing man in his supersensuous being. Observe, it is not the visible *churches* of which we speak. They are only as nations or societies into which humanity is divided. They are organisations, or outward forms that are of men, and which they use as means for its propagation in the earth. They differ; Christianity is the same "yesterday, to-day, and for ever" (Heb. xiii. 8). Some of them are *miserable forms* of Christianity, as some nations or societies are of humanity. Others, are more Christian-like and elevated. Still, when we speak of Christianity, as being the new supersensuous world environing man, we do not mean any one or all of *them;* as when we speak of *life*, or the world of life, we do not mean societies, or nations. We mean Christ Himself, in the reality of His Divine-human Person, in the fulness of His grace and truth: Christ in His sinless life for our example; Christ in His Divine teachings for our belief; Christ in His atoning death for our redemption; Christ in His glorious resurrection for our hope; Christ in His intercession in heaven, as our great High Priest; Christ All and in All, and in all having the pre-eminence; Christ in us; reigning over us; sustaining us. Christ our life, our power, our holiness, our glory, our triumph.

But Jesus Christ in these aspects and relations, is, in the world of sense, unseen, unheard, unfelt. "The world seeth Him not, neither knoweth Him." He is even to many professing Christians no more than He was to the disciples when they came down from Mount Olivet after His ascension, and as they tarried in Jerusalem during those ten days of doubt and uncertainty. How are men to know this invisible Saviour and to be brought into a consciousness of union with Him? How can they realise Him as a risen and exalted Lord; yea, a revealed Saviour *in them*, between Whom and them there is a living union and fellowship, as real as between the branch and the vine, the body and the head? The only way is, that which realised these same blessed truths to the first disciples, viz., by the SPIRIT OF CHRIST. He coming upon them and in them, makes known Christ to them in His own revelations of Him. He is to them the Revealer of Christ as Christ is the Revealer of the Father. He is between them and Christ, an Advocate, Helper, Paraclete, as Christ between them and God. By this indwelling Spirit, they

become as conscious of an indwelling Christ as the disciples were of His sojourn among them on earth. They see, they hear, they feel Him by His Spirit living in them, in all His perfected relations to them as prophet, priest, and king, glorified in His heavenly exaltation.

That this was the method of the manifestation of Christ to the consciousness and experience of His disciples, and the provision He made for the perpetuation of Himself to the consciousness and experience of His people in all ages, is evident from His own words: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. And He, when He is come, will reprove the world in respect to sin, and of righteousness, and of judgment; of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged" (John xvi. 7-11). "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him" (John xiv. 16, 17). "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xiv. 26). "When He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak from Himself; but whatsoever He shall hear, that shall He speak: and He shall show you things to come" (John xvi. 13). "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judæa and Samaria and unto the uttermost part of the earth" (Acts i. 8).

Have the above words of Christ been verified? The answer is in the "Acts of the Apostles;" in the Epistles; in the experience of every real Christian, and in the history of Christianity to the present time.

The presence of Christ through His Spirit in the world is now as much a fact as was His presence in Palestine according to the history of the Evangelists. He is a *Personal* Presence, He is a *Divine* Presence. He is the Spirit of the Father and of the Son, coequal in all His nature, names, attributes, and glory. "The Lord is that Spirit" (2 Cor. iii. 17). He is one with Them and They with Him, making one undivided Godhead. He is external to man, as is Father and Son in man's natural state. He is not, as some would teach, an evolution of a germ-spirit lying latent in human nature. He is not man's

self-consciousness, moved upon by some other power of his mind, by which he realises what is called the "highest self," the "self of selfs."

That this Spirit is a separate Personality from anything existing in man, and distinct in relation, though not separate in nature, from Father and Son, is clear from the words of Christ quoted above; from the words of the apostles; from the experience of all who receive Him; and from the functions He exercises in His mission to mankind.

My object, however, is not so much doctrinal disquisition as practical illustration.

Here is man an inhabitant of this world of sense. There is within it, provided by his gracious Father, everything to meet all demands of his sensuous and rational being. But beyond his sensuous and rational powers that connect him with this visible appearance of things, man evidently possesses other powers that connect him with an *unseen* world, that is, a spiritual. In relation to this he is in spiritual blindness, wants, sorrows, doubts, and fears; none of which can find antidotes, or corresponding realities of good, in the material creation. His reception of good from every source in the sensuous world does not respond to these calls of his inner life, however much his rational and animal powers may be gratified. With all temporal endowment of blessings, his spirit within is still "wretched, and miserable, and poor, and blind, and naked" (Rev. iii. 17). "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

Now can we conceive that man's gracious Father would create resources to meet the necessities of his sensuous being, and leave him without supplies for his *spiritual?* Such a conception cannot enter a mind that correctly thinks of God. Hence it may be taken for granted that He has provided for his *spiritual* as for his *material* wants. What *is* that provision? It is CHRIST—CHRISTIANITY. This is the supersensuous world of God's creation of love, that encompasses man's spiritual nature, as the sensuous his physical. In this there is treasured every blessing which it is possible for his spirit to require. This doctrine is revealed in the words following, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. i. 3). "God shall fulfil every need of yours according to His riches in glory in Christ Jesus" (Phil. iv. 19). "Of Him are ye in Christ Jesus, Who of God is made unto us wisdom, righteousness, sanctification, and redemption"

(1 Cor. i. 30). "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full, Who is the head of all principality and power" (Col. ii. 9, 10). "And of His fulness have all we received, and grace for grace. For the law came by Moses, but grace and truth came by Jesus Christ (John i. 16, 17).

Contemplating Christianity as the supersensuous world surrounding man's spiritual nature, containing all fulness of blessings to meet its every need, it is only a corollary that there should be a Spirit pervading it, to give it palpable reality of life, to open its fountains of good things, and to make it to man's spiritual being in all respects what the sensuous world is to his material. We also assume that this Spirit would so work on man's spiritual nature, as to prepare and adapt it to the duties and privileges of this supersensuous world, as the spirit in nature does on his physical to adapt it to the sensuous. Hence, we remark that the real existence of Christ or Christianity to man is *in* man as life to his body: "The kingdom of God is *within* you" (Luke xvii. 21); "Christ in you, the hope of glory" (Col. i. 28); "The kingdom of God is righteousness, peace, and joy in the Holy Ghost" (Rom. xiv. 17); Christ dwelling in the heart by faith (Eph. iii. 17); the Father and Son abiding in him (John xiv. 23); the dwelling of the Spirit of Christ in him (1 Cor. iii. 16), resulting in his *walking* in Christ (Col. ii. 6), his *obeying* Christ (John xiv. 15), his *witnessing* for Christ (John xv. 27). Hence, again, it follows that there are as many real Christians in the world as there are Christians in whom Christ *lives by His Spirit,* and *who show forth His life in them,* and no more; as there are as many living people in the physical world as there are those in whom life dwells, and no more. Christianity, then, is no further *revealed* to the world than there are Christians in whom Christ lives by His Spirit, as human life is no farther manifest than there are *living* men, women, and children. It will also follow, that Christianity, as an indwelling power of life in the spirit, can only be *understood* by those *who possess it;* as no dead man, or animal, or inanimate thing, can study and acquire any correct notions of human life. None but a *living* man can understand a living man. See on this subject 1 Cor. ii. 7-16.

It will appear from preceding observations that my design in this chapter is not to dwell on the *extraordinary* influences of the Spirit, vouchsafed on special occasions and for special purposes, as the inspiration of prophets and apostles in writing the Scriptures, and those which distinguished the primitive church, as mentioned by Paul in his

First Epistle to the Corinthians, ch. xii. ; but on His general and ordinary influences within the world of Christianity, with a view to bring man's spiritual nature and Christ into union and fellowship, that he may in Him be as conscious of life in his spirit, as he is of life in his body, in relation to the outer and visible world.

The first observed sign of the influence of the spirit of nature in man, is physical life in conception and birth into the world of sense. So the first observed sign of the operation of the Holy Spirit in man is spiritual life in conviction of sin and the "new birth" into the world of Christianity. "Except a man be born anew,"—born of the Spirit from above,—"he cannot see the kingdom of God" (John iii. 3). A human body in its birth brings in itself all the senses and faculties necessary for its use and enjoyment of natural things ; so man's spirit, born anew into spiritual life in Christ, contains all faculties necessary for its use and enjoyment of spiritual things. When a child is born into the world, there are all things provided therein for its growth and development in life ; light, air, clothing, food ; agents for its care and instruction. So when a spirit is born into the kingdom of God, there are provided for it by the Holy Spirit light with which it can see and know the things freely given to it of God ; the truth and grace of God to sustain and unfold its powers ; means and agents for its instruction in duty, privilege, promise, and precept. With the birth of a body the spirit of nature gives, as soon as the capacity can receive it, the consciousness of its existence, of its identity, and of its relation to and connection with things around it. So with the birth of a spirit into Divine life. The Holy Spirit gives in due time witness within that it *is* born, that it *has* life, that it *is* a child of God, an *heir* of God, and a *joint heir* with Christ (Rom. viii. 16). For a body born into the world of nature, there are opened before it spheres of action in life in which its powers find exercise, and in which it produces results beneficial to itself and to general society. Thus, when a spirit is born into the kingdom of Christ, the Holy Spirit opens before it ways of exercise in practical godliness which contribute to its development and perfection, and to the general interests of the kingdom. By this Spirit it works out its own salvation with fear and trembling ; it grows up into Christ in all things ; it bears the "fruit of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" (Gal. v. 22, 23). It goes on unto "perfection" (Heb. vi. 1) : "unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13.)

Thus we see analogy between the influences of nature on man physically, and the influences of the Holy Spirit on him spiritually; one as he is a subject of nature, the other as he is a subject of grace.

There are two sources of influence to the spirit of the mind; one earthly, the other heavenly. As influence is received from one or the other, so is the character of the mind determined. "The mind of the flesh is death, but the mind of the Spirit is life and peace" (Rom. viii. 6). Whatever influences may be received from the earthly source, they cannot lift the mind above the earth; whatever influences may be received from the heavenly, lift the mind towards God and heaven. Should influences flow from both, and the heavenly be the stronger, they will sanctify the earthly, and make them subservient to their ends, resulting in the formation of mind adapted to this life and to the life that is above;—a mind which shall be the fulfilment of the Divine will concerning it; as when influences of the atmosphere, meeting those of the earth, combine to produce from the buried acorn a tree, which, while it has a life-hold in the earth, grows towards heaven and adorns the field in which it stands. A mind influenced from sources only earthly, be they of the highest or lowest quality, is only an earthly mind, and "cannot please God" (Rom. viii. 8); but a mind receiving the influences of the Spirit, is one which "seeks those things that are above, where Christ sitteth at the right hand of God." It sets its "affection on things above, and not on things on the earth" (Col. iii. 1, 2). "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit" (Rom. viii. 5).

The influences of the Holy Spirit on the spirit of man for the accomplishment of His will, are *supernatural;* that is, they are above those influences which come on him through the ordinary laws of nature. They are in analogy with them, but above them; inasmuch as they are on a higher plane of operation, and for higher purposes in human existence. Yet they are natural;—according to the nature of the Spirit; according to the nature of Christianity, and according to the nature of man's spiritual powers.

They are *necessary.* Without them man cannot live, move and have his being in the kingdom of Christ's religion, as without the spirit of life from nature, he could not in the natural. He is spiritually dead while he lives, and to rise into spiritual life, he needs the Holy Spirit, as much as the body of Lazarus in the grave needed its own spirit restored before it could rise into its former life.

The *moral* state of the spirit of man harmonises with that in which he is said to be born, "in sin and in iniquity." This spirit, although in such a *moral* condition, needs no Divine agency to help it in intellectual or worldly pursuits; but in things pertaining to God in Christ, it is absolutely indisposed and helpless. Without the Spirit of the Father, it goes, like the prodigal, farther and farther from Him. Whatever means from within or external to man, may be brought to bear on his spirit, it abides estranged and alienated from Him. All possible processes of human refinement, leave it still unrenewed and dead to Divine realities. They do not touch it, to extirpate the *principle of sin*. "There may be beauty of character," says Dr. Chalmers, "just as there is beauty of form, without any religious principle. A man may be in a state of high moral accomplishment, and yet want the property of an ascendant principle of sacredness, or, in fact, be in a state of practical atheism." It is possible, by magnetism, to produce such effects on a *dead body*, as to cause spectators to exclaim, "He lives," and yet he is dead: so it is possible by a certain class of human means to produce such effects on the spirit of man as to evoke the response, "He is a Christian;" but still it is "dead in trespasses and sins." Life can only come from life, as the most perfect scientific experiments have sufficiently proved. Except from the Spirit of life in Christ Jesus there can be no life given to a dead spirit. More on this point anon.

The influences of the Spirit are *silent*, as are the influences of nature.

They are *invisible*, as are the influences of nature.

They are *free*, as are the influences of nature.

The influences of the Spirit are *mysterious*. They baffle all human philosophy to explain them. They are felt and experienced but not understood. The subject of them can testify as to the fact of their existence and operation, but as to explaining them he cannot, any more than he can explain his physical life, and the influences by which it is sustained.

They are *spiritual* and *internal*. They do not come on or through any of the outer senses. The eye sees them not, neither does the ear hear them, nor does the palate taste them. They light on the man within. He alone is cognisant of their workings and effects. The Holy Spirit in His operations goes deeper than the sensuous or the intellectual. He reaches the deepest depths of human consciousness, and there produces results that no agency of nature, education, and philosophy can produce. He "convinces of sin, righteousness, and judgment." He awakens feelings which defy all

other powers to awaken. He does that to the spirit of man which only omnipotent energy could do to primordial nature, make all things "very good;" so that "old things" pass away, and "all things become new."

To make plain the fact, that the Holy Spirit is a *Reality* to our experience, and distinct from our own spirit, the Scriptures represent Him under emblems from nature with which we are more or less familiar. He is *Fire* (Matt. iii. 11), penetrating, consuming, refining, converting, comforting, assimilating. He is *Water* (John i. 39), refreshing, cleansing, satisfying, saturating, pervading. He is *Wind* (John iii. 8, Acts ii. 2), mysterious, varying in degrees, powerful, purifying, clarifying. He is *Dew* (Hosea xiv. 5), reviving, gentle, silent, heavenly, fruitful. He is *Light* (John viii. 12, 1 Cor. ii. 10), cheering, pleasant, impartial, genial, all-adapting, all-productive; the source of life, order, beauty, purity, growth, fruitfulness, health.

The Holy Spirit is *always* present, like the spirit of nature, though varying His manifestations. The *atmosphere* is always encompassing the earth, and operating in its influence on it; but in one part it may be calm, and in another tempestuous. The *fire* of nature is always acting; in some places unseen and unfelt, whilst in others it bursts forth in irresistible and overwhelming power. Thus the Holy Spirit is always present and operating in the churches and in the world. In some parts He may be fulfilling His mission in "a still small voice," and in others in a Pentecostal "rushing mighty wind, and cloven tongues, like as of fire" (Acts ii. 2, 3).

The spirit of nature is not confined to one nation, to one system of agriculture, to one class of families or individuals. It is all-pervading and interpenetrating. So the Spirit of Christ Jesus is not restricted to times, places, sects, and parties. Church rituals, formulas, orders, means, catechisms, organisations, do not *control* His presence. Take, for instance, the dogma of apostolical succession; and it is no more possible to make that a theory to which He can be bound, than it is for art to be bound to it. To imagine that the gift of art has been limited to a line of succession on the principle of the apostolic, would be perfectly absurd. Think of a hierarchial pretension claiming that only those students upon whom Murillo, or Rubens, or Raffaelle, or West, had laid their hands, were properly endowed and equipped in the taste and skill of painting, and all others, whatever their gift and education in the art, were necessarily excluded!

The Holy Spirit in Himself, or in His influences, is not conveyed from man to man, like property, or from place to

place, like goods of merchandise. Man cannot lay down channels, fixed and exclusive, through which He must flow, as water is conveyed from a lake to a city. But He is rather like the rain (His Scriptural emblem) which falls on mountain slopes, and in valleys, on fields, meadows, gardens, collects into rills, combines into streams and rivers, hides under ground and gurgles in spring-fountains. Now flooding into channels; now leaving its old beds and cutting new tracks; now centring in a settled pond, and now bursting up and spreading over new districts to gladden them with freshness and beauty.

The influences of nature are not altogether absolute. It is true they work everywhere, and produce certain results without human agency and means; but, on the other hand, if men would have nature yield its fruits to sustain them, they must co-operate with nature, by industry and diligence, in a variety of ways. So the Spirit of Christ in the world of Christianity lives in and pervades every part, effecting certain *general* results; but to realise the *fruits of Christianity* in a regenerated heart and a holy life, there must be a voluntary use of means in conjunction with the Spirit. But the means and methods are not arbitrary through which the Spirit conveys His influences. They may and do vary, as the means and methods through which the spirit of nature brings about the accomplishment of its ends. It may be through the ministry of truth in the pulpit, the school, or the home. It may be through some Providential circumstance in connection with the person, the family, or the business. It may be through remorseful and humiliating remembrance of some great sin, or through meditation in some quiet hour of solitude on the past or the future of life, or through reading some biography of the holy and blessed dead; or through a sudden flash across the memory of some earnest words spoken by a friend in conversation, or by a parent on the death-bed. Methods are innumerable. They are comparatively indifferent. The Holy Spirit is limited to no set and unvarying ways of accomplishing His work. To arouse the conscience, to bring the will into submission to God, to win the spirit to Jesus, to bring the man into salvation through faith in His blood, *that is the work to be done;* and in doing this, He can and does adapt Himself to all means and methods, that occur in its accomplishment. A little child may plant the seed of a flower or of a tree as well as an adept gardener, and nature will in both cases effect a growth. A labouring man can open the window shutters, and the light of the morning sun will stream into his house. By *any* agency

and means the spirit of nature works and yields its beneficial results. So the Spirit of Christ. Learned or unlearned, ordained or unordained, lay or clerical, Episcopal or Presbyterian, tract or volume, it matters not to Him, if adapted to His purpose, and contributory to its fulfilment.

Theologians may have fifty or a hundred theories of the Spirit and His influences, as scientists may have of the sun and its light. But there is only one true science of the Spirit, as there is only one true science or accurate knowledge of the origin, structure, speed, and office of sunshine. However, all the different opinions of the sun and its light do not affect their presence and benefits to the earth and man upon it. We all live in the light as it flows to our eyes, whether we believe Newton's theory of it, or Tyndall's, or Siemens', or whether we have any belief at all. The man who knows nothing about theory, *sees* just as well as he who receives the best, providing he conforms to the natural laws of vision.

Thus it is in respect to the Spirit and His influences. Whoever opens the receptive powers of his soul will receive these influences, whether he believes concerning Him as a Methodist, as a Quaker, as an Episcopalian, or as a Presbyterian. He "bloweth where He listeth," and He listeth to blow where the spirit of man is open to receive Him, although his theory of Him may not altogether harmonise with the teachings of some divines respecting Him.

The varied sections into which the one church of Christ is divided, need no more affect the influences of the Spirit on human mind than the varied nations, governments, languages, customs, and circumstances of mankind, the spirit of life in human nature. If there are differences in the *manifestation* of life there *is* life, and in its essence the same in all; and although Englishmen or Americans might like to have all other nations under their government, speak their language, receive their institutions, and conform to their customs, it would be egregious folly in either to denounce them as not belonging to the human family, and cut off all intercourse with them, because they would not conform to them.

The universal *visible* church of Christ, in its various divisions, might be compared to a magnificent organ. Each set of pipes, be they small or large, have their place, and should take their part in the music which the instrument sends forth. All should combine to produce harmony and melody in the anthem, "Glory to God in the highest." The same Spirit should breathe in and through all to effect this one result. Some, perhaps, sound out the more important, others the more ornamental notes or parts of Christian truth. No one

sect may utter the entire fulness of truth, as one set of pipes in an organ may not play a perfect tune. The Methodist pipes may play their "free grace" notes, and send forth their Hosanna melodies; the Calvinistic pipes may play their parts in their own peculiar way; some may be so arranged as to play the loving melodies of John; some to sound out the solemn notes of the depravity of human life; some to play the practical life-notes of James; some the doctrinal notes of Paul. But if the wind circulates through every pipe, and *all unite* under the one Spirit to produce in magnificent strains the grand "Hallelujah Chorus" of redemption through our Lord Jesus Christ, is not the end accomplished? If all these pipes were made into *one*, where were the music? The music comes from the diversity of pipes in harmony, filled with the same power, and played by the same musician.

Such is the doctrine of the Spirit in the Word. "We being many are one body in Christ, and every one members one of another" (Rom. xii. 5). "As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit" (1 Cor. xii. 12, 13). "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism; one God and Father of all, Who is above all, and through all, and in you all" (Eph. iv. 4–6.)

Thus, as in the human body, with all its diversity of parts, there is unity arising from the circulation of one spirit of life in each and every member—the extreme as the central—even to the hair on the eyebrows and the nails on the fingers, so the unity of the body of the Church of Christ comes not from every division being alike; not from each one conforming to the same creed, ritual, discipline, but from the *one Spirit of Life in Christ* possessing and operating in each and all with a view to give strength to each, that each distinctly, and all unitedly, may fulfil the counsel of Him Who is the Head of each and all alike.

It were well for the power of Christianity in the world if churches would recognise this truth more vividly; and, instead of aiming to bring about such conformities as would only make all *visibly alike*, they would more diligently foster the "UNITY OF THE SPIRIT IN THE BOND OF PEACE." It is little likely that the German or French nation and the English, will ever speak one language, or have one government; nor

is it, that I know of, desirable; the world is large enough for them to differ in those things; but that is no reason why they should not harmonise in the one spirit of humanity which alike circulates in all "nations, and kindreds, and peoples, and tongues." This will apply to churches; and would that they acted more on this line of thought!

The mutual relations and feelings of churches are too much like those that prevailed in the Saxon *Heptarchy;* whereas, they should be like what the English counties, with their inhabitants, actually are at the present time, though separated by certain lines—united in *one* nation, having one common language, though different brogues and dialects, one common law governing all alike, one common interest, continual intercommunication with each other, without prejudice from the county, or parish, or town, to which they respectively belong, one sovereign ruler, and one spirit of life and energy to maintain the whole intact as against foreign invasion, or internal disaffection, or disruption. Such is a figure of the unity that should subsist in the churches, under the power of the Holy Spirit.

The Holy Spirit in the accomplishment of His work acts in harmony with His revealed character and with those moral and intellectual powers with which man is endowed. As a *free* Spirit, He does not act with fatalistic force on moral agency. As a *truthful* Spirit He does not prevaricate, equivocate, compromise, to persuade a rational being to receive His teachings. As a *Holy* Spirit He uses no means that are questionable in purity to create holiness in depraved nature. As the *Spirit of Christ,* to teach Him and to glorify Him as the Redeemer of the world, He guides the inquiring mind to no other object than Christ as the source of salvation. As the Spirit of *grace* He only influences in grace, and by grace, to effect the regeneration of hearts that are totally void of good, and have no merit or virtue to offer in co-operation. If He *convinces,* it is of "sin, righteousness, and judgment." If He *comforts,* it is the mourning and sorrowful, with the "consolations of Christ." If He *guides,* it is into "all truth." If He *strengthens,* it is "with might in the inner man." If He *prays* in us, "it is with groanings which cannot be uttered." If He *revives* us, it is with a baptism of fire. If He *cleanses from sin,* it is by the "sprinkling of the blood of Christ." In fact, there is no work of His, but is done in harmony with His nature, and the nature and necessities of man's being.

The central moral aim of the spirit of nature is to reveal the Creator therein to man. So, the central aim of the Holy Spirit in Christianity is to reveal Christ in each and in all of

its different parts. "HE SHALL TESTIFY OF ME; HE SHALL GLORIFY ME," are the words of Jesus respecting the specific work of the Holy Spirit. All His influences on the mind of man in the boundaries of this new spiritual creation converge to this Centre, and perfectly harmonise with it. Take His revelations of Jesus Christ, in His character, teachings, works, death, resurrection, and glorification, as constituting Christianity, and this will appear obvious. Contemplate His varied operations, and the same truth appears. Does He lead a sinner to repentance? It is repentance coming from a sense of sin in its having "crucified the Lord of life and glory;" from a view of "Him whom he has pierced" and with "wicked hands" has slain on the cross. Does He move the repentant one to exercise faith as a means of obtaining the remission of his sins? He directs his faith to Jesus as the "Lamb of God which taketh away the sin of the world" (John i. 29). Does He in prayer make "intercession within us, according to the will of God," or "help our infirmities"? It is in the Name and through the mediation of Jesus Christ. "For through Him, we have access by one Spirit unto the Father" (Rom. viii. 26, Eph. ii. 18). Does He create a holy enthusiasm in the breast to realise the highest state of moral and spiritual experience? He does so by guiding its subject to the "Fountain opened in the house of David for sin and uncleanness" (Zec. i. 31); by leading him to "walk in the light as He is in the light;" and the "blood of Jesus Christ cleanseth him from all sin" (John i. 7). Is He in the ministry a demonstration and power? It is that they may preach "not with enticing words of man's wisdom;" that they may not "preach themselves, but Christ Jesus, the Lord;" that they may "know nothing among men save Jesus Christ and Him crucified;" that they may lift Him up, to "draw all men unto Him;" that they may in Him and by Him, "warn every man and teach every man in all wisdom that they may present every man perfect in Christ Jesus" (Col. i. 29). Does He in the sacrament of the Supper, influence those who commune thereat? He opens before their believing view the mystery of Christ's sacrificial sufferings in the simple emblems of which they partake. He shows to them through these, how the body and blood of their crucified Lord, are the nourishment and strength of their believing souls. Does He enkindle in the bosom of a Christian a flame of zeal in spheres of usefulness? It is that he might witness for Christ, and work to make known the savour of the grace of his loving Redeemer to those who have not yet known Him. Does He dwell in the believer as in a temple? It is that in him Jesus may be

glorified by the consecration of his powers in an inner spiritual life of purity; and that His glory might stream through every part upon the darkness of the surrounding world. Does He dwell in the believer as the *Spirit of Life?* It is that he may *walk* in Christ, *put on* Christ, be *rooted, built up,* and *established* in Him; that he may *follow in His steps, grow up* into Him, his living Head, in all things; *have* His mind, *witness* to His salvation, *enjoy* His fellowship, *abide* in Him, and through His strength *do all things.*

In these and other references that might be given, we may see how the influences of the Holy Spirit circle about Christ, lead to Him, and end in Him; how they give to Christ—Christianity—in personal experience and practice, *all their vitality and power.*

Hence, we learn how Christianity, in its varied parts, without the Spirit of Christ, would be a combination of inert and dead forms; as the body of a man without life; as "an oak whose leaf fadeth, and as a garden that hath no water" (Isa. i. 30); and like all bodies whose life is extinct, its tendency would be to corruption. That Christ exhibited such a character—taught such truths—wrought such miracles—died such a death—had such a resurrection from the dead, such an ascension into heaven, and such an apotheosis at the right hand of the Father, as we have shown, would still abide facts in history; as the existence of the Egyptian pyramids are facts, or as some of the revelations of science are facts. But, *in the absence of the Spirit,* they would have no life-inspiring power on the mind and heart of man. As it is the spirit of life in nature that gives to all its parts their beauties, powers, adaptations, and uses; so it is the Spirit of Christ that gives to Him for man all His charms, glories, and blessedness.

Men must receive and use nature as it is given them, or it will be of little service to them for purposes of life. Its various provisions, yielded in such abundance and adaptation, are without *artificiality;* and the less of this is mixed with them by man in their appropriation, the more effectually do they serve his interests. Thus Christianity in its various parts, when received as permeated and conveyed by the Holy Spirit, is simplest, purest, strongest, and most adapted to man's spiritual being. This Spirit, ignored or supplanted by another spirit, competitive or rival, whatever its character, affects its efficiency; it may be, renders it unattractive and unserviceable. To find death in a body when you expected life, or to find it possessed of life foreign to its organisation and species, is revolting to the feelings. Even a dead Christ were no better than a dead Paul; or a dead Christianity than a

dead Judaism, for the "bringing in of a better hope." Man would turn from it as *effete* and helpless, not equal to the cravings of his hungry soul. He wants things of *living* beauty; things with *active* energy; things which will yield him *conscious* reality of good. And if Christianity be presented to him wanting these, he will either treat it as a *theory*, or go in pursuit of other objects; as one who, when he cannot have living things for his use, will rather have the artificial than the corrupt or corruptible. Without the Spirit of Christ in Christianity, it were less likely to influence men for good than other forms of religion. Those who looked on Jesus when on earth, without seeing the Divine Spirit in Him, saw no beauty to make them desire Him; but to those who looked within the veil, and saw "His glory," He was "fairer than the sons of men," "the altogether lovely." All such were drawn towards Him with irresistible power. The angels ministered unto Him. the Father Himself declared He was well pleased in Him.

Wanting the Spirit of Christ, Christianity is merely nominal, as it was to the disciples before the Holy Ghost came on them, and as it is to thousands this very hour. It lacks living interest; its requirements are too heavy to be borne by a dead moral nature. But with Him as its Divine Energy circulating in every part, it comes to us a reality of beauty and "a joy for ever." It is all-attractive, all-precious, all pre-eminent. Its "ways are ways of pleasantness, and all its paths are peace." It is "wisdom, righteousness, sanctification, and redemption." Its "price is above rubies." It is "more to be desired than gold, or than much fine gold; sweeter than the honey or the honeycomb." "All things thou canst desire are not to be compared to her."

The *results* of the influences of the Holy Spirit, are determined by the *subjects* of them. As in nature in this respect, so in Christianity. Where there is no susceptibility or capacity of life, nature does not give life, or life cannot be received. It does not produce grapes of thorns, or figs of thistles. It does not form diamonds from chips of wood, or sunlight from silver-filings. So with the Spirit. He forces no mind against its own voluntary prerogative. His fruit is borne by no nature that He does not permeate. He is ever present to act on all and to accomplish in all, the good pleasure of His will; but in concert with the laws both of His own and man's being. Where there is a mind *open* to receive His light, there His light will *enter*. Where there is a heart *desirous of being penetrated by His influences*, His influences are already operating on it. Where there is a will that is *plastic*, there His hand is "stretched out" to mould it as He "listeth."

Where there is a *teachable disposition*, there He is waiting as the Teacher sent from Christ to instruct concerning Him. Where there is a mind with the seed of truth deposited and *ready for the reception* of influences to produce a harvest of holy living, there He is to give the rain, dew, sunshine, and everything else necessary to effect the end. He is everywhere present, and all-sufficient, to glorify Christ in the salvation of all who willingly yield to His operations.

Hence it follows that the influences of the Holy Spirit are not capricious, arbitrary, or eclectic in their application and effects. A man, for instance, has the power of nullifying in himself to his own injury the various influences of nature. He may live in a vitiated air; he may shut his eyes to the streaming light; he may close his ears to all sounds; he may eat poisonous food and drink poisonous waters. So men in their spiritual powers can "*resist*" the Spirit; they can "*quench*" the Spirit; they can "*grieve* the Spirit," they can do "*despite*" to Him; they can "*rebel*" against Him; they can receive other influences which will counteract and frustrate the accomplishment of His purposes.

In these acts we see the determination of the *results* of the operations of the Spirit on them who so act. They are rendered null and void. He is not destroyed; He is not displaced in His presence; in all respects He is unchangeable, as the influences of nature when resisted or perverted. His light still shines, though the openings of the mind are closed to its reception. His power still acts, though the feelings are kept insensible to its operations. In a word, He is present in all His power to do His will, though the attitude and spirit of the subjects are such as to rebel against His sovereign love. The consequence is, that these subjects become "blinded by the god of this world;" "hardened through unbelief;" and as land from which all the influences of nature fail to bring any good: "whose end is to be burned" (Heb. vi. 8).

It is fearful to contemplate the consequences to one who resists and effectually throws off from himself the strivings of the Holy Spirit. There is no other spirit in the universe that can take His place to do His work; as there is no other spirit that can be a substitute for the spirit of nature to do its work. Of what practical good in producing a harvest would the highest cultivation of a man's field be in case none of the influences of nature came upon it? Could he produce in science or in anything else, that which would do better than them, or do at all? He, then, who rejects the Holy Spirit in His operations to originate and sustain in him His life and fruits, is like a field without sunshine, rain, and air.

Education, intelligence, wealth, morality, amiable social qualities, or aught else of man's invention or acquisition, cannot suffice for the Spirit and His influences. Intellectual and social acquirements may be externally associated with a *profession* of Christianity, but they no more make Christianity a living reality in the heart, than the gorgeous apparel of a king's person, and the superb furniture of his palace, give fruitfulness to the trees in his kitchen garden, or beauty and fragrance to the flowers in his conservatory. A man professing Christianity, with every advantage of intelligence and morality, minus the Spirit of Christ, is like a dead tree festooned with green leaves, or decorated with artificial flowers and fruits; or, to change the figure, he is like a ship well manned and well furnished, ice-bound in the Arctic regions, which all its accompanying agencies and means, cannot set free to sail in open waters. Without the genial, powerful influences of the sun, it, and all within it, must become a wreck and a castaway. "Model man," as this professor may be thought by some, yet resisting the "Spirit of Life in Christ Jesus," he is fast bound in sin and nature's night. He is simply irretrievable from his condition. All the physical forces of the universe cannot lift him thence. And casting off from himself the only Divine Power that is appointed to do it, in harmony with His will, how even can this accomplish it? His doom is inevitable, as a body from which life has fled and cannot be restored. In relation to society and nature around, he may, as we have hinted, be all that he *can be*, understanding their laws and meeting their claims, conforming to their customs and studying their objects; so that, like Solomon, he may be a man of wisdom and learning, able to speak of the "cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall, and also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv. 33). But in living Christianity he knows not anything by blessed experience and practice. Each thing has its sphere to which it belongs, and one must not be confounded with the other. A man may move in one and not in the other. If he move in all besides, and not in that in which the Spirit of Christ performs His functions, those will not suffice for this. All manufactured lights may be sufficient for their end, but they will not do in the place of sunlight; so all possible influences from human resources cannot be a substitute for the Spirit of the living God. He who will not have heaven's great orb of day must do the best he can with earth's small tapers; so he who rejects the Holy Spirit has no alternative but to do the best he can with means of his own providing, and to abide by the

consequences! "They vexed His Holy Spirit; therefore He was turned against them" (Isa. lxiii. 10).

Intellectual endowments and illumination may have their place and use; at the same time they are not necessary means of the Spirit's influences. Men of science tell us that there is in the sunshine a very subtle chemical energy which is different from its light-giving and its heating properties. Certain glasses stained dark blue will admit scarcely any light, and yet will offer no interruption to the passage of this mysterious force. On the contrary, a yellow glass, which transmits almost undiminished the intensity of the light, will completely cut off this chemical principle, whatever it be. Thus, whilst some minds may be as the "dark blue" in intelligence, they may nevertheless offer no obstruction to the influx of the power of the Spirit to the heart; whilst other minds may be as the "yellow-glass," admitting the full light of theological knowledge and learning, and yet receive none of His Divine energy to convince the conscience and regenerate the spirit.

In this age of compromise between churches and the world, in spirit, customs, companies, associations; of competition in education, taste, philosophy, respectabilities; of ambition to be pre-eminent in external things of human glory and power; this age, in which so much money, time, and energy are expended to brighten, beautify, and strengthen agencies, to multiply and perfect organisations, with a view to make Christianity more efficient and successful;—is there not danger of losing sight of the necessity of the Holy Spirit, as the Supreme Agent by Whom alone Christianity is made a living power to bless the human race? Is there not danger of elevating reason above faith? of putting the spirit of learning in the place of the spirit of praying? of substituting art for heart? of confounding the cravings of taste and their satisfaction with the longings of the soul, and their fulfilment by the Spirit's grace?

If all improvements in modern appliances in the churches are unaccompanied with the influences of the Holy Ghost, Christianity will do no more *real* good to man now, than it did before they were made; any more than all modern improvements in agricultural means and agencies will benefit the land and increase its products, without the ordinary influences of nature.

The pride of Nebuchadnezzar is still living in human hearts, which vainly boasted of "this great Babylon that I have built" (Dan. iv. 30). Instead, however, of increasing his power, and giving greater security to his proud self and his

"great Babylon," it brought destruction to his city, and to himself want, humiliation, and misery. The Israelites, after they had made their "golden calves," which seemed so beautiful, danced before them, and sang together, "These be thy gods, O Israel, that brought thee up out of the land of Egypt" (Exodus xxxii. 4). The spirit in them, that ignored Jehovah, resulted in the destruction of their idols, and in their own degradation and punishment (vers. 20-27). Both Nebuchadnezzar and the Israelites were brought to see the nothingness of their own handiwork; and the folly of trusting in them rather than in Him, Whose Power is supreme in all things, and without Whom, all human means and agencies trusted in, are idols of vanity and weakness.

Similar results will follow those individuals and churches, which with their merely human accomplishments, seek to do in Christianity what only the Spirit of the Lord God can do. They may be permitted to go the full length of their ambition, as churches of the past; but the Lord Jesus will "spue them out of His mouth" (Rev. iii. 16). They shall see that His work is "not by might nor by power, but by My Spirit, saith the Lord of Hosts" (Zec. iv. 6). So shall they be taught that the Lord alone must be exalted in having all the glory of all the good that is done on the earth; that there is no other spirit than the Spirit of Christ that can convince, regenerate, and sanctify human hearts. The same laws operate in the kingdom of nature now, as in patriarchal times, before steam ploughs, sowing drills, and reaping machines were ever thought of. None of these have improved or added to them, though they may have improved the human means of cultivation, and reduced expenses and drudgery in manual labour. Neither have all the advances made in human acquirements and means in connection with Christianity in any way changed the character of the Spirit of Christ, or the nature of His operations on the minds of men. They may have brought more learning, reason, eloquence, to bear upon certain external means of Christianity to make it more clear to the *intellect;* but whether they have resulted in greater application of power from the Spirit to human hearts is a matter of doubt and uncertainty.

It need not, however, be thought that the Holy Spirit will not go in company with human accomplishments to do His work. This He has done and still does, when they are humbly laid at His disposal; and willing to be illuminated, fired, empowered with His presence. But not when they take precedence of Him; not when He is ignored, and they are exalted. In this case He leaves intellectual pride to itself,

and demonstrates to the Church and the world that He is not dependent on human wisdom for the fulfilment of the functions of His mission to man. Are there not marvellous illustrations of this in the history of Christianity? Is there not one in our midst this very day?

The fact is, the Spirit's influences are not governed by human accomplishments, whether present or absent, but by the *state* of the *spirit* of the mind. Mind of the greatest development from purely literary causes has been known to be impervious to His influences, whilst mind in half-idiocy has been known to receive them. This may show that the sphere of His operations in man is not the zone of his *intellect*, but the zone of his spirit, which are distinct though connected. One may be in darkness while the other is in light, as two rooms in a house; at the same time, there may be no reason why both should not be lighted together, if not by the same lamp, yet with a lamp for each of its own peculiar kind.

This thought will not only apply to the Spirit's influences directly on mind; but to *means* and *agencies* that may be employed in Christianity. How often does it occur that a preacher or teacher of Gospel truths, learned in all the wisdom of the Schools, will proclaim or expound these truths with little or no spiritual results on the hearers; whereas a Stephen, and a Peter, "unlearned and ignorant men," according to the Sanhedrim of the church, shall proclaim the same truths, and the wise of this world shall be confounded; and the multitude be so convinced in their spirits as to cry out, "Men and brethren, what shall we do?" The learned, the mighty in intellect, without the Spirit, can go no higher than intellect in their hearers; whereas, those without literary attainments, having the Holy Spirit abiding in them, and accompanying their efforts, reach the highest sphere of man's being—his spiritual; meantime, it may be, shedding little light upon the lower—his intellectual. Still, if a preacher or teacher possess the combination of human accomplishments, *and* the power of the Holy Spirit, it may be that he will fill a wider sphere of usefulness. Nevertheless, let it be distinctly understood that whatever is the condition of the intellect, the Holy Spirit has to do primarily with the human *spirit*. It is in *this* inner court of the temple He establishes His throne, and thence sheds forth His Divine illuminations of power and life into and through all subordinate faculties that intervene between Him and those on whom His agents are desirous of acting. The "ram's horn," or the "silver trumpet," in His hands, played by His breath, can accomplish *the work of the Lord*.

Let no one imagine that any of the previous remarks are

meant to convey the idea that the Holy Spirit is the patron of ignorance; but simply that ignorance of an *intellectual* kind, as generally understood, in teacher or taught, is not necessarily a barrier in the way of His influences flowing into the *spirit* of the mind open to receive them, as intellectual knowledge, as generally understood, is no help to them where the spirit is closed to their reception.

Learning, either in preacher or hearer, need not, and ought not, to form a hindrance in the way of the Spirit's influences. If He can do His work without learning, He does not *require its want* to do it. *Essentially*, it is of comparatively little importance whether this Living Water be poured from, or into, an earthen cup or a golden vase.

> "The main thing is, does it hold good measure?
> Heaven soon sets right all other matters."

Does not the history of the Spirit's work in the world show how wide-spread and glorious His triumphs have been in the absence of human accomplishments? Does not Paul, himself learned, give the reason in the words, "Knowledge puffeth up"? (1 Cor. viii. 1). Also, the Apostle James says, "The friendship of the world is enmity with God" (iv. 4). It is an indisputable fact that the wisdom of this world exalts itself above the Spirit of Christ, and ignores His presence and influence. Hence, "Not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of this world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence" (1 Cor. i. 26-29).

The following sentiments from the pen of the Rev. J. W. Reynolds, in his *Supernatural in Nature*, may be given in support of some of the preceding remarks:—

"The men of to-day are not the only ones who have talked of regenerating the world by means of the arts and intellectual lights; but from first to last, when apart from religious purity, 'the vaunted culture has ended in degeneration.'

"History shows that men drag down Christianity; how, then, can the origin and continuance of it be accounted for without extra-mundane means? Gen. iv. 19-22, affords a striking illustration of the relative nothingness of arts. In Lamech's family are represented three great grades of civilisation—agricultural, mercantile, sensual; and Lamech, a murderer, is the first recorded polygamist. Did that ancient

civilisation emancipate the world, or enslave it? Did the strife maintained by those mechanical, sensual Cainites against the Sethites lead to a moral and spiritual victory? What was the result? The Cainites found themselves under the water with their organs, their implements, and their beauty; but the ark which they had *ridiculed* as an ungainly and retrograde structure, rode in peace over their heads.

"There were centuries in which the Sophists ran their career, when Socrates, Plato, Aristotle, taught at Athens; when the school of Alexandria was founded, and Euclid wrote his *Elements;* when Archimedes propounded theories and principles in mechanics and hydrostatics; when Pythagoras experimented on harmonic intervals, Hipparchus and Ptolemy studied the stars; and anatomy began to be investigated as the basis of scientific medicine: did they win the world from misery, regenerate one heart, or save one soul? When the science of ancient Greece had cleared the world of fantastic images of false divinities, the scientific method was well-nigh completed by the union of induction and experiment: was this science the salt of the earth? Did the scientific intellect go on and possess the universal mind? The impact of atoms being accounted the all-sufficient cause of things, were men satisfied with the operation? The whole world answers—'No.' From the minds of the philosophers was dissipated 'every thought of a deflection of the universe by the gods,' but neither sage nor simple was content. Literature, arts, refinement, luxury, gave much outward fineness, softness, finish to manners; the old poets, orators, sculptors, painters, philosophers, were a wonder; but Juvenal and Persius among the Latins, Lucian amongst the Greeks, and St. Paul of the Hebrews, testify that society was a sink of sensuality. Why? Because art and science were divorced from ethical and religious purity. *Philosophi sine Deo non sunt periti, sed perituri.*

"The ethics of Plato, Aristotle, Zeno, Cicero, are in some respects admirable; but they had no authority from Divinity, and failed. The ablest people of whom history bears record is unquestionably the ancient Greek. 'The average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own—that is, about as much as our race is above the African negro.' This race did not go on to possess the world. Though highest in products of the understanding, fairest of all men in form, cleverest in art, they speedily became servile and sensual, intolerant and fierce. Like the Romans, they fell into moral putrefaction which slew them. When godless science has done the utmost, and irreligious art has put her finest finish on work, only

Frankenstein's monster is produced, which slays them both. Art and science are good, as the handmaids and adorners of morality, as lighteners of labour, as smoothers of nature's asperity; but when put instead of religion and of God, they and their worshippers perish like children of Cain.

"The gutter child, by intellectual drill, may be converted into the 'subtlest of all the beasts of the field;' but we know the original of that description. History, human experience, Scripture, alike testify—'Where there is no vision, the people perish' (Prov. xxix. 18). 'It is impossible to show by what practical measures religious feeling, which is the essential basis of conduct, can be kept up without use of the Bible;' while experience proves that the purest morality and noblest life are formed by its precepts and examples. 'The inability of laws to attain even the imperfect end at which they aim is proved by the fact that in all ages and in every condition of society, an authority superior to their own has been called in to sanction and maintain them. Religion is that authority'" (see page 82, &c., of this vol.).

Consider briefly the *results of the influences of the Holy Spirit in those who have received Him into their hearts.* Here, again, illustration serves us from analogy in nature. In the heavens "one star differeth from another in glory." Among flowers of one kind there is variety of development. Trees of an orchard differ in strength and fruit-bearing. This thought will apply to every species of existences. This variety is not caused so much by the influences of nature as by the *subjects* of them. The same influences that produce the small, produce the large; as a snowdrop, a lily, an oak, or a pine, grows in the same sunshine. In the world of Christianity, every individual "born again" of the Spirit, is a Christian; but in the development of Christian life and character, under the influences of this same Spirit, there is a difference, arising from mental, educational, physical, and circumstantial conditions. Hence in the female there are shades of Christian development that do not appear in the male. Christian life in a labouring man has peculiarities which may not be found in a scholarly citizen. There are varying shades of national Christian character, as between an American and an Englishman, a German and a Frenchman. John the apostle was of another type to Peter, and James to Barnabas, and Barnabas to Apollos, and Stephen to Paul. Yet they all lived in the same Christ by the same Spirit. So we see it is in the Christian world as in the material, there is unity in diversity and diversity in unity.

This thought not only applies to the results of the opera-

tions of the Holy Spirit in the development of Christian life and character, but to the *gifts* that each uses in service for the interests of Christianity. As of the ability which each possesses in the order of nature, so is its manifestation and use under the agency of the Spirit. In him who has five talents the results of His influences are different to what they are in him who has two or one. Paul with his natural and acquired powers, lived and moved differently in Christian activities to Matthew. So did Barnabas to Apollos, and Peter to Timotheus, and Thomas to Bartholomew. Luther filled a different sphere to Melancthon, Wesley to Fletcher, Dean Stanley to Dr. Cumming. Yet all lived and moved around the One Central Orb, guided and influenced by the same Divine Spirit. As the eye, the ear, the hands, the feet, all members of the one body, have different functions under the one life, so with various Christians, in the body of Christ under the one Spirit. His influences do not interfere with nature's endowments to pervert them, but to sanctify them, rendering each serviceable for Christ according to His own will. We may thus see that there is no work in the world of Christianity but can be done by Him through these variant powers; as by the spirit of life in nature, supplies are provided in its numberless resources for all the necessities of human existence (see 1 Cor. 12, and Eph. iv).

It is important to recognise the truth,—that whatever *special* endowments of a mental, physical, or ecclesiastical kind may be possessed by distinguished individuals, they are of no more essential service in the actual life of Christianity without the Spirit, than *ordinary*. They may sometimes serve intellectual, official, moral purposes, as affecting the external interests of churches; but in the power of spiritual life, to give it or to maintain it, they are futile and inoperative. A garden may have a beautiful tree that is much admired for its shape, form, and colour of leaves, and yet be fruitless. Close by there may be a common apple tree, which yields in its season rich fruit towards the maintenance of human life. Which is of greater *service* and value to the proprietor, and to society, need not be named.

Easily enough may it be seen how great endowments of intellect are used, both in and out of the churches, and what they produce, *uninfluenced by the Spirit of Christ*. Working in and by themselves, and, in some instances, influenced by an antagonistic spirit to Christ, they operate only in the sphere of intellectual things, having no power to ascend higher. They produce only results that reach intellect in the satisfaction of its inquiries, or, in the creation of more

inquiries. Hence all works of a purely intellectual kind, do not serve the *spiritual* interests of Christianity, unless sometimes in an indirect way. On the other hand, there are some so pervaded, saturated, with the influences of the spirit of error, scepticism, depravity, that they do positive spiritual *mischief* to those who study them.

In this connection may be mentioned a fact which perhaps is too patent in churches to require any formal argument. To some ministers, for instance, God has given more than ordinary intellectual powers. They have felt the grandeur of them and seen their effects on the minds of the people to whom they have ministered. Encouraged by their success, they have cherished these powers in greater proportion than they have the Divine Love in the heart. Instead of being guided by the Spirit of Christ in their studies and reading, they have been influenced by the speculations of philosophers, and the leadings of their own intellectual tendencies. What has been the result of this mental development at the sacrifice of the spiritual? Need this be told? The simplicity that is in Christ has been gradually given up. The truths, which in their first love, when the Spirit of God taught them, they believed and zealously defended, now that they are taught of men, and, as they say, "think for themselves," they renounce. Their first light changed into darkness, and, like a ship broken from its moorings, they drift about without pilot or helm on the restless sea of human thought. They know not whither they are going. Some of them come to wreck and ruin on foreign shores. Others toss about on the vasty deep until they sink in the world of waters, and are gone for ever! Is it not sad to see intellect thus overpowering the spirit, by its swelling and inflated vanity, ultimately swamping both in ruin irretrievable? Alas! the weakness of human intellect in spiritual things, uninfluenced by the Spirit of Christ, and depending on itself for discoveries of His truth!

It is now, as it always has been, the aim of the great spirit of evil so to operate on the minds of men as to produce that which in *semblance*, shall be equal to what in reality, is produced by minds under the operations of the Spirit of Christ. This has been done again and again, to the deception of millions, among whom have been some of the "elect themselves;" as the Egyptian magicians did the same things apparently as Moses; as in these days one may see a magician produce in appearance as beautiful flowers and vegetables as could possibly grow in nature's garden. Under the direction of this one evil spirit, many spirits are gone out into the world, and each probably has his own work assigned him in respect

to individual intellects and hearts. Hence the diversity of their productions; but in each and all, as influenced by these spirits, the end is the same, hostility to Christ, whether in semblance of good or in reality of evil, or in both alike evil. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John iv. 2, 3).

The only safeguard against the delusions of intellect under the influence of these spirits, is the submission of our own spirit to the Spirit of Christ. His indwelling presence and power will give us the victory over them in all things. With this we may resist and conquer; but with nothing else. If it become a battle only between logic and logic, philosophy and philosophy, learning and learning, the results may be doubtful; but as between the Spirit of Christ in us, and the spirit of antichrist in them, the victory is certain to be on our side, as it was between Christ and the devil in the wilderness: "Ye are of God little children, and have overcome them; BECAUSE GREATER *is He that is in you, than he that is in the world*" (1 John iv. 4).

In proportion as this Spirit possesses and influences Christians and churches, so will these spirits working in philosophical, scientific, and rational attacks on Christ and His religion, be conquered and driven back to their own place. "And Stephen, FULL OF FAITH AND THE HOLY GHOST, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia, and of Asia, disputing with Stephen. And they WERE NOT ABLE TO RESIST THE WISDOM AND THE SPIRIT BY WHICH HE SPAKE (Acts vi. 8-10): being FULL OF FAITH AND OF THE HOLY GHOST."

"The religion of science; the religion of humanity. This is the religion the world needs." Such is the cry of some in these days of wisdom and progress. When was there a time since Christianity was a fact in the world, that a similar cry has not been raised? So that it is nothing new. Will such seekers after something better than Christianity kindly define what they mean? Do they mean by "religion of science" and "religion of humanity" *one* religion? Then what is it? Do they mean a religion which is an outcome of humanity and that can be scientifically proved? Then, may I ask, What do

they mean by science and humanity? Do they mean the science of mathematics, or of astronomy, or what else? By humanity do they mean English humanity, or French humanity, or some other humanity in its national form? Or humanity in its universal form, or individual form? It is important to know what they mean.

Waiving replies to our questions; I might say, that looking at the subject as I write, the phrases, "religion of science," and "religion of humanity," sound like nonsense. One might as well talk of the religion of astronomy, the religion of Euclid, the religion of Tom Paine, the religion of Renan; all of which is not scientific, if human. Perhaps they mean *scientifically proved*, as other things are proved by science. Then, I say, the Christian religion is emphatically of that kind; and they would find it so, if they would go in a scientific way to seek it. How does any one come to understand a science? By first of all receiving the *spirit* of that science; then by inquiry and searching comes the intelligence. Precisely in this way, Christianity is known, and in no other. Receiving the Spirit of Christianity, inciting to inquiry, "What must I do to be saved?" resulting in the revelation of Christ in the heart, which gives the certain knowledge of salvation. This is *science*—not science of intellect, but of the heart—science coming, not from stars, stones, bones, and laws of nature, but from the grace of our Lord Jesus Christ,—the SCIENCE OF SALVATION. Is not this science of salvation by faith in Christ as certain to every one who experiences it, as the science of astronomy by faith in stars is, to every one who scientifically studies that?

Take the word science to signify, as it properly does, *knowledge:* then, I am prepared to affirm that the Christian religion gives the clearest, the most palpable, the most experimental, the most demonstrable science of which man can be the subject. It is the science (knowledge) of God in Christ. It is the science (knowledge) of peace with God, of joy in the Spirit, of sin forgiven, of hope of heaven. It is science (knowledge) far, far in advance, for clearness and satisfaction, of any science (knowledge) of the recondite subjects of nature. Can any scientists, dare they, in the face of their brethren, affirm their knowledge (science) with such emphasis and assurance as the real Christian? And why cannot they do so? Because their knowledge is in the *intellect* only. Therefore in uncertainty and unrest, being only discoverable and sustained by human means. Whereas the science of the Christian religion is first of all revealed by God in His word, more distinctly than science in nature. It is con-

veyed to the *experience* by the Spirit of Christ—the "SPIRIT OF TRUTH." This Spirit gives witness to its *reality* in the experience; so that it becomes a subject of *consciousness*, as other experience does, in a way that no science of nature can. It assumes in the consciousness a positiveness equal to that of one's identity and existence. Hence its expressions are of the most indubitable character:—"I KNOW Him Whom I have believed, and I am PERSUADED that He is able to guard that which I have committed unto Him against that day" (2 Tim. i. 12). "Hereby we KNOW that we dwell *in* Him and He in us, because He hath given us of His Spirit" (1 John iv. 13). "We KNOW that we are passed from death unto life" (1 John iii. 14). "We KNOW that . . . we have a building of God, not made with hands, but eternal in the heavens" (2 Cor. v. 1). "The Spirit Himself BEARETH WITNESS WITH OUR SPIRITS that we are the children of God" (Rom. viii. 16). "He that believeth on the Son of God hath the witness IN HIMSELF" (1 John v. 10). "We KNOW that the Son of God is come, and hath given us an understanding that we may KNOW Him that is true. And WE ARE IN HIM that is true, even in His Son Jesus Christ. This is the true God and Eternal Life" (1 John v. 20).

The above utterances are not the expressions of fanatical novices; but calm, thoughtful, unequivocal declarations of men, venerable in age and service for the world's highest weal. Were they mistaken? Were they deceived? Were they superstitious? Did they allow their enthusiasm to carry away their judgment? Shall we surrender these testimonies of experience for the feeble, speculative, prejudiced *opinions* of men, who have only studied or observed Christianity in its external aspects from the standpoint of intellect?

If, then, there is any science in existence clear, well-defined, satisfactory, having the experimental testimonies of the highest wisdom and goodness, it is the science of Christianity, as expressed in the above words, the outcome, not of theory, but of personal heart-felt enjoyment, an ounce of which is worth a ton of speculation. This experience, as thus expressed in the beginning, has harmonised with that of millions since; and to-day, there are more than in any other period, whose experience agrees with it. What would scientists give to be equally assured in their revelations of science, as these are in whom Christ is a living blessed Reality by His Spirit? "IT IS THE SPIRIT THAT BEARETH WITNESS, BECAUSE THE SPIRIT IS TRUTH" (1 John v. 7).

Scientists tell me that I cannot know anything certain about the sciences unless I *study* them. This I believe. "But

cannot I speak or write of them although I have not studied them?" "Of course you may," respond scientists; "but should you do so, you will very likely expose yourself to ridicule by your ignorance and blunders." This also I believe.

Will scientists permit me to say to them, with all respect, that they cannot KNOW anything about Christianity, excepting it may be in the dead forms, unless they EXPERIENCE it; as one can know nothing of life, unless he *live*. Experience is to Christianity what study is to the sciences. "But may we not speak or write about it, although we do not experience it?" Doubtless you may. That is a liberty of which you cannot be deprived in this country. But if you do so, you will be liable to make serious mistakes, and to expose yourselves to pity if not ridicule from all who know it in their experience. Christianity, as we have again and again intimated, is a religion of life in the Spirit, and no one that is *not* spiritual can understand it, excepting in its theory, as no one can understand chemistry without experiments.

It is then quite as seemly for me to write or speak of the sciences, not having *studied* them, as it is for scientists to write or speak of Christianity, not having *experienced* it. In either case, it is like one discoursing of colours who never saw any, or of sounds who never heard any. "No man can call Jesus Lord, but BY THE HOLY GHOST" (1 Cor. xii. 6). "Now, if any man HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS" (Rom. viii. 9).

Clement, the Roman, as stated by *Neander* and quoted by Bushnell, tells us how he was harassed from his childhood, by questions which paganism could not help him to answer; such as relate to his being and immortality, the origin of the world and its continuance, when it began, when it will end, and whither his present life is to carry him. "Incessantly haunted," he says, "by such thoughts as these, which came I knew not whence, I was sorely troubled, so that I grew pale and emaciated. I resorted to the schools of the philosophers, hoping to find some certain foundation. I saw nothing but the filling up and tearing down of theories. Thus was I driven to and fro, by the different representations, and forced to conclude that things appear, not as they are in themselves, but as they happen to be presented on this or that side. I was made dizzier than ever, and, from the bottom of my heart, sighed for deliverance." Then he tells how he resolved to visit Egypt, the land of mysteries and apparitions, there to hunt up some magician who could summon a spirit for him from the other world; for he thought, if he could see a spirit,

that would settle the question of immortality, and give him a fixed point of truth. But in this unhappy state, inquiring, distressed, agitated, he fell in with a Christian Gospel, heard it preached, there discovered what his soul had been aching so long and bitterly to find, and there he found rest.

Clement is only a type of thousands of others, who, going to philosophy for the solution of soul-queries, are made "dizzier than ever," and never will find rest until they are led of the Spirit to Him Who alone is the Rest of the soul.

The author is indebted for some of the following concluding thoughts, to Dr. Sears, in his *Fourth Gospel, the Heart of Jesus.*

The two first centuries of what are called the "Christian Era," contain evidences of phenomena in the moral world that were altogether above the ordinary level of common events. They appeared and came without any of those signs which usually foreshadow great revolutions of states and churches. They appeared in spheres distinct from those in which human forces were wont to operate. They were triumphs of another nature and character to those achieved by the prowess and heroism of Roman warriors, or of Greek philosophers.

1. The lowest kind of them consisted in the healing of the body of its varied diseases. Origen speaks of them as appearing in many strange and wonderful cures in his day. Tertullian and Justin Martyr speak of similar phenomena. Irenæus also bears his testimony to the same. These witnesses may be taken as true. Their repute for learning and goodness place them above all suspicion, complicity, or delusion.

2. These phenomena appeared, farther, in the quickening and energising of the interior perceptions of men in relation to spiritual and Divine things. This manifestation of them is found in the times of Origen, but it becomes more intense as we ascend towards the earlier periods. Nor was this phase of their working confined to the limits of the church. Many who were ignorant of the Christian system, received gleams and intuitions of Gospel truth that moved them to seek Christ, if haply they might find Him. "We mistake altogether," says Dr. Sears, "when we suppose that a few unlettered men, merely by means of personal persuasion and eloquence, spread the Gospel literally from Palestine throughout the Roman empire, as we find it in the second century. No wonder Gibbon is nonplussed when he tries to account for its rapid, almost simultaneous diffusion, as if it had spread

of itself. There is a large class of facts perfectly well attested, even while we keep within the track of common history, showing that the descending heavens were urging their transcendent realities into all receptive minds, sometimes with power so great that their scenery lay visibly upon their opening soul."

The same writer says, that Tertullian states the majority came to a knowledge of the true God by visions; that is, the truth was borne into their minds by an Influence apart from themselves; from above, rather than by a power from without. Origen gives his testimony to the same fact, as coming within his personal knowledge and experience, and calls God to witness the truth of what he says.

These things have remarkable weight in them, as accounting for the rapid progress of Christianity in early times; showing the mighty hold which Christianity took of the common mind; evidencing it to be a religion, propagated, not so much by human agencies as by an Agency that seemed to have been given by God for the purpose.

3. A still more striking phenomenon meets us as we examine the history, the period we are now reviewing: viz., the transformation of human nature into a new life. It is not simply the *reformation of manners* that we refer to; but new and original types of character; so much so, that they were spoken of as having been "translated from darkness to light;" as being "born again;" as "quickened from death into life;" as having "put off the old man, and put on the new;" as having become "new creatures." And what was remarkable in these changes, was, that they were effected in those whom the philosophy and the religions of the day passed by as beneath their notice.

Celsus, a great enemy to Christianity, and who wrote against it with much learning and subtlety, states as one of his objections to it, that it professed to effect impossibilities, in the changing of human nature. "It is manifest to every one," he says, "that it lies within no man's power to produce an entire change in a person to whom sin has become a second nature, even by punishment, to say nothing of mercy, for to effect a complete change of *nature*, is the most difficult of things." To this the Christians replied, "Come into our assemblies and see what and who we are, and from what ranks and conditions we have been gathered. See how the old savagery and hate have been expelled from us, and how we can now love our neighbours as ourselves, and forgive our enemies, and render good for evil, and blessing for cursing."

In further evidence of the reality of these marvellous

changes we may allude to the spirit with which they endured persecutions and martyrdoms for the sake of their new life. Though subjected to tortures by racks, pincers, fire, tossings to wild beasts, seated in burning chairs, that the fumes of their roasting flesh might come up about them, amid the scoffs and jeers of the rabble around, they were patient, meek, loving. They retaliated not; they yielded not; they retracted not. "They went on joyful, much glory and grace being mixed in their faces, so that their bonds seemed to form noble ornaments, and those of a bride adorned with various golden bracelets, and impregnated with the sweet odour of Christ, they appeared to some anointed with earthly perfumes."

Continuing our ascent on the stream of history, we are brought to the period that embraces the phenomena of New-Testament records. I do not mean those that appear in the times of Jesus, as we have noticed these already, but those that have their place in the "Acts of the Apostles." Nor can I stay to give these in detail. It will be assumed that the reader is familiar with them. There is one, however, to which reference may be made; viz., *the conversion of Saul of Tarsus.* This stands out as the most prominent phenomenon of that age. That he was converted is as true as that he existed; that his conversion was a reality as much as himself cannot be doubted. It occurred without his desire or expectation; in direct opposition to his predilections, prejudices, or will. There was no planning for it by the church; nor any ordinary or special means used to effect it. He went to Damascus with enmity in his heart, and letters in his pocket, that equipped him for the destruction of Jesus and His followers from the face of the earth. So far as this went, he had set his heart upon it, and he meant that nothing should turn him aside until he had accomplished it. But observe, instead of going into Damascus as the destroyer of Christ's saints, as was his intention, when he started from Jerusalem, he enters smitten in his heart with a consciousness of his base purposes, and actually receives instruction in "that way" which he meant to destroy, from one of those whose death he had set his mind upon effecting. Instead of devastating the church at Damascus, he joins himself to it, and helps to edify it. Instead of blaspheming the Name of the Christ, and crushing it out of use, he straightway goes into the synagogues and preaches that He is "the Son of God."

He returns from Damascus with a new spirit in him; full of yearning towards all men, full of the humility of a child, and full of affections as tender as a woman's love. He returns with his mind expanded and fused with holy fire,

imbued with a logic so invincible, and inspired with life so Divine, that he becomes a writer as well as a speaker, who moulds the thought of the world in all subsequent ages. His enthusiasm in the cause that he once hated is more intense than it was in the cause in which he had been born, trained, and educated. The things that were gain he now counted loss, and the things that he counted loss he now counted gain. His life, his liberty, his earthly friendships, his church honours, his literary preferments, were as dross to him in comparison with his love to Christ and his zeal to make known His unsearchable riches to Jew and Gentile. Ease, quiet, repose, all things, he sacrificed for Him Who loved him and gave Himself for him.

Not to dwell any longer on these phenomena to which allusion has been made as appearing in the first two centuries, starting at the date of the Pentecost, it may now be asked, How can they be accounted for?

These phenomena were not the developments of the age in which they appeared; for the age was engaged in the pursuit of things in an opposite direction, and was in spirit utterly antagonistic to them. Darkness cannot give light. Weakness cannot do works that require gigantic strength. Learning and philosophy cannot transcend themselves to effect changes that belong purely to spiritual forces. Spirits of evil cannot bring forth from themselves, or from others like them, characters of angelic life and beauty. These changes occurred in the moral world like those you would witness in the natural if you went out at mid-winter when the ground was covered with snow, and the forests sparkled with ice, amid which a few trees scattered here and there were appearing in the bloom and the greenness of their summer glories. Any mind of the least philosophical bent, and untrammelled by false theories, would conclude that "something strange had happened," and that this something had been effected by causes altogether distinct from the usual operations of nature.

The phenomena to which I have referred can only be accounted for on the admission that a new power had been infused into the world, for the purpose of bringing them about, and in the absence of which no other existing power could accomplish. This brings us into the presence of the Holy Spirit as the Agent of this power. Admitting the truth of the promises of Christ that He would send the Holy Spirit after His departure to do these very things, there is no difficulty in attributing them to Him. Admitting, further, the Apostolic teachings that are given of His person and work, they are in

harmony exactly with Him. Admitting, again, the historical account of the first results of His descent at the Pentecost and immediately afterwards, they agree with them. Besides, these phenomena were invariably ascribed to the power of this Spirit by all those who were the subjects of them, and by all those who received Christianity as a Divine religion. Again, conceding that Jesus Christ wrought such mighty marvels as are recorded, in the days of His flesh, there is no difficulty in believing that His Spirit, when sent into the world, could effect all the phenomena that we are now attributing to Him.

As to the conversion of Saul of Tarsus, Strauss informs us, in his wisdom, that "epileptic fits" were its cause. Renan, in his wisdom, informs us that the Christ who revealed Himself in him was his own phantom; and that it was only himself he heard while he thought he heard Jesus. Paul, however, who was the subject of this change, and who was in education and intelligence quite as competent to judge of it as either of these two modern sceptics, living eighteen hundred years from the event, tells us that he met Jesus Christ on his way to Damascus in a light from heaven brighter than the Syrian sun at noon. He tells also that he received this change, not from Jesus Christ in the flesh, for he had never seen Him on earth, nor from any one who had seen Him in the flesh, but by direct revelation from Himself. This change involved not only his conversion properly called, but such a flooding of his mind with Divine light concerning Jesus Christ and His religion, that some who had been with Him three years in His earthly mission, were not equal to him in the broad and firm grasp of Gospel truths that was given him at once by this new influx of the power of the Spirit of his risen and glorified Lord.

This Jew, bound down as he was by the chains of lifelong Pharisaic prejudices, suddenly awakes up with his chains snapped, and himself standing in the liberty of the sons of God, looking down in rapturous triumph on the place from which he has been rescued, as we may imagine a spirit just risen in glory, looks down upon the body from which it has been liberated. Not only so, but he enters into the knowledge of a new system of truth nobler and lovelier than he had ever imagined, involving new views of God, of Messiah, of man, of justification by faith, of redemption, of universal brotherhood, of the kingdom of Christ, and of the universal reign of His righteousness over the earth. All this, he says, "I neither received of man, neither was I taught it, but by the revelation of Jesus Christ." What is there in it that bears the evidence of human origin? Absolutely nothing. But how sublimely the whole harmonises with the Spirit of Jesus Christ and

those teachings of His which we have in the preceding chapter brought under review!

Besides all this, we find, as we look into the life of Paul, how in times of perplexity and fierce persecution from unbelievers, when difficulties seemed to close about him as walls of adamant, he bears up in such magnanimity and rejoicing, that can only be explained as we recognise the power of the Holy Ghost sustaining him. Those extraordinary results that followed his preaching, his praying, his laying on of hands, can only be understood as we admit the existence and operations of the power of the Holy Spirit to accomplish them. Not with enticing words of man's wisdom; not with the subtleties of scholastic learning; not by the syllogisms and persuasions of logic and eloquence, did he lift men from a death of sin to sit in heavenly places with Christ Jesus, and to such perceptions of truth, as surpassed all the philosophies of the age; but by DEMONSTRATION OF THE SPIRIT. Moreover, this same Paul, once so narrow, so hard, and bitter in his theologic enmity and prejudices, not able to see any religion excepting in the righteousness which was of the law, under this new power of the Spirit becomes as tender as a child, is broken loose from Jewish entanglements, rises into life in Christ, there comprehends with all saints what are the height, the depth, the breadth and length of His love. Hence he writes that chapter on love which has been the grand lyric of the heart and tongue through all generations; which he exhibits as the fulfilling of the whole law, the bond of perfectness, pre-eminent above faith, hope, knowledge, the gift of tongues; which, when every way of human invention is mentioned, abides the "more excellent way."

Nor has that Power Who was the Cause of the phenomena which we have been considering, forsaken the world since first He was given. Passing over the centuries between the two first up to the earlier part of the eighteenth and along down to the present, and what do we see? Similar phenomena to what appear in the first two centuries. Irrespective of churches or systems, we see the occurrence of things on the same level as those. But inasmuch as the facts are before our eyes, or in our memories, or in books, of which there is no shadow of a doubt as to their genuineness, there is no need to dwell upon them.

Here, then, we are in the presence of a mighty Power in Christianity (observe I do not say in the churches, only so far as He is in them, but in the religion of Jesus Christ, pure and simple), which in its wonderful operations raises Europe out of barbarism, finds England a horde of savages, and

makes it the England of to-day, shatters the Roman empire, and brings a kingdom which in its laws and benedictions covers three parts of the globe. We are left to the alternative; viz., either this Power is of God, or it is not. If it originated in "epileptic fits," or in seeing a "phantom," or in human enthusiasm, learning, wisdom, philanthropy, let those who take this ground show harmony between its effects and its cause. The Power which has done all these things, we have affirmed to be of God; and it has demonstrated itself to be such by its history from the beginning until now. "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel. I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of His servant, and performeth the counsel of His messengers" (Isa. xliv. 23-26).

CHAPTER V.

PREACHING THE GOSPEL.

"GOD, Who at sundry times and in divers manners spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2). The times past, in these verses, embrace nearly four thousand years. The prophets mentioned include all classes and kinds commissioned and empowered by God, from "Enoch the seventh from Adam," and Noah, a preacher of righteousness in the antediluvian world, to Malachi, the last whose name occurs in the Old-Testament Scriptures.

These prophets or preachers were of an ordinary and extraordinary kind. All of them, however, were "messengers of the most high God," appointed by Him to declare unto the people the word that He gave them. They were under the influence of the Holy Ghost (2 Pet. i. 21); they spoke in the name of the Lord (2 Chron. xxxiii. 18, Jas. v. 10); they spoke only what they believed came to them from God (Jer. xxvi. 2); they adopted various methods of communicating the Divine word; they were bold, undaunted, and faithful in the declaration of their messages, alike to kings and people (1 Sam. xv. 10, 16-19, 1 Kings xxi. 17-22); they lived in self-denial, in self-mortification, in prayer, in meditation; they refused bribes and flatteries; they denounced in fiery words the sins of rich and poor; they courted no one's smiles, neither dreaded his frowns.

The results that followed their preaching in some instances were penitence, confession of sin, and reformation of life on the part of the people; in others obstinacy, unbelief, blasphemy; while to themselves it often brought great privation, suffering, and, in some cases, martyrdom (2 Chron. xxxvi. 16, 1 Kings xxii. 27, Matt. xxiii. 34-37). Whatever were the results, they were not deterred from a magnanimous discharge of their duties. They were not responsible for results, but for fidelity in their work; results belonged to the people and to God.

In "these last days God speaks to us by His Son." Hence He was in authority above the scribes, above John the Baptist, or any of the prophets that came before. He spake as God Himself; in His wisdom, in His love, in His truth, in His mercy, in His holiness, and in His power. But the *results* of His preaching were anything but in proportion to His Person, His subjects, His method, and His spirit. The reasons for this are found in the rationalism, the unbelief, the pride, the prejudice, the self-righteousness of them who heard Him.

Nor did this Divine method of influencing human mind cease with the mission of the Son. He Himself, as Jehovah of the New Dispensation, became the Head of a new line or race of prophets, who were to preach His word, as the former prophets the word of Israel's "Lord of Hosts." As the Father sent Him into the world, so He sends these. In His name and in His authority they go forth. The extent of their commission is world-wide and world-long. "Go ye therefore and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost;" and "Lo, I am with you alway, even unto the end of the world (Matt. xxviii. 19, 20). They whom *He* thus commissions, are His true preachers. No man, no church, can commission *for Him.* He gives not this prerogative to another. Why should the servant go to a servant for authority to do his work, when the Master Himself is the only one that can give it?

The succession of which He was the Head, began with His apostles, of whom we have detailed accounts in their "Acts" recorded in the New Testament. After them, through all subsequent times down to the present, He has continued this means of influencing human mind. Notwithstanding the rivalries that have arisen in the press, in literature, and in other ways, this maintains its primary and historic pre-eminence.

Whatever may be the importance attached to preachers, the *subject* preached by them is more important. The "vessels are earthen;" the treasure within them is *heavenly.* The agents are human, the work is *Divine.* The instruments are mortal, the music is *undying.* If a preacher adopt any other subject of preaching than that which the Master has given him, he is out of the field of our inquiry. He belongs to another master rather than to Him of Whom we now speak; or if to Him, in a much lower order of service than we now consider.

"Take heed WHAT ye hear," said Jesus (Mark iv. 24). This determines in part the nature and extent of the influence which preaching has on the human mind. If you hear politics,

the influence will tend to politics; if astronomy, the influence will tend to astronomy; if morality, the influence will tend to morality. As the nature of the cause, so the effect. If you wish to be influenced in the direction of Christian faith and life, hear the things which will have that tendency.

Not only do the *things* we hear determine the influence of preaching, but the *way* in which we hear. Hence the same Great Teacher says, "Take heed HOW ye hear" (Luke viii. 18). Should we hear the purest, simplest, most powerful themes, in a worldly, unbelieving, criticising, sinful spirit, they will have no effect upon us for good. As men *see* things, so *are* things to them; as men hear the subjects of preaching, so are they to them. Hence, the causes that give character to the influences of preaching, are *what* is preached and *how* it is heard. The *responsibility* of these rests on both the preacher and the hearer.

The *what* and the *how* in relation to preaching are such important factors in its influence that a more extended notice of them is necessary. No caution is given by Christ as to *whom*, *where*, or *when* we should hear; these not being so essential in the formation and results of the influence of preaching on mind, as the *what* and the *how*. Truth is truth, and error is error, preached by a bishop or by a layman; preached in a barn or in a cathedral; preached on a Sabbath or on a week-day. A counterfeit sovereign and a genuine one, are in no way affected by the *party* that holds them, or the *place* of their deposit, or the *time* of their use. *Divine Truth* has authority, spoken by angel or man; spoken in heaven, or under heaven; spoken in any age, past, present, or future. Persons, places, and times, do not make this truth, and endow it with power. God is its Author and Life. They are only the means of its conveyance. Hence, then, the emphasis is in the *what* and the *how*, as forming and governing the influence of preaching.

The *what* or *subject* of preaching I will briefly consider. Is a preacher at liberty to preach what he "*likes*," or what he thinks the people will "*like?*" This depends on *whom* he represents, and the *object* of his preaching. Does he represent himself? then he may preach what will please himself. Does he represent the people, as commissioned only by them? then he may preach what he thinks will please them. But is he a preacher standing up *to represent Christ*, and does he profess to aim in his preaching at reconciling his hearers to God in Christ? then, to be consistent, he should preach only such things as are in harmony with this end, and will directly aim at its accomplishment. He has no authority as *such* a

preacher to preach for other ends. He has no authority to preach even on Divine subjects in ways that will not aim at the one object of his mission. Should he do so, he is in his wrong place; or, if in his right place, he is doing his work in an unfaithful manner. Think of the ambassador of an earthly monarch acting on this line in his representative character in a foreign court! King and country, in all righteousness, would quickly despatch him from his post. Are there not many who stand in the sacred place professing to be representatives of Christ to the people; who, instead of representing Him, represent their learning, or their church, or their order, or their politics, or their apostolical succession? The claims of Jesus, and Jesus Himself, are so feebly and indistinctly enforced that none feel their obligation to yield to them.

The influence accompanying such preaching as this may have a tendency to make its hearers adherents of the Church, or of the ministry, or of the Sacraments, or of ritualism; but of Christ;—never. Then, if not of Christ, it is not the preaching of Christ; and the preachers of such preaching are not the preachers of Christ; and if not the preachers of Him they should not stand forth as such, for in so doing they are His enemies in the disguise of friends. They are Ahithophels in the kingdom of our Lord; and it is well when there are Hushais close at hand to bring their foolish counsels to nought.

But what *should be* the subject matter of preaching? The answer is, the GOSPEL. The term *Gospel*, however, is vague and indefinite in the abstract. Inasmuch as its primary meaning is "good news," it is capable of different applications. For instance, an astronomer in his researches into the sidereal heavens, discovers a new world. He makes it known, and to all lovers of astronomy it is "gospel." In this way any discovery for the moral or temporal good of humanity is in its proclamation, "gospel—good tidings."

But the word as applied above has a specific reference. This will be seen in its associate terms and phrases as used by the apostles. It is "the Gospel of God" (Rom. i. 1, xv. 16), "the Gospel of Christ" (Rom. i. 16, xv. 29), "the Gospel of the Kingdom" (Matt. xxiv. 14), "the Gospel of the Grace of God" (Acts xx. 24), "the Glorious Gospel of Christ" (2 Cor. iv. 4), "the Word of Grace" (Acts xiv. 3), "the Word of Truth and the Gospel of your Salvation" (Eph. i. 13), "the Gospel of the Blessed God" (1 Tim. i. 11), "the Gospel of Truth" (Gal. ii. 5, 14), "the Gospel of His Son" (Rom. i. 9, Eph. i. 3, Col. i. 5), "the Gospel of Peace" (Eph. vi. 15), "the

Gospel of Hope" (Col. i. 23). It is the "EVERLASTING GOSPEL" (Rev. xiv. 6).

Thus it will appear that the term gospel, as associated with preaching, has no reference whatever to the gospel of science, of philosophy, of commerce, of trade, or of any one subject connected with merely human and sublunary things. It is not a gospel of terrestrial origin. Its revelation is from Heaven. An angel was the first who proclaimed its incoming to the world, "Behold, I bring you good tidings (Gospel) of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord (Luke ii. 10, 11).

Preaching the Gospel, then, is preaching CHRIST; and preaching Christ, comprehends preaching everything that leads to Him; everything that proceeds from Him; everything He was or He is; everything He did, said, or suffered; everything that will contribute to the revelation of Him to human consciousness, faith, and experience; that will realise the one sublimely beneficent purpose, for which He came into the world—"to SAVE SINNERS" (1 Tim. i. 15). Anything and everything within the whole range of literature, science, education, nature, that can facilitate the *preaching of Christ*, so as to accomplish this end, may be laid under contribution, and be sanctified by the Holy Spirit in this service.

But seeing there is a cardinal or central truth to every structure or body of truths, around which the body gathers, or on which the structure rests; as the sun is the centre of the planetary system around which it all revolves, as the foundation is that on which the building stands, as the pith or core is that around which the tree grows, and from which it takes its character; without which the planets could not roll in harmony or the building abide, or the tree grow; so in Christ or in the Gospel, there is *one* central truth on which all surrounding Gospel truths depend for their unity, strength, vitality, and triumph. That is, THE ATONEMENT OF HIS DEATH.

This granted, it will follow, that in preaching the Gospel, *this truth* concerning Christ should be pre-eminent. All else should be subservient; should draw their light, life, use and force from this. Did not all types of Him in their varied kinds; all prophecies of Him, from first to last, direct their radii to this centre? To reach that place of conflict and victory, in which this Truth was developed, was He not born? Did not every passing moment of His life, with every individual action included therein, direct and bring Him to this Hour? Is it not here that the mystery of His incarna-

tion is opened to view? Was it not in this that He achieved triumph over sin, death, and hell, and became the Saviour and conqueror of the world? From the throne of the cross did He not begin His march of conquests over the grave, over Hades, over the air, with all the principalities, powers, and spiritual wickedness therein, and go on, conquering and to conquer, until He took His seat at the right hand of God, and had all things put under Him? As results of His atoning work, does He not thence give gifts to man in the Holy Spirit? Is He not there a Great High Priest for the world? Is He not there preparing a place for His people? Will He not thence come to judge both quick and dead?

Take away the *Atonement* from the death of Christ, and you remove the sun from the system, the heart from the body, the key-stone from the arch. The truths, in part, gathering around and centring in this, might still remain truths, but disjointed, incohering, without the music of harmony and the force of combination. Vitality and light, there would not be in any of them, to reach the *spirit* of the mind. The truth that He was born would remain, but what influence would flow from the preaching of that to do man good? Would you preach Him as God? What would that avail, if He could not save? Would you preach Him as a Saviour? What would that avail if He was only a Saviour by example? So the preaching of all other truths which might survive. They would be no more than the preaching of ethics, unillumined with the radiancy of Calvary. While there would be other truths received as such, that would "vanish like the baseless fabric of a vision."

I have no hesitancy in saying that, were there no ATONEMENT ON THE CROSS, the mystery of Christ is inexplicable. I do not say simply His death, but *Himself.* He becomes to me the Enigma of the universe. He is no more to me, excepting in His mystery, than any one of the patriarchs or prophets. I might as well have faith in Abraham as my Saviour as in Him. The Gospel loses its charms; its gladness evaporates. It becomes as dry and insipid a Gospel to my spirit as the gospel of a geologist, who should tell me that he had discovered a piece of fossilised vertebra, which indicated to him that it belonged to a species of reptiles which as yet had never been known to exist in any period of creation's history. I should say to all your anti-atonement gospels, "Miserable comforters are ye all; you have taken away the only hope I had of salvation, and left me with a conscience burdened under its guilt, in this sin-cursed nature, to live and die in helpless despair!"

With such views of the Gospel, and of its central truth, we may now be prepared to examine what Christ Himself said on this subject, and also His apostles, instructed by Him, and inspired by His Spirit. Christ declared that, as "Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John iii. 15). "The Son of Man," He said, "came to give His life a ransom for many" (Matt. xx. 28). "This is My blood of the New Testament," He said at the institution of the Supper, as He gave the wine to the disciples, "which is shed for many for the remission of sins" (Matt. xxvi. 28). "I am the Good Shepherd," He said at another time; "the Good Shepherd giveth His life for the sheep" (John x. 11). The subject of conversation between Him and Moses and Elijah, at His transfiguration, was the decease He should accomplish at Jerusalem (Luke ix. 31). When he spoke, on a certain occasion, to His disciples, that He "must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed," Peter interposed, and said, "Be it far from Thee, Lord; this shall not be unto Thee," He commanded him, as though he was Satan himself, to depart from him, and not tempt Him to turn away from the chief end of His coming into the world (Matt. xvi. 21-23). Why should He *not* have turned away if there was *nothing* but suffering before Him?

We may now read what His apostles say on the same subject. John says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, declare we unto you" (1 John i. 1, 2). This is his view of the *Gospel*. But what is his view of its *cardinal* truth? "If we walk in the light as He is in the light, we have fellowship one with another, AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN" (ver. 7). Again, he says, "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the PROPITIATION FOR OUR SINS" (1 John iv. 9, 10). "This is He that came by water and BLOOD, even Jesus Christ; not by water only, but by water AND blood" (1 John v. 6); as though this was the only way in which He comes to man to bless and save him. Again he says, "He is the PROPITIATION for our sins, and not for ours only, but for the sins of the whole world" (1 John ii. 2).

The sermon which *Peter* preached at the Pentecost (Acts ii.) clearly shows what he considered to be the *Gospel* and its

central truth. So his address before the Sanhedrim (Acts iv.); so likewise his sermon to the company in the house of Cornelius (Acts x.). His epistles, too, are redolent with Christ and His atonement.

Stephen, a man "full of faith and the Holy Ghost," in his extended defence before the Council, shows what he regarded as the Gospel and its central truth (Acts vii.).

Philip, in his preaching to the Samaritans and to the Ethiopian, gives no uncertain sounds of thought and conviction on this subject (Acts viii.).

But Paul, "the learned," at one time a mighty power against the Gospel, after he was converted to Christ by Christ Himself (Acts ix.), transcended all his brethren in profound convictions, in positive belief, and in unequivocating utterances of what he had received from Christ as His Gospel and its central truth. Christ to him was his "all in all;" "pre-eminent in all things;" the "only Foundation;" the "Head of all things;" the "Lord of all;" the "Prophet indeed;" the "Son of God;" the "Greater than the angels;" the "High Priest of our profession;" the "Mediator;" the "Judge of all." The glory of Moses, Aaron, David, and all the galaxy of Rabbinical worthies, was to him lost in that exceeding glory which he saw in the Person of the adorable Christ.

But enamoured as he was of Christ as the Gospel that he preached, he was still more so as he contemplated the *central* truth in Him. As he sees Him in His sacrificial character—the "sin-offering" for the world—the "ransom for us all"—in whose blood is "redemption" and "forgiveness of sins," and a voice which "speaketh better things than the blood of Abel"—he rises into absolute holy enthusiasm, and says, "I am determined to know nothing among you save Jesus Christ and HIM CRUCIFIED" (1 Cor. ii. 2). "God forbid that I should glory save in the CROSS of our Lord Jesus Christ" (Gal. vi. 14). Then as he views this glorious fact associated with its Divine cause, and as it affected his own experience, he exclaims in seraphic fervour, "THE LOVE OF CHRIST CONSTRAINETH US" . . . to beseech men to be "reconciled unto God" (2 Cor. v. 14-21).

Our space will not permit a more extended illustration of this part of our subject.

We have seen in brief what Christ and His apostles regarded as the Gospel and its central truth. Those Christian preachers, then, who come nearest to Christ and His apostles in preaching *His* Gospel are best fulfilling the commission which they have received from Him.

The history of preaching *this* Gospel supplies overwhelming

evidence that its influence is the most effectual in realising the end for which it was ordained to be preached. While other preaching may have influence in the direction at which it aims, it has none in this direction. If the preaching of Christ, and Him crucified, is the only Gospel revealed from heaven, appointed and calculated to reconcile men to God, how can it be expected that the Gospel which is revealed in humanity will do it? Preaching ethics will not convert men to Christ any more than they will convert men from Liberalism in politics to Conservatism. Preaching anything except *this* Gospel, will fail to effect that for which Christ commissioned His disciples to go "into all the world." The Gospel is the "one thing needful" in preaching, to turn men from darkness to light, and from the power of Satan unto God. The Gospel in preaching, is the Divine Mind in it, and hence its mighty power to save sinners. This wanting, all other mind will fall utterly short of effecting such results. The Spirit of Christ does not, and will not, bless that preaching, which fails to aim at Christ and lead to Him.

There is one circumstance in our Lord's history to which I will here refer as illustrating the chief feature of the function of preachers. After He had sent forth the Twelve to "preach the kingdom of God," He "appointed other seventy also, and sent them, two and two, before His face into every city and place, *whither He Himself was about to come*" (Luke x. 1). The idea suggested here is, that preachers are sent by Christ as heralds to proclaim *Him* in such wise as shall prepare the people in knowledge of Him for His manifestation among them by His Spirit.

What follows? That the proclamation of Christ should in every way harmonise with Him; so that when He appears to them in His Spirit as their Saviour, there may be no discrepancy, no contradiction, which shall either nullify their preaching or frustrate the influence of His manifestation.

To avoid this, it will be seen how necessary it is that preachers should be taught of the Lord, the Spirit Himself; and have Him revealed in them, that they might preach Him, as the apostle Paul did (Gal. i. 16). Being thus prepared, and going forth at His command, they shall preach Him as He has taught them, and as He dwells in their believing hearts. Thus their proclamation of Him will harmonise with Himself; so that when He shall appear to the inquiring mind, it shall see Him as He is, and find that this is He of whom they have already heard by the hearing of the ear; but now their eyes *see* Him, they "rejoice in Him, with joy unspeakable and full of glory."

The words of John Baptist may here be quoted in further illustration of this thought—"That He (Christ) should be made manifest to Israel, therefore am I come" (John i. 31). What words can better define the work of every Christian minister and teacher? To make Him known, is he sent. What else is his errand? Let him think; let him say, "To manifest Him, by drawing the veil that hides Him from men's minds. To manifest Him just as He is, in all His mighty love and power to save. To manifest Him and Him only, without rival or compeer, is my mission.

"'Tis all my business here below,
To cry, BEHOLD THE LAMB.'"

Whilst I have been endeavouring to define the Gospel to be preached and the influence it is designed to have on them that hear it, I have not lost sight of the fact that he who preaches it may have much to do in the *formation* of its influence and the *way* of its conveyance to the minds of the hearers. The particular part of the Gospel which he selects; the manner in which he deals with it in thought, in language, in spirit, in illustration, in style, in application, are all factors in deciding the nature of its influence as it falls on the minds of the hearers. Besides, much depends on the measure of the *Spirit* of Christ actuating and inspiring the preacher. The Gospel preached in "demonstration of the spirit and power," preached with the "Tongue of Fire," preached under the sense, "Woe is me if I preach not the Gospel," will give a force to preaching which nothing else of a human kind can give. This will convey it on lines far above the intellectual, and will send it to quarters in the human spirit, where it shall be "mighty through God, to the pulling down of strongholds."

Given two preachers and two congregations: to one the minister preaches the Gospel with only human qualifications; to the other, the minister preaches it with the Holy Ghost sent down from Heaven, to say nothing about human qualifications, whether present or absent: mark the difference in the nature and results of the influence accompanying each.

An essential element in a preacher of Christ, to give the Gospel success on his side, is an unwavering confidence in the truth he preaches. He must have no doubt, no hesitancy, no rival creed. With decision, energy, lion-like courage, coming from a heart full of Christ, and implicit trust in Him, he must go forth fearing no opposing power from earth or

hell, preaching the word, saying as his justification, if needed, "I BELIEVE; THEREFORE, I speak" (2 Cor. iv. 13). "Out of the ABUNDANCE OF THE HEART (not the head) his mouth must speak" (Luke vi. 45).

Says the Rev. A. Maclaren:—"Given a man," like this, "full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy. Such a man will be made wise to devise, gentle to attract, bold to rebuke, fertile in expedients, and ready to be anything that may help the aim of his life. Fear will be dead in him, for faith is the true anæsthesia of the soul; and the knife may cut into the quivering flesh, and the spirit be scarce conscious of a pang. Love, ambition, and all the swarm of distracting desires will be driven from the soul in which the lamp of faith burns bright. Ordinary human motives will appeal in vain to the ears which have heard the tones of the heavenly music, and all the pomps of life will show poor and tawdry to the sight that has gazed on the vision of the great white throne and the crystal sea. The most ignorant and erroneous 'religious sentiment'—to use a modern phrase—is mightier than all other forces in the world's history. It is like some of those terrible compounds of modern chemistry, an inert, innocuous-looking drop of liquid. Shake it, and it flames heaven high, shattering the rocks and ploughing up the soil. Put even an adulterated and carnalised faith into the hearts of a mob of wild Arabs, and in a century they will stream from their deserts, and blaze from the mountains of Spain to the plains of Bengal. Put a living faith in Christ, and a heroic confidence in the power of His Gospel to reclaim the worst sinners, into a man's heart, and he will out of weakness be made strong, and plough his way through obstacles with the compact force and crashing directness of lightning. There have been men of all sorts who have been honoured to do much in this world for Christ. Wise and foolish, learned and ignorant, differing in tone, temper, creed, forms of thought, and manner of working, in every conceivable degree;—but one thing, and perhaps one thing only, they have all had—a passion of enthusiastic personal devotion to their Lord, a profound and living faith in Him and in His salvation. All in which they differed is but the gay gilding on the soldier's coat. That in which they were alike is as the strong arm which grasps the sword, and has its muscles braced by the very clutch. Faith is itself a source of strength, as well as the condition of drawing might from heaven.

"Consider, too, how faith has power over *men who see it.* The exhibition of our own personal convictions has more to do in spreading them than all the arguments which we use. There is a magnetism and a contagious energy in the sight of a brother's faith which few men can wholly resist. If you wish me to weep, your own tears must flow; and if you would have me believe, let me see your soul heaving under the emotion which you desire me to feel. The arrow may be keen and true, the shaft rounded and straight, the bow strong, and the arm sinewy; but unless the steel be winged it will fall to the ground long before it strikes the butt. Your arrows must be winged with faith, else orthodoxy, and wise arrangements, and force and zeal, will avail nothing. No man will believe in, and no demon will obey, spells which the would-be exorcist only half believes himself. Even if he speak the name of Christ, unless he speak it with unfaltering confidence, all the answer he will get will only be the fierce and taunting question, 'Jesus I know, and Paul I know, but who are ye?' Let us give heed to the solemn rebuke which our Master lovingly reads to us in these words (Matt. xvi. 19, 20), and while we aim at the utmost possible perfection in all subordinate matters, let us remember that they all without faith are weak, as an empty suit of armour with no life beneath the corslet; and that faith without them all is strong, like the knight of old, who rode into the bloody field in a simple silken vest, and conquered. That which determines our success or failure in the work of our Lord is our faith."

When it is considered what *kind* of Gospel is preached, and the *way* in which it is preached, by thousands of preachers, it need be no surprise to hear the enemies of the Cross say, "The pulpit is a failure." *What* is a failure? Thank God, not the Gospel, preached with the Holy Ghost; but *this* preaching to which we refer is a failure, in accomplishing the end for which preaching was instituted by Christ. In this *one* cardinal point their preaching fails, whatever may be its success in other directions. A dry essay read on morals may have an influence on the subject to which it pertains. An eloquent sermon on Shakespeare, on Dickens, or on the Poets, may meet with acceptance by those who hear it. Yea, a cold, artistic, oratorical display from a pulpit, on some Scriptural truth, may have effect on minds in sympathy with such an exhibition; but they are miserable substitutes for Gospel preaching. All such preaching, therefore, however good, looked at æsthetically, is a failure in winning souls for Christ. It is absolutely disappointing to all who go to hear the Gospel of Christ. To all such it is like being shown a

dead statue, when you expected to see a living friend of wisdom and beneficence, from whom you anticipated counsel and relief;—like coming to the *picture* of a feast when hungry and faint, instead of an ample spread of wholesome provisions to meet your wants;—like hearing a lecture on an abstract science, when you paid your money to hear one on the charms of music or the beauties of poetry.

I say, again, there need be no surprise at the failure of the pulpit in such cases to do what it was intended to do, when it is considered *what* is delivered from it in the form of preaching. If our soldiers in a battle with their enemies, and for the salvation of their country, were to do no more than play with and show their rifles, or to use only pea-bullets, or aim at the stars, would the nation be surprised that they failed, and their enemies, who were in earnest, conquered? The victory of our army, under such circumstances, would be a far greater marvel than its failure.

Perhaps some who read the previous observations may think that they are very *old-fashioned*. I have not the least objection for them to be so considered. When the *new-fashioned* preachers, with their *new-fashioned* subjects, can demonstrate that they are mightier in the *regeneration of human hearts* than the *old*, then the old may be surrendered and the *new* followed. Not before. It must not be forgotten that preaching, like everything else, must be tested by its adaptation to produce results such as it is designed to produce by the author of it. If preaching does nothing more than draw a congregation, and entertain it, or instruct it, it is only on a level with political harangues, or secular lecturing, or it may be atheistic demagogueism; yea, only as a common exhibition on a stage in front of a common show in a village feast or fair. Surely preaching must be judged by higher standards than these. Preaching must be judged by its *subjects*, as food by its *quality*, and as medicine by its *ingredients*. Old-fashioned or new-fashioned food is for sustaining life; medicine is for curing diseases; and the more calculated they are to fulfil these purposes, the better. So with preaching.

Not only does the *matter* or subject, and the *way* of preaching, affect its influence in the accomplishment of its object, but the *how* or manner of *hearing*. Assuming that nothing but the Gospel as understood by Christ and His apostles is preached, and preached, too, in the spirit with which *they* preached it, the character of its results will, in a measure, depend on the hearing of it. The same law operates in the human mind in relation to this as that which we noticed in connection with the Scriptures, Jesus Christ, and the Holy Spirit. Hearers of

the Gospel in respect to its influences are like the various subjects of nature under its influences: some are hard and impervious; some are opaque and non-receptive; some are dead and decaying; others, on the contrary, are thirsty and gasping as the parched ground to take in the falling showers; others, tender and susceptible, as the herb and the plant in spring, to catch the sunshine and breeze, and to come out in buds, blossoms, and fruits; others, like the cultured garden and field, ready and waiting for the spirit of nature to breathe upon them, that they may shoot forth in ten thousand signs of life.

Hence, then, it may be seen, how even under the influence of "the Gospel of Christ, which is the power of God unto salvation," there may be failure, as well as success, not on *its* side, but on the side of its *hearers.*

This point may require some further illustration. The effectiveness of the Gospel on the human mind is conditioned, as all other effects flowing from a good cause. Light, air, fire, water, food, are of service to man, *as he uses* them. The good news from home, the good news of the morning paper, the good news from friends in a foreign land; all affect him according to his reception of them. The influence of the family, in all its relations and circumstances, the influence of company, in all its phases and combinations, the influence of example in all its variety, come to their subjects, saying, "We are to you what you choose to make us."

Jesus Christ, in His parable of the sower, illustrates this thought (Matt. xiii.). There was one sower, one kind of seed, and one field in which the seed was sown; but the field was varied in its conditions and surroundings. In some parts there was failure in the harvest, and in other parts there was success, varying from thirty to a hundredfold. But to give the lessons of the parable; one class hear the word, and they allow Satan to take it from them as soon as they have received it; a second class hear the word, and receive it with enthusiasm, but as soon as persecutions arise because of the word, they lose their hold of it; a third class hear it, and for a time it has an influence on them for good; but the "cares of this life and the deceitfulness of riches" are allowed to exert such contrary influence on them as "chokes" the word in its early stages of growth; a fourth class hear the word, and "receive it into honest and good hearts," where it is guarded, watched, nourished; so that neither Satan nor any other enemy is permitted to destroy it. In these, it goes on in its development, from the blade to the ear, and from the ear to the full corn in the ear.

They KEEP it, and bring forth fruit with patience" (Luke viii. 15). Thus we see how only one in four of its hearers are effectually blessed by the Gospel; not because of its inefficiency, but because of the varied ways in which it is received and treated by them. Jesus Christ was a "Teacher sent from God;" He was that "Prophet like unto Moses;" in Him was the perfection of wisdom and knowledge; He was the Truth, and preached nothing but the truth. Yet, how few comparatively received the "Gospel of the kingdom" that He proclaimed, so as to be saved by it! The prejudice and unbelief of His hearers, with other causes, prevented His word having free course and being glorified among them. Such was the small success of His preaching, that He is declared to have asked, "Who hath believed Our report, and to whom hath the arm of the Lord been revealed?" (Isaiah liii. 1). Surely no one will say in this case the fault was in the preacher, or in what He preached.

The apostle Paul, in his epistle to the Hebrews, explains the mystery of the failure of the influence accompanying the preaching of the Gospel, on the side of the hearers—"The word preached did not profit them, NOT BEING MIXED WITH FAITH IN THEM THAT HEARD IT" (Heb. iv. 2). A physician prescribes to an afflicted man what will cure him; but he does not use the prescription which has been given him, because he does not BELIEVE it, or is indifferent about it; hence he remains uncured. Suppose you are going on a journey to a distant place, and you lose your way; you meet with some one of whom you make inquiry as to the right road: he informs you; but you suspect, or do not believe what he says. The result is, you keep on in the same way, deriving no profit from the word which had been spoken to you. Thus it is with the word of the Gospel preached to thousands; the principal ingredient of hearing—faith—being left out, it yields no profit; as medicine, food, and air, when the essential element is wanting in them.

I will now give three or four illustrations of preachers of the Gospel who, through the power of the Holy Ghost, have been mighty to the pulling down of strongholds.

Dr. Guthrie is a name that may honourably be introduced here. From the time he had decided to be a minister of the Lord Jesus, his set purpose was to be one that should have no need to be ashamed: one who would simply, and faithfully, and Scripturally preach the Gospel, "warning every man, and teaching every man, that he might present every man perfect in Christ Jesus" (Col. i. 29). His biographers say of

him, while he was yet a pastor in the village of Arbirot, "Mr. Guthrie determined that his every hearer should understand him, carrying out, in a higher sphere, Lord Cockburn's rule while at the bar (an anecdote Mr. Guthrie delighted to tell, as an illustration of the witty judge's sagacity)—'When I was addressing a jury, I invariably picked out the stupidest-looking fellow of the lot, and addressed myself to him, for this good reason—I knew that if I convinced *him*, I would be sure to carry all the rest.'"

Numerous anecdotes have been put in circulation of the effect of Dr. Guthrie's pulpit power. Some of these are probably exaggerations, but the two which follow may be relied upon:—

"A friend who, when a medical student in Edinburgh, used often, with some others of his class, to attend Free St. John's, remembers how, one Sunday afternoon, he was borne irresistibly onwards along the passage, until within a few yards of the foot of the pulpit. There stood immediately in front of him a rough, short-set man, past middle life, who, if one might judge by the plaid, odorous of peat smoke, which crossed his broad back, and his whole appearance, seemed a Highland cattle-drover, a stranger manifestly both to the metropolis and to Dr. Guthrie. From the very first the drover was riveted, a pinch of snuff every now and then evincing his inward satisfaction. Towards the end of the sermon, and just as the preacher was commencing a prolonged illustration, the stranger applied to his horn mull. Arrested, however, he stood motionless, his hand raised with the snuff between his fingers, his head thrown back, his eyes and mouth both wide open. The instant that the passage was completed, and ere the audience had time to gather their breath for a space, the drover applied the snuff with gusto to his nostrils, and, forgetting in his excitement alike the place and the occasion, turned his head to the crowd behind, exclaiming quite audibly, 'Na, sirs! but I NEVER heard the like o' that!'"

The following is in the words of an eye-witness, the Rev. George Kay, for many years a missionary in the congregation: "During one of Dr. Guthrie's powerful appeals to the unbeliever to close with the free offer of salvation through Jesus Christ, he described a shipwreck, and the launching of the life-boat to save the perishing crew, in such vivid colours, that the dreadful scene appeared actually to take place before our eyes. Captain C——, a young naval officer, who was sitting in a front seat of the gallery, was so electrified, that he seemed to lose all consciousness of what was around him. I saw him spring to his feet, and begin to take off his coat,

when his mother took hold of him, and pulled him down. It was some time before he could realise where he was. He told me a few days after, in his mother's house, that he became oblivious to everything else ; that the scene described appeared so real, that he was entirely carried away, and rose to cast his coat and try to man the life-boat."

"It is told of a famous preacher, that being informed of some eminent persons by whom his sermons were much admired, he said, 'Ah ! let them not put me off with admiration ; it is their salvation I want.' To a similar anxiety Dr. Guthrie was no stranger. In a letter written in 1857 to his sister Clementina, he thus expresses himself. 'There are few things that give me such distress among my people, as to see how ready they are to be dissatisfied with their heavenly food, when they don't get it in the dish most to their choice. To say the least, it minds me of those bygone days when we were children, and used to quarrel with our porridge and the servants, if it was not served up in our own wooden cup. This is a ludicrous comparison, yet it is very true ; and I sometimes think that little good is doing here among us, because the people are apt to exalt the servant above the Master. Let us all be abased, so that Christ may be exalted.'"

Thus we see that, while the Gospel as preached by Dr. Guthrie was in some instances mighty to do good, he had to mourn over its failure in others, through their caprices and follies.

Wales has been famous for its apostles of the Cross, mighty in word and deed. Only to mention Howell Harris, Christmas Evans, and Griffith Jones, there was one who seemed to reach a height of influence above any of these. *Daniel Rowlands* was for some time a godless clergyman in the Establishment. His custom was on a Sabbath to go from the pulpit to athletic sports with his parishioners. One day he went, in sport, to hear Griffith Jones, and by the Gospel he preached was awakened and converted. Being now a changed man, he changed his manner of life and preaching. It is said he became more powerful in the word than even Jones himself. His preaching has been described "like thunder" among the Welsh mountains. The worst men in the Principality were reformed through the truth he proclaimed. An ungodly squire going with his hounds and huntsmen to church to hear him, was changed into a new man. He extended his labours beyond his own church and parish. Persecution of a fiery sort rose against him. Football players, wrestlers, and racers called forth rival assemblies with his. This, however, incited

him to increased zeal. He went into the midst of them, and held forth the "word of life." He now commenced open-air campaigns, which, in season and out of season, continued for a quarter of a century. He made frequent visits into the mountainous parts of his own country and also into England, where he preached in Methodist chapels and in the open air. Meantime he received as salary ten pounds a year from his two churches. Multitudes followed him from town to town, not returning home till late at night, or the next morning, and often without eating anything from Sunday morning till Monday, as the small villages could not supply food enough for the large gatherings.

His eloquence is said to have been overwhelming, and to have kindled the elements of the Welsh mind into warmest enthusiasm. One of his hearers, in writing the Countess of Huntingdon, says of him: "He spoke wonderfully on Abraham *looking up* (Gen. xxii. 13). I never heard such a sermon. Surely he is the greatest preacher in Europe. May the Lord own him more and more! the place rang with *geogoniant* (glory). Ride on, blessed Jesus, triumphantly throughout our land; fill our cold hearts with Thy love, then we shall praise thee from shore to shore."

Among all the preachers of the Gospel who at this time were raised up by God to sweep as the Apocalyptic Angel through the length and breadth of the kingdom, taking him all in all, there was no one that exceeded *John Wesley*. With all his more abundant physical labours in travelling from place to place, with all his care of the churches which were continually multiplying around him, and with all his literary pursuits in study, reading, and publishing, his power as a preacher continued undiminished through fifty or sixty years. Calm, self-possessed, logical, sententious, clear, with fixed, definite views of Gospel truth, he swayed an influence over the minds of his hearers exceeding even that of his brother Charles, Fletcher, or Whitefield. Crowther, who heard him, tells us that in the pulpit his attitude was easy and graceful; his action natural and calm, yet pleasing and expressive, his voice not loud, but clear, agreeable, and masculine; and his style neat and perspicuous.

Dr. Stevens, in speaking of Wesley in this particular, says: "The stoutest hearts quailed before him, the most hardened men sunk to the earth overwhelmed; infuriated mobs retreated, or oftener yielded, acknowledging the magic of his word; and their leaders, shouting in his defence above the din of the tumult, conducted him in safety and triumph to his lodging. It is doubtful whether, like Whitefield, or Charles

Wesley, he wept much in preaching; he exhorted and entreated, but he mostly spoke as one having authority from God. Hence the effectiveness of his rebukes, as often recorded in his journals. 'Be silent or be gone,' he cried once to a party of Papists in Ireland who interrupted his services, and their noise ceased. 'A few gentry' disturbed his assemblies; he rebuked them openly, and they stood corrected.' 'I rebuked him sharply,' he writes of a certain character, 'and he was ashamed.' In a 'brilliant congregation, among whom were honourable and right honourable persons,' he says, 'I felt they were given into my hands, for God was in the midst of us.'

"As he was once concluding a public service in Newcastle, he says, 'an eminent backslider came into my mind, and I broke out abruptly, "Lord, is Saul among the prophets? Is James Watson here? If he be, show Thy power!" Down dropped James Watson like a stone, and began crying aloud.'"

The way in which Wesley recommends his preachers to preach the Gospel, is the one that he himself followed; and blessed will it be for the life and power of Christianity in Methodism, so long as its ministers follow his counsel: "Not only invite, convince, and offer CHRIST, but build up in every sermon; preach CHRIST in all His offices; declare His law as well as His Gospel; insist strongly upon inward and outward holiness; and with this view set forth CHRIST in all the riches of His grace, justifying us by His blood, and sanctifying us by His SPIRIT."

Besides the preceding, there are others to whom reference might be made; and besides these, thousands more, whose names are in the book of life. There was Chrysostom, the "golden-mouthed," whose preaching of Christ was overwhelming in its influence upon the masses who were attracted to hear him. Luther, whose power in the pulpit swayed the minds of his hearers towards Protestant truths, like a gale the trees of a forest. Knox, who moved the depths of human souls into religious alarm and hope, as in violent earnestness he uttered the terrors of the law, and the promises of the Gospel. Whitefield, who throughout this kingdom and America aroused the millions that listened to him from their moral stupor into anxious inquiries after salvation. There was Fletcher, whose tender, pathetic, faithful, and seraphic utterances of the Gospel stirred up the earthy spirits of Madeley and its surrounding neighbourhoods in such ways as effected a reformation among people who were as benighted and degraded as the colliers at and around Kingswood.

There were Rowland Hill, William Jay, John Newton, Richard Cecil, Robert Hall, Richard Watson, David Stoner, John Rattenbury, W. Morley Punshon, whose ministrations of the Gospel were as heavenly outshinings on the minds of their hearers, and as deep stirrings of the Holy Ghost in the consciousness of their inner beings. There were "Billy Dawson," "Squire Brooks," the "Lincolnshire Thrasher," and Isaac Marsden, who, though "local," itinerated the country, and by their fiery-tongue proclamations of the Gospel convinced thousands of sin, and converted them to Christ.

And what shall we say of the *living?* Blessed be God, that in the midst of so many pulpits which are either filled with darkness, coldness, and death; or with life, warmth, and light, little better, in regard to evangelical themes, there are so many in which the "legates of the skies" stand and preach the "old, old story of the Cross," with such signs following as show that it is still "the power of God unto salvation to every one that believeth." Yes; the "exalted Prince and Saviour" still has His ambassadors who faithfully declare His whole counsel, and preach the "unsearchable riches" of His grace. Would that their number were increased a thousandfold! "The world's greatest want at the present time," says an American writer, "is not *smart* men. Intellect is not a perfect standard of Christian or ministerial manhood. Our educational system is at fault here. Intellectual supremacy is set before our youth as the ultimate good; and scholarship is the test of its possession. By dint of honours and prizes the ambition is stimulated, while the heart is stupefied. Character is cheap. Comprehension is an untimely bud, which courts the professional pruning knife. And hence it is that those of finest speed on the college curriculum are often distanced in the race of life by their once humiliated competitors. The tendency is to produce a generation of preachers more emulous of Cicero than of Paul. However important the question, *Who* shall be taught? it is all-important *what* shall be taught. The ministry may be learned, intellectual, and eloquent, without being successful. We freely acknowledge the desirability of a talented and educated ministry. We cordially admire the grace and power of elocution, and admit the force of logic, but do not believe they all constitute the great want of the age. We have many in our ranks who combine them in a high degree, and not a few who can sway the multitude as the tempest sways the ocean; but if it were not for second and third rate men—who, after all, do the bulk of the Lord's work—the world would never be evangelised. Our crowning

want is of men who have too much to do in preaching Christ, to contend who shall be greatest in the kingdom of God."

In concluding this chapter, I would for a moment call attention to the fact of the wide-spread influence of the Gospel through preaching, and ask, How is this to be accounted for? Is it of man or of God? of earth or of heaven? If, as some say, the Gospel and its successes are of man, and on a level with his powers and organisations, how is it that the Gospel, through so many centuries, and as much now as ever, so far transcends in influence any existing revelation of man's intellect? How is it that the gospel of science, the gospel of philosophy, and the gospel of rationalism, have not attained such power over the nations? Are these revelations of man to man the true gospels to bless and save him, and Christ's Gospel an imposture? How is it, then, that the imposture has so notably triumphed in its achievements beyond the true? How is it that where there is one preacher of man's gospels, there are thousands who preach the Gospel of Christ? How is it that all the associations of the human gospels are so limited, feeble, unattractive, in comparison to those of Christ's?

Some might answer, "It is the *enthusiasm* felt in one, and not in the other." But what calls forth this enthusiasm? Imposture? Are men bold, daring, adventuresome in maintaining a lie? Men, too, of the purest, noblest, most learned, most intelligent class? Others might answer, "The explanation is found in the fact that Christ's Gospel makes its appeal to the *heart*, and humanity's gospel appeals to the *head*." This is true; Christ's Gospel *does* appeal to the heart, but it appeals to the head also. It reveals the noblest science, philosophy, and rationalism, for the head, and the simplest, purest, strongest truths, for the heart. It illumines, regenerates, and sanctifies the spirit-nature of man first, and through that ascends into his intellect-nature, enlightening, regenerating, and sanctifying that, making it a power which enlightens, ennobles, and consecrates to highest purposes all human gospels that may be received by it.

Still we have not arrived at the secret, why Christ's Gospel, appealing to the heart, has such influence there? Is it more adapted to the heart? Does the heart most need it? Granted, but the heart is least disposed and prepared to receive it. "Deceitful above all things, and desperately wicked," its imaginations, thoughts, passions, evil, and "only evil, and that continually," the source of lusts, lies, thefts, adulteries, uncleanness, drunkenness, deceptions, covetousness; presided over and held in subjection by the prince of the

power of the air ; how is it that the Gospel of Christ, appealing to the heart-mind of man, has such power above and beyond that which the gospel of humanity has over the head-mind of man, in which there are few, if any, such barriers in its way ?

The answer to this question is in a few words—"It is the power of God." Here then we are lifted above nature in all its resources ; above man in all his personal and auxiliary appliances, to a cause which is independent, almighty, sovereign, and unrivalled ; a cause which can adapt itself to human hearts to do its work as to objects in creation ;—form dew-drops or create worlds, enswathe a lily or a universe, crush a moth, or rend a mountain ; a cause which alone can account for the successes of the Gospel of Christ, while all successes of man's gospels may be easily explained from man himself.

The power of God is in all nature, and comes to us in various degrees, and manifestations, through its infinite parts, for the accomplishment of innumerable ends. It is embodied in the Gospel of Christ for man's salvation, and is revealed in all things and agents associated with it, for that sole design. Hence, here is the power of God in the Person and work of His Son, in the Person and work of His Spirit, in the person and work of every one who teaches and preaches it, in all the means and appliances that are employed to make it known. Here is the power of God in His love, wisdom, goodness, mercy, truth, grace, holiness, appealing to the conscience, hopes, and fears of man ; showing him his moral disease, and guiding him to the remedy ; convincing him of sin, and granting him forgiveness of the same ; stripping him of his garments spotted by the flesh, and clothing him with the robes of righteousness ; emancipating him from the thraldom of the devil, and giving him the glorious liberty of the children of God ; opening up to him ever enlarging and brightening visions of better things to come, and ultimately ministering unto him an abundant entrance into their eternal possession and enjoyment.

The power of God in the Gospel of Christ ; this it is that does all these things ; and not the power of man in any one or all the forms of its manifestation.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us, unto Him be glory in the Church and in Christ Jesus, unto all generations, for ever and ever. Amen" (Eph. iii. 20, 21).

CHAPTER VI.

MEANS OF GRACE.

"BY means of grace," says Wesley, "I understand outward signs, words, or actions, ordained of God, and appointed for this end to be the ordinary channels whereby He might convey to men preventing, justifying, or sanctifying grace."

Means of grace through which God has communicated spiritual influences to man are as ancient as any revelation of God to him. Even at the very gates of Paradise, from which man was expelled, we see means used to recover His favour in the offerings of Cain and Abel (Gen. iv.). No one can have the most cursory knowledge of the Jewish religion, without granting the antiquity of means of grace. The institution of the priesthood, of the system of sacrifices, the mercy-seat, the Shechinah, the Urim and Thummim, the reading of the law; all were means through which Jehovah influenced the minds of His people for their good. "Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid about with gold, wherein was the golden pot of manna and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly" (Heb. ix. 1-5).

These Jewish means of grace were abolished in Jesus Christ, of Whom most of them were only typical. But other means were substituted, in harmony with the "better covenant," which He introduced and established, and of which He is the Supreme Head. The means instituted in Him are much more simple, spiritual, limited, and effective than were those under the "first covenant." The burden, the circumlocution, the pomp and show of them, are no longer found in these. We have a more perfect system of means, by which we com-

municate with God, and God with us. Nevertheless, *some* of the means, now existing, *essentially*, have existed from the beginning of God's intercourse with man. So far as the *spirit* goes, either as given from God or as required in ourselves to make the means effectual, it is the same. The body of the means has changed with the body of the religion, but the *spirit* has not changed, excepting in wider diffusiveness of light, in greater manifestations of power, in deeper energies of life, and in holier results of operations, harmonising with the richer fulness of blessings in the Gospel of Christ.

Means in the Christian religion are as natural to it and as necessary, as are means in any economy and relation of physical life and things. You cannot derive any good from the ordinary meals of the day without the use of means to partake of them. You cannot receive any good from nature in its multitudinous resources without the use of means. Do you want the benefit of light? you must open your eyes. Do you want to reap the productiveness of the soil? you must cultivate and sow seed. Do you want to realise the value and use of the minerals that lie in the earth? you must use means to get them, and put them through various processes of manufacture. Do you want to gather knowledge from books? you must use the means of reading. Thus it is in respect to every good external to us.

These observations will apply to all blessings contained in the world of Christianity. We can receive no grace from Christ, by the Spirit, in the ordinary methods of His working, but through means connecting Him and us together. To specify those means and to notice what blessings He communicates through them, is the design of this chapter.

PRAYER. This is, and always has been, a means by which man has approached God, and through which God has influenced man. The term as here used may be understood to comprehend Adoration, Thanksgiving, Confession, Petition, Intercession, Consecration, Doxology. Through each and all of these acts of prayer, God communicates to him who uses them. In the act of *Adoration*, God appears as a Being of Power, Justice, Truth, Majesty, Holiness, Supremacy; influencing the mind to reverence, awe, and submission. In the act of *Thanksgiving*, God appears as a Being of Love, Goodness, Mercy, Grace; influencing the mind to emotions of trust, joy, and encouragement. In the act of *Confession*, God appears as a Being that has been offended and grieved; influencing the mind to sorrow, contrition, and resolution of amendment of life. In the act of *Petition*, God appears as a Being that is gracious, long-suffering, pardoning iniquity,

transgression, and sin; influencing the mind to a consciousness of pardon and acceptance through faith in the One Blessed Mediator, Jesus Christ. In the act of *Intercession*, God appears as a Being of beneficence and mercy towards all men; influencing the mind to sympathy, compassion, and good will towards those for whom we intercede. In the act of *Consecration*, God appears as a Being to Whom our more than all is due; influencing our minds to a sense of obligation to Him from Whom we have received all, without deserving anything. In *Doxology*, God appears as a Being in Whom combine all excellencies; influencing us to render Him all praise and glory.

The term *Prayer*, may also be understood to embrace all times, places, and kinds of prayer. Prayer, "morning, noon, and night;" or "seven times a day;" or "without ceasing." Prayer, as in the example of Jesus and His apostles, on the mountain top, on the mountain side, in the temple, in the synagogue, in the street, in the home. Prayer, ejaculatory, verbal, long, short, private, social, public. In each or in all of these, God is approached, and through them He communicates His influences for good to the minds of men.

The persons who are privileged to pray include all classes; prince or peasant, minister or people, educated or unlearned, young or old—WHOSOEVER. There is "no respect of persons with God." "Him that cometh, He will in no wise cast out."

I will now sustain these sentiments by quotations from God's own words. "He shall call upon Me, and I will answer him" (Ps. xci. 15). "Call upon Me in the day of trouble, and I will deliver thee" (Ps. xxxiv.). "For all these things I will be inquired of by the house of Israel that I may do it for them" (Ez. xxxvi. 37). "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. vii. 7, 8). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). "Draw nigh to God, and He shall draw nigh to you" (James iv. 8). "Whosoever shall call upon the name of the Lord, shall be saved" (Rom. x. 13).

In addition to the above words, showing, in *doctrine*, prayer to be a means of grace, a few *experimental* testimonies from Scripture, may not be out of place. "O Lord, my God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought up my soul from the grave: Thou hast kept me alive, that I should not go down to the pit" (Ps. xxxi. 22). "I

sought the Lord, and He heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. xxxiv. 4, 6). "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up, also, out of the horrible pit and miry clay. He hath set my feet upon the rock, and established my goings: He hath also put a new song in my mouth, even praise unto God" (Ps. xl. 1-3). "I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live" (Ps. cxvi. 1, 2). "I called upon the Lord in distress: the Lord answered me, and set me in a large place. I will praise Thee; for Thou hast heard me, and art become my Salvation" (Ps. cxviii. 5, 6). "In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul" (Ps. cxxxviii. 3). Jonah gives his testimony:—"I cried by reason of my affliction unto the Lord, and He heard me. When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple" (Jonah ii. 2, 7). Paul joins his voice of testimony to the preceding:—"For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Cor. xii. 8, 9).

THE SCRIPTURES. These are God's mind in writing. He, therefore, who reads them, or hears them read, has access to God in them; as one who receives a letter from a friend has access to the mind of the friend who wrote it; and the one who wrote the letter has influence on him who reads it. By this means the human and the Divine minds come together; the human to the Divine by reading, the Divine to the human, through what is read.

I have already given a specific chapter to this subject, and need say no more here, excepting to show from the Scriptures themselves that God has given them as a means of communicating beneficial influences to those who use them; and that through them such influences are actually received.

The Scriptures are *enlightening:* "The entrance of Thy word giveth light; it giveth understanding to the simple" (Ps. cxix. 130). They are *quickening:* "This is my comfort in my affliction; for Thy word hath quickened me. I will never forget Thy precepts: for with them Thou hast quickened me" (Ps. cxix. 50, 93). They are *converting:* "The law of the Lord is perfect, converting the soul" (Ps. xix. 7). They are *regenerating:* "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His

creatures" (James i. 18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i. 23). They make *wise unto salvation:* "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). They are *profitable in doctrine and practice:* "Every Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. iii. 16, 17). They are *sanctifying:* "Sanctify them through Thy truth, Thy word is truth" (John xvii. 17). "That He might sanctify and cleanse it with the washing of water by the word" (Eph. v. 26). They produce *faith:* "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name" (John xx. 31). They inspire *hope:* "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Ps. cxix. 49). "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). They lead to *obedience of the Divine laws:* "And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of His law and these statutes to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel" (Deut. xvii. 19, 20). They are *cleansing in their influences upon life:* "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy word" (Ps. cxix. 9). They are *cleansing to the heart:* "Now ye are clean through the word which I have spoken unto you (John xv. 3, Eph. v. 26). They yield *support in life:* "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3; see also Matt. iv. 4). They conduce to *growth in grace:* "As newborn babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. ii. 2). They are *edifying:* "I commend you to God, and the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx. 32). They are for *warning and admonishing:* "Moreover, by them is Thy servant warned; and in keeping of them there is great reward" (Ps. xix. 11). "Now all these things happened unto them for ensamples, and they

are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). They *testify of Jesus:* "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39). They *awaken belief in Christian truth:* "These (the Bereans) were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed" (Acts xvii. 11, 12).

Such are some of the beneficial influences coming from the Divine Mind, through the use of the Scriptures, to the human mind, as stated by the Scriptures themselves.

All such as have used the Scriptures so as to receive these benefits from God through them, not only appreciate the benefits, but the means by the use of which they have been obtained. They *love* them: "O how love I Thy law! it is my meditation all the day. I hate vain thoughts, but Thy law do I love. Consider how I *love* Thy precepts. My soul hath kept Thy testimonies; and I love them exceedingly" (Ps. cxix. 97, 113, 159, 167). They hold them as *sweet and invaluable:* "How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth" (Ps. cxix. 103). "More to be desired are they than gold; yea, than much fine gold; sweeter also than honey and the honeycomb" (Ps. xix. 10). "Neither have I gone back from the commandments of His lips; I have esteemed the words of His mouth more than my necessary food" (Job xxiii. 12). They *hide them in their hearts* (Ps. cxix. 11). They *meditate upon them* (Ps. i. 2, Ps. cxix. 148). They *rejoice in them* (Ps. cxix. 162, Jer. xv. 16). They *speak of them* to others (Ps. cxix. 172).

With two or three exceptions the one hundred and seventy-six verses composing the one hundred and nineteenth Psalm are varied expressions of experience coming from a good man's heart in respect to his love to the Word of God, and the blessings he has derived from its use. As *Laws*, he walks in them (ver. 1); as *Precepts*, he keeps them diligently (ver. 4); as *Testimonies*, they are his delight and his counsellors (ver. 24); as God's *Word*, he will not forget it (ver. 16); as *Judgments*, his soul longs, even to breaking, after them at all times (ver. 20); as *Commandments*, he will run in the way of them with an enlarged heart (ver. 32); as *Statutes*, they are his song in the house of his pilgrimage (ver. 54). They are his heritage for ever, and the rejoicing of his heart (ver. 111). They are a lamp unto his feet, and a light unto his path (ver. 105). They are his comfort in affliction (ver. 50), and his delights in trouble (ver. 143). He has hid them in his heart that he may

not sin against God (ver. 11). All he wants to live for is that he might keep His word (ver. 17).

SOCIAL OR PUBLIC WORSHIP. This is a means appointed of God by which man may approach Him and He may communicate His grace unto man. This means is understood to imply the coming together of few or many to join in the various parts included in the worship. These parts may not be uniformly the same in all congregations, or even in one congregation on all occasions. Hence the diversity of forms adopted and used in different congregations of different churches. This diversity, like all that is seen in means employed for other purposes, arises out of the various views of men respecting such things. It is in a great measure governed by the same principle that gives rise to the variety of styles in architecture, customs in society, and modes of doing the same thing in trade, commerce, and agriculture.

In all these forms of worship it should be borne in mind what is the *end—to worship God, and in so doing to receive some good at His hands*. Those forms, therefore, which most directly and effectually bring us to this end, are the wisest and most commendable. Forms that are intricate and cumbersome are not desirable. Forms calculated to arrest the mind and fix it on themselves, are to be avoided. It is the study of men in all departments of the world of labour to invent and use those means which will in the shortest time, at the least expense, with the smallest amount of physical exertion, and in the most direct way, realise the greatest amount of gain. Should there be less wisdom evinced in the adoption and use of forms in social and public worship to realise the blessing of God than in secular forms to attain the good that is in the world of materiality? Would a company of any public works of manufacture be commended for common sense were it to purchase machinery and employ men to go through certain revolutions for the sake of doing so, and with as little product as possible? A system of labour, like that of criminals on a treadmill, may be a punishment; but where is the commercial gain? Equally so are those forms of worship, whether of the simplest or most elaborate nature, that are of a mere routine kind, ending in the task of performance.

But are churches or congregations at liberty to adopt forms of worship that are calculated to be thus involved and self-ending? Are there no lines drawn by God within which His worshippers are required to keep, and in going beyond which to forms of their own contrivance, they become will-worshippers, or worshippers of their own ways and

means? Do the Scriptures supply any principles to guide in the use of such forms of worship as will most immediately and effectively bring us to the end of worship? Is there liberty given to diverge from these principles, and so to encumber and multiply forms, as to make it more difficult to reach the end, or keep us altogether from it? Does not God know better than man what are the best methods of access to Him? If He has revealed those methods, is it not presumption, to say the least, for man to come to Him in ways of his own election?

It may be well to ascertain, as far as practicable, from the Scriptures, those forms or parts in social and public worship which God has either appointed or approved, and through which He influences the hearts of His people for good.

Singing, Prayer, Reading and Preaching the word, seem to have been essential forms in the social and public worship of God in all ages. Even in the Jewish worship, with all its routine of ritual and ceremony, these had a place. And when those were abolished in Christ, these remained, and have been perpetuated to the present. Now our worship of God, freed from all those encumbrances, is to be in and through the one Mediator, by His one Spirit. "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 2).

1. *Singing.*—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord" (Col. iii. 16). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. v. 19). "And when they had sung a hymn, they went out into the Mount of Olives" (Matt. xxvi. 30).

2. *Prayer.*—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 19, 20). In the meeting of the apostles at the Pentecost, *prayer* formed a part of their service (Acts i. 24). In the gathering of the new converts after the Pentecost, *prayers* were among other means they used for mutual edification (Acts ii. 42). When Peter and John were liberated from prison, "they went to their own company and reported all that the chief priests and elders had said unto them." Then they united in offering prayer as a part of their service on the occasion (Acts iv. 23, &c.). In the house of Mary, the mother of John, whose surname was Mark, many were gathered

together *praying* for Peter's deliverance out of prison (Acts xii. 12). In the meeting of the church at Antioch, *prayer* formed a part of their service (Acts xiii. 1-3). With mutual confession of faults mutual *prayer* is enjoined. "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. v. 16).

There is one observation I cannot allow to pass here, viz., that in all instances of prayer being used in social or public worship in the Scriptures, we find not a solitary one of *read* prayers, neither is there any precept that encourages or enjoins them.

3. *Reading* or *Preaching the Word.*—One of the first public acts of Jesus in His Messianic Mission was to go into the synagogue at Nazareth, on the Sabbath, and stand up to read the Scriptures (Luke iv. 16, &c.). Not only did He read, but taught also: "And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" (Matt. xiii. 54). It is not necessary that all the instances should be given wherein Jesus preached and taught the Word in public assemblies.

What the Saviour did, He commissioned His apostles to do. They went forth preaching everywhere the word of the Kingdom. In the midst of assembled thousands, Peter preached the Gospel at Pentecost. In Samaria Philip preached the Word to the people as they gathered in different numbers and places. In synagogues, in houses, in the open air, by the way side, under the shadows of heathen temples, in Athens, in Rome, Corinth, Berea, Thessalonica, Ephesus, Galatia, &c., these servants of the Most High God showed unto the people the way of salvation.

Here, too, I would make one remark. In all the instances of preaching in the New Testament, there is not one of a preacher *reading his sermons.*

All these parts in social and public worship are designed by God Who has appointed them, to be channels of His grace to those who engage in them. Through them untold multitudes of spirits have been enlightened, renewed, comforted, encouraged, and saved. Not to go beyond Scripture just now, I will here quote the expressions of attachment to this means of grace,—showing the blessed benefits that have been received in the use of it.

"One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Ps. xxvii. 4). "Lord, I have loved the habi-

tation of Thy house, and the place where Thine honour dwelleth" (Ps. xxvi. 8). "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. A day in Thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness" (Ps. lxxxiv.). "When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day" (Ps. xlii. 4). "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem" (Psalm cxxii. 1, 2). "I have set my affection to the house of God" (1 Chr. xxix. 3). "We will not forsake the house of our God" (Ne. x. 39). "Thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts x. 33).

COMMUNION OF SAINTS. This implies first *union* with Christ through His Spirit; then union with each other in Him, in faith, love, holiness, prayer, sympathy, and service. On this union rests *com*munion, or communication one with another in those things in which we are united, with a view to mutual edification; so that wherein one is lacking the other may help in the supply: the strong help the weak, the joyful help the depressed, the aged help the young. It is impossible to receive the teachings of Scripture on the communion of believers in its various aspects, without seeing it to be a most important means of obtaining grace for the growth of Divine life within us.

In the days of Malachi, when the multitude had forsaken God's ordinances, thinking them a weariness and deriving no profit from them; and, as a consequence, they robbed God, and committed all kinds of abominable wickedness, "then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. iii. 16). And what was the grace they received from the Lord Who was in the midst of them? He took knowledge of them. They were in His favour. They were strengthened and encouraged to maintain their integrity and love of righteousness, in the midst of such surrounding iniquity. The service of God was no weariness to them; but in it they found great reward. To *them* was the promise given, "And they shall be Mine, saith the Lord, when I make up My jewels; and I will spare

them as a man spareth his own son that serveth him" (ver. 17).

In writing the Thessalonians, the apostle Paul specifies *mutual comfort and edification* as results of Christian communion (1 Thess. v. 11), and in his epistle to the Hebrews he states how in this communion, we are come unto the general assembly and church of the firstborn, which are written in heaven, and to . . . the spirits of just men made perfect (Heb. xii. 22, 23). Then again, in the same epistle, he mentions immoveableness in the confession of our faith, Christian consideration, provocation to love and good works, endurance to the end, and prevention of apostasy, as fruits of the use of Christian communion (Heb. x. 21-26). As a means of keeping our hearts from the evil of unbelief, and from being hardened through the deceitfulness of sin, he urges the use of mutual exhortation and watchfulness in Christian communion (Heb. iii. 12-14). The primitive Christians, as a means of their stability, abode steadfastly in the fellowship of the apostles (Acts ii. 42). In his epistle to the Ephesians, Paul teaches how believers, united in Christ, as a *building* fitly framed together, grow unto a holy temple in the Lord (Eph. ii. 21, 22); how, also, as a *body* united in Christ, the Head, they are fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Eph. v. 15, 16).

THE LORD'S SUPPER. The passover in the Jewish church answered to this in the Christian church. That prefigured an event which *was* to take place, this shows forth the same event that *has* taken place. That was a means of faith and hope, looking *forward;* this a means of faith, love, thanksgiving and remembrance, looking *backward and forward.* This is done in memory of Christ as the "Lamb slain" for our sins; and to be done "until His coming again," as the "Judge of quick and dead." Thus on the one hand we see Him historically as our Saviour, and on the other, we see Him prophetically as our Redeemer, coming again to receive us to Himself, that where He is, "there may we be also."

But let us glance at the records of the institution of the Supper, to learn from them what are the benefits which as a means it is designed and calculated to convey. "He," that is Jesus, "took bread, and gave thanks, and brake it, and gave unto them (His disciples), saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testa-

ment in My blood, which is shed for you" (Luke xxii. 19, 20, Matt. xxvi. 26-28). "For I have received," says Paul, "of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. xi. 23-26). Then again, Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread" (1 Cor. x. 16, 17).

Why should we attach mystery to the Word of God where none is implied? The first and last reading of the above words, without prejudice from any extraneous influence, would never convey to the mind the Ritualistic or the Romish view of them. Reading them without prejudice, one would no more think of interpreting the bread and wine as being the actual body and blood of Christ, than he would of thinking that *we* are *actual bread* when Paul says, "For we being many are one bread." All that can be predicated of the above words, according to the analogy of faith, is that the Lord's Supper is a special means, instituted for the purpose of believers communing with their gracious Lord in a three-fold aspect of Him; His character, work, and relation. In this means they meet with Him *as* that "Bread of life which came down from heaven, which was given for the life of the world;" or as He who is the Divine nourishment of that life within them, of which Himself, in His Spirit, is the very nature; so that as in the sensuous person of man, life comes from life and is sustained by life, so in his spiritual, his life is from and in Christ by His Spirit, and its growth and development are from Him also. To denote this, Christ is called our "Bread." He is said to be our food indeed and our drink indeed (John vi. 47-56). And especially to commune with Him as the spiritual refreshment of our inner life, this institution was designed. Being brought by this means into His presence as our "Bread of Life," we spiritually partake of Him to the comfort and nourishment of our souls. The essential qualification on our part for this participation, is faith in Him as our *Life*, dwelling in us by His Spirit, and as the *support* of our life, contemplated in this ordinance under

the symbols of Bread and Wine. He, in His life-giving and life-sustaining relation to us, makes known Himself to our believing and loving hearts, and we receive Him according to our faith. Thus He becomes to us a spiritual "Feast of fat things." We feed upon Him in our hearts, by FAITH, with thanksgiving. As we do so, we remember His cross and passion, His bloody sweat, and all He endured for our redemption. This brings before us His matchless love in enduring the contradiction of sinners and the shame of Calvary to atone for our sins. This again awakens up and inflames our love to Him, "because He first loved us." This again is followed with thanksgiving to Him for the "great love wherewith He loved us." This is accompanied with the act of renewed consecration to Him as His soldiers, witnesses, and workers. While thus we commune with Christ in His presentation to us as the Man of Sorrows, as the Broken Bread, as the Passover sacrificed for us, we call up in thought the future, when He will appear in the clouds, to take us to Himself: when with all the "church of the firstborn," and the spirits of just men made perfect, we shall commune with Him face to face: see Him as He is and be like Him for ever and ever.

In these ways the Lord's Supper is designed, and actually is a means of Divine influence which goes to the very life of the spirit—marrow and fatness—viands of the King's providing on His own table in His own Home—green pastures and still waters chosen and appropriated by the Good Shepherd Himself. O richness of grace; luxury of peace; fulness of blessings, that come to us through this means when indeed we look the other side the thin veil of the appearance, and actually feed upon our Lord in the reality of His Divine nature and in the merits of His love as the outflow of His glorious death!

Dr. Pope, in speaking of the nature and benefits of the Lord's Supper, says, "Our earthly sacrament is only a 'shadow of the heavenly things;' for in heaven our everlasting High Priest presents Himself always as the memorial of His own passion. Above He stands at a sacramental altar diffusing the propitiation of the sacrifice once presented below. Below He presides only at a table, where He keeps the feast with us, whilst we commemorate His life and death; in remembrance not only of what He did and suffered, but 'of Himself,' His whole Incarnate Person and work. And, as we thankfully remember this manifestation in our midst, as we sacramentally partake of the benefits of His redemption: partake, that is, not of His body and of His blood in any sense what-

ever, but of Christ, of all that Christ is by His Spirit to the believing soul we sacramentally receive Him; the symbols which He consecrated are pledges, then and there exchanged between Him and us, that we have the blessings of acceptance through His blood, and sanctification through His Spirit, sealed to us in the sacred rite. In other words, they are a continual ratification of our union with His Holy Person through the Spirit. And they are tokens and pledges of a bestowment of grace, through other than sacramental channels, until His return shall render sacramental ordinances and the whole circle of the means of grace no longer needful."

I have thus as far as space permits, reviewed those means of grace that are revealed in the Scriptures, and are appointed by God as the ordinary channels through which He is wont to communicate His benign and gracious influences to man.

It is not intended by the preceding observations to limit the Holy One. He is not restricted to any means, even those of His own appointment. There is no limitation to God in His methods of working, in grace or in nature. In the one, as in the other, he has exercised His sovereignty in acting as He pleased. He has, as we have seen, specified certain means through which to bless man; but He has nowhere said, He will not bless man through any other that He may choose. He is a "free Spirit," and He reserves to Himself the prerogative of meeting us in His grace, by whatever means He may be pleased to select.

The actual good *received* through means depends upon the good which the means lead to, and the way of using them. The best means used in the best way, secure no good if there is none in the object to which they lead. A gold cup taken by prince or peasant to a dry fountain, will receive no water. The best tools and the best workmen can produce no workmanship without materials. The highest cultivation will yield no harvest from desert sands or mountains of bare rocks. But granted that the end to which the means are intended to lead contains all possible good; yet, if the means are neglected, no good will be realised; or if the means are improperly used; or if the means are trusted in instead of the end. The richest land will produce no grain if the seed is not sown. The purest reservoir of water will give no supply in your dwelling, if there are no pipes laid down to convey it. The various minerals of earth will not avail for your service unless you go in search of them. The means must also be used in a *right way* to secure the good at the end of them. Would

a man dig his garden he must not only use the spade, but use it the right way up. Would a man plough his field he must not place the handles where the share should be. Nor must the means be *trusted in as the good* which they are meant to procure. A man who should only go to and fro on the road, will not come to his home. The means of eating and drinking never yet were a substitute for food and drink.

These references to common things in life as to means and their ends, will serve to illustrate the point I would now state, viz., that the good which comes to us from God, through the means we have reviewed, *depends much upon the way in which they are used by us.*

Look at *Prayer.* He who never prays, never receives any blessing through prayer. He, too, who prays, but prays amiss, receives nothing of the Lord (James i. 7). He, also, who prays aright, but rests in his prayers as grace to him, receives no response from the Object of prayer. On the other hand, he who prays to God as his Father, in the fervour of his spirit, in the supplications of the Holy Ghost, in the name of the Lord Jesus, in the pleading of the promises, in the unfailingness of importunity, convinced that his prayers are nothing to him in themselves, that God is the giver of the good he needs ;—he shall know indeed and in truth that it is "good to draw near to God."

Look at the *Scriptures.* The man who never uses these, is ignorant of any good that God gives through them: so the man who uses them only for a critical, or worldly, or sceptical purpose ; so the man who goes no further than Scriptures. But he who takes up the Book for what it is—a revelation of God to man—and reads it as such, examines it as such, and meditates upon it as such, will thereby find God in them ; and finding Him, will receive from Him through the Scriptures those influences, which will result in such blessed things to his life and experience as have been previously stated.

Social or Public Worship.—The same line of thought applies here. The bulk of the people keep altogether from public worship. Hence they partake of none of the influences which God gives through this means. There are many who attend partially, occasionally, and when convenient, the house of God. But these are little, if anything, the better for it. Others, again, make it their study to frequent the sanctuary in unfailing regularity and punctuality. Decency and order are rigidly observed in all their service of song, of prayer, of hearing, and of giving. But they *trust* in these and make them their religion. The results of their services on them

are only such as come out of the acts themselves. Pharisaically they rest in the ordinances of God as God. Deprived of these, their religion is gone, and they are left as Micah was when robbed of his idols. There are others who go to Divine worship in a worldly, listless, sceptical spirit; who, perhaps, only go as forced by parental or other authority; or go, because it is deemed not decent to absent themselves altogether; to all such the services are a weariness and a burden.

But when the services of God's house are loved because they lead to God; because in them we "appear before Him," "behold His beauty," and "drink of the river of His pleasures;" then indeed are they "Bethel" to us. When we "worship at His footstool," when we sing in the "spirit and with the understanding also," "pray in the spirit and with the understanding also," wait upon Him "without distraction," "lifting up holy hands without wrath and doubting," and go to hear all things that God may have to say to us in the Word read or preached, then do we find these acts of worship to be "wells of salvation."

It is so with the *Communion of Saints*. A formal, perfunctory or forced use of this means of grace, will bring no good to any one. Bound to the body of Christ as dead branches attached to a tree, you will draw no grace from Him. But if you are saints indeed, having living union with Him, you will receive such communications from Him, through communion with your fellow members, as will make you fruitful, strong, and active. You will grow up into Him in all things, and witness a good confession of Him. You will not forsake the assembling of yourselves with the saints, in mutual prayer, intercourse and praise, "as the manner of some;" but "as ye see the day approaching," you will give more prompt and diligent attention to this, that you may be "found of Him in peace without spot and blameless."

Finally, the same line of reflection will apply to the *Lord's Supper*. Thinking lightly of it; attending it with an indifferent spirit; observing it with the idea of *sensuously* eating of Christ's actual body and drinking of His actual blood in the bread and wine; attaching any symbolical importance to its rites and ceremonies; or resting in the ordinance as containing the grace we want, instead of looking to the God of grace, will be in us insuperable barriers against the Divine blessing flowing through that means into our hearts. But, if we observe the institution in the spirit and manner before indicated, we shall realise the good it is designed to convey.

A word or two may be said as to the *order* in which the means should be used. Much may depend upon this, as upon

the *manner*. He who would gather harvest from a wilderness field must not first sow the seed, nor first harrow the land. There are other things which must precede these. The man who would make a watch or build a house, knows that the attainment of his end, must be realised by an *orderly* use of means.

So it is in the use of the means of grace. God is the God of order; and as in nature He has laid down the order by which a flower, a tree, or an animal comes to perfection, so He has in the life of the spirit. "A stupid, senseless wretch," says Wesley, "is going on in his own way, not having God in all his thoughts, when God comes upon him unawares, perhaps by an awakening sermon or conversation, perhaps by some awful providence, or, it may be, by an immediate stroke of His convincing Spirit, without any outward means at all. Having now a desire to flee from the wrath to come, he purposely goes to *hear* how it may be done. If he finds a preacher who speaks to his heart, he is amazed, and begins to search the Scriptures, whether these things are so. The more he *hears* and *reads*, the more convinced he is; and the more he meditates thereon day and night. Perhaps he finds some other book, which explains and enforces what he has heard and read in Scripture. And by all these means, the arrows of conviction sink deeper into his soul. He begins also to talk of the things of God, which are ever uppermost in his thoughts; yea, and to talk with God; to *pray* to Him; although, through fear and shame, he scarce knows what to say. He hears about a few of God's people who meet together occasionally to converse about personal religion and to help one the other in its cultivation. He finds access to them, gives his lot in among them, and finds *that* means essentially helpful to him in reaching the blessedness in Christ after which he is inquiring. He reads and hears of the Lord's Supper, and sees others join in this ordinance. He asks, What means this service? He is informed. With a sense of utter unworthiness, he obeys the Saviour's command, 'Do this;' and in the observance, he receives encouragement and strength in the holy life."

What of means besides and in addition to those which God has appointed—those of human origin and appointment? Are these needed, and can they in any way be auxiliary to His? If by using human means, we neglect or give less attention to the Divine, they are dangerous and to be avoided. If they can be made to incite us to a more diligent use of the Divine, in that respect they may be used by us. But the less should never be used in place of the greater. If by

reading books by human authors we can better understand the Scriptures, we may read them; but they must not take the place of reading the Scriptures. If by converse with men we can improve our converse with God, let us use it; but not to supersede it. If by hearing proclamations of human truths we can help our hearing the proclamation of the Gospel, let us hear them; but not to the neglect of that.

In these days of human "inventions," in spiritual, as in scientific things, we are in danger of being drawn aside from the "old paths." Novelty is always attractive, but it is not always right. We should not leave the old for the new because it is new. The tried should always have the preference to the untried. God's ways should always command our respect and use before man's. We are *safe* in doing what He ordains, but are in *jeopardy* in resorting to that which is of human appointment.

Even in the adoption of anything human, that we may think will help us in the use of the Divinely-instituted means of grace, we must take care how we connect and use them with the Divine. Human thought, language, and form in prayer, must not militate against those elements of spiritual life and power, which are the only forces that carry prayer into the ears of the Almighty. Human books which we may read to elucidate Scripture must not becloud them or turn our hearts from the precious truths therein which are "able to make us wise unto salvation." Any artistic assistance introduced into the public worship of God, must be so guarded as not to affect its simplicity, purity, fervour; so guarded as not to obtrude itself between us and Him Whose beauty we wish to see, and of Whom we want to inquire; and from Whom we expect grace to help in time of need. Any method brought into the communion of saints must never be permitted to interfere with fellowship of souls, and with the edification which is looked for as the result. No innovation should be allowed in the Lord's Supper that would in the least encroach upon its beautiful simplicity as instituted by our Lord, or that would in the slightest tend to divert the mind from Him Whom the soul at *that* time especially desires to see and commune with.

In the means of grace which have been considered, we see how we stand on a higher eminence in relation to the Divine Mind than we do in any means supplied by man or nature. We see also how, on this eminence, through means of grace appointed by God, we receive from Him influences that cannot flow through any other channel. As between men and men there are means through which intellectual, social, and moral mutual

good is communicated from one to another, which means do not exist between men and the animal creation, so through these means of grace, subsisting between God and man, there are interchangeable communications that cannot occur between men. No means that man may use in association with anything sensuous or merely intellectual, will secure to him the blessings that come from God through means of grace. Can man by the sheer exercise of his mental powers on subjects or objects on their own level, derive thence supplies to the spiritual necessities of his being? Can he by the exercise of his moral faculties on objects or subjects on a level with them? Can he by adopting and following any of the customs of civilised and social life?

The way to ascertain this is to take the published lives of two men. Let one be the life of a merely intellectual man; the other the life of an intellectual man, but of a Christian also. In the one you find a conspicuous absence of the inflowing and outflowing of spiritual light, life, and works. In the other, you observe an equal development of intellectual power; but besides, a development of the spiritual. Whence comes *this?* Not from the intellect or any of its means. It is the outcome of a cause through specific means adapted to it, as distinct from the intellectual as the intellectual from it.

Take two mechanics with equal education, equal income, equal ability in labour, working in the same shop, and at the same trade. One ignores all means of grace, and does the best he can as a *man* with men. He applies himself to all resources within this circle to give good character to his habits, passions, appetites, and general actions. The other avails himself of all these to do the same, so that they are parallel on these lines; but in this one you observe a humility, a love, a faith, a happiness, a transparency, an ingenuousness, a power over evil, a singularity of character, that distinguish him from the other, like gold coin from silver coin among which it may be found. Whence this difference? The secret is soon discovered if you observe this one as he moves in the higher sphere of a spiritual life, using the means of grace. In these he has intercourse with the Infinite Father of Love. He is a reverent reader and student of the Scriptures. He is a faithful attendant upon social and public worship. He enjoys the communion of saints. He goes to the Supper of his Lord. These means connect him with the Resources, far above human or mundane things, whence flow into his spiritual nature influences to which the other one is a stranger. Hence the difference. One has attained only that which is human, the other has, in addition, attained what is

Divine. One is as an artificial flower, the other as a flower growing in all the culture and luxuriance of a magnificent conservatory. Or, to change the figure, one is, in spiritual things, as a statue, the other as a man in life.

Observe a man whose only means and resources of happiness are such as this world affords. He is diligent in business, but not fervent in spirit, serving the Lord. He acquires wealth, position, and influence. But, reverses come upon him, and he loses all, and is thrown back into a worse condition than he was before he began his prosperity. How does he sustain his mind in these circumstances? He is equally poor within and without. His state is one of absolute want. The earthly springs have failed, and the heavenly are dry to him. Can you wonder that he should repine and despond? Yea, should he become melancholy, or frantic, or suicidal, it were nothing more than thousands have become in similar circumstances.

Look now at the picture of one who, deprived of his earthly comforts, has remaining in him the grace which he receives through the means that connect him with his God. It is that of Bishop Taylor, the author of *Holy Living and Dying*. When his living at Uppingham (before he was bishop), was sequestered, his home plundered, his estate seized, and his family driven out of doors, he wrote the following words: "I am fallen into the hands of publicans and sequestrators, and they have taken all from me: what now! Let me look about me. They have left me the sun and the moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and unless I list, they have not taken from me my merry countenance and my cheerful spirit, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest, I eat and drink, I read and meditate. I can walk in my neighbour's pleasant fields, and see the variety of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God Himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all those pleasures, and chooses to sit down upon his little handful of thorns."

The experience of every man of this world, whatever his designation, Positivist, Humanitarian, Agnostic, Scientist, Moralist, or any other; and the experience of every "man in Christ," whatever his designation, in nationality or religion,

may be referred to as illustrating the two particulars now before us.

I will give one of each. The first, that of a gentleman and scholar, whose name and influence in his own day were great, and to some were models. He had used all possible means to bring to himself from his god (the world) every good which it contained; and he had in printed form instructed others in the use of the best means to enjoy the world in its varied forms of development. The one to whom I refer is *Lord Chesterfield*. Ponder well, my reader, the experience he gives at the close of his life, as arising from his unqualified consecration to worldly means of good and happiness. They are given on the authority of Bishop Horne: "I have run the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those that have not experienced, always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scene. I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle, and pleasure of the world, had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No: for I really cannot help it. I bear it—because I must bear it, whether I will or no; I think of nothing but killing time the best I can, now that he is become mine enemy."

I will now briefly state, in connection with this, one from among the Christian group. He was, for his day, as eminent in literary acquirements and intellectual endowments as Lord Chesterfield. With all his natural and acquired gifts, he as diligently used the means that connected him with his God for good to be received from Him, as Lord Chesterfield did to his means. With what results? The very reverse to those of Chesterfield's. One in the use of his means grew in emptiness of good, in increase of dissatisfaction, in sadness of reflection, and in fearfulness of apprehension, until the past,

present, and future, were crowded with visions of gloom and horror. The other in the use of his means gathered to himself the remission of sin, peace with God, joy in the Lord, a good hope through grace, zeal in labour for the welfare of his fellow-men, purity of life, anticipations of the future. All these elements of his experience strengthened as he used the means in the progress of life; so that when he came to stand where Lord Chesterfield did in relation to the other world, his visions of the past, present, and future, were full of glorious satisfaction. On the very eve of martyrdom; in the deep wretchedness of a Roman prison-cell; friendless and lonely, he writes in calmness and resignation that an angel might almost envy: "For I am already being offered; and the time of my departure is come. I have fought the good fight; I have finished the course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not only to me, but to all them that have loved His appearing" (2 Tim. iv. 6-8).

Another instance may be given in the case of the Rev. Dr. Simpson, who died December 21st, 1817. "A few hours," says Dr. Leifchild, "before his dissolution, he addressed himself to the last enemy in his usual strain of apostrophe, using much the same language as that of the great apostle. As though he actually saw the tyrant approaching, he cried out, with indescribable energy, 'Now, have at thee, Death! Have at thee, Death! What art thou! I am not afraid of thee! Thou art a vanquished enemy by the blood of the cross. Thou art only a skeleton—a mere phantom!' and, again, he repeated twice, 'Have at thee, Death!' Thus did he grapple in close combat with the king of terrors, and having, like a mighty champion, defied his utmost rage, Death at last confessed him conqueror, and wreathed around his brow the garland of immortal victory."

The Rev. Thomas Vincent, in his closing hour, exclaimed, "Come on, Death! where is thy bow?—where are thine arrows? Oh, come!—come! I am yet in the body—yet on earth; but it is heaven, heaven I long to be at. O blessed Jesus, come!—come down to me or take me up to Thee! I am in Thine arms!" After a pause, one observing him to be in the last conflict, inquired how he felt. Collecting all his strength he shouted, "SAFE!—UPHELD IN THE ARMS OF A MEDIATOR!"

CHAPTER VII.

SPECIAL PROVIDENCE.

THE *general* providence of God is a doctrine so readily accepted by those who believe in His government of the world, that there is no need for any discussion of it here. His *particular* providence, however, is called in question, and considered to be out of harmony with the grandeur of His character, and the infinite range of His being.

In response to this unbelief, it may be asked, How can God govern the *universal* without governing the *particular* included in the universal? Can a father take care of his entire family without embracing each individual member? Can one reckon up a sum of any given amount without including each particular figure that makes up the whole? Can a child learn the alphabet without learning each letter? Can a locomotive be guided on a railway without the man in charge having regard to every part that comprises it?

The basis on which such a doubt rests is altogether untenable; viz., that a Sovereign of such greatness cannot be considered as concerned in the care of each individual part of his kingdom. Granted that man, for instance, in his individuality is small in comparison with the whole universe, it must be remembered that he *is a part of the whole*. This being so, its entire constitution would be defective if he were wanting, or if he were ignored; the very part that might be essential might be thrown out of its place, and so the entire constitution either broken up or endangered. What will apply to man will apply to the smallest existence in His kingdom.

The connection of small and great, and the importance of the small, may be seen in almost every organisation. In the human body, there are many small parts which need as much, or more, supervision than the large. In the erection of a building, how important are the small parts of it; even the nails and screws! In fact, everything that is great is composed of the small. In the mechanical world the great hangs upon, and is connected with, the small. So it is in the wide

kingdom of nature. Do not philosophers tell us that if an *atom* of our globe were annihilated, it would affect detrimentally its balance in the planetary system?

Whatever may be the dignity of one in character and office, it is not derogatory to him to superintend the small as the great. Hence it occurs that the best architects, or the best mechanics, or the best rulers of states, are those who have respect to the minute as to the general and aggregate.

It is, then, perfectly in analogy with everything among men, that God, the infinite Sovereign of the universe, should have under His government every individual thing that is comprehended within the boundaries of His kingdom.

It is true that in some instances amongst men, one who governs a state or kingdom may not *personally* have to do with every minute affair therein; but he does so *by agents and means.* It is understood that what they do he does through them, and that every individual existing thing in his kingdom is under his control and governed by his laws and authority.

Whilst in one sense this thought applies to God, in another it does not. He possesses every attribute equal to universal presence, and the particular government of His illimitable empire. In the manifestation of His attributes He does thus govern the universe. At the same time, there is Scriptural authority for saying, and analogical authority to sustain Scripture, that God engages certain agents and means, of His own creation and appointment, to fulfil His will in respect to the government of His kingdom. What they do or say is so perfectly in harmony with His will, that it is justly spoken of as being done by Him. The agents and means are so subordinate to Him and so dependent on Him, that in many instances, they are lost sight of altogether, and God is only seen and recognised. Illustrations of this thought may so readily suggest themselves to the reader's mind that one may suffice to introduce here as approximate to the point in hand.

A great general goes in charge of an army to meet a foreign power. There may be many thousands of soldiers in the army, of various ranks and offices. There may be an unknown variety of ammunition, guns, and other means of warfare. The whole is under the general's command and pervaded with his presence of power and authority. A splendid victory is achieved after a brief or long conflict. Now, is not that victory attributed to the general? Is he not most spoken of as the cause of the vanquishment of the opposing forces? Indeed, his glory shines so brilliantly that the rank and file, subordinate officers, ammunition, and all other things seem to be lost sight of. The general is spoken of by the

people as having fought the battle and gained the victory. Whereas it is well known he did not probably fight at all. He was the head, and from him all commands came and all authority for action given; and because these so moved and guided the whole army and every particular part as to obtain the victory, what the army did is attributed to him. In a way of speaking, easily understood, not a shot was fired, not a horse was mounted, not a movement taken in the entire campaign but he did it, inasmuch as without him no individual part would have acted, and the battle would not have been fought.

The general statement of a particular providence by Scripture, irrespective of the recognition of agents and means, might be seen in the following passages. "And if a man lie in wait; but God deliver him into his hands; then I will appoint thee a place whither he shall flee" (Ex. xxi. 13). "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (Job i. 12). "He performeth the thing that is appointed for me: and many such things are with Him" (Job xxiii. 14). "Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when thou hast so provided for it" (Ps. lxv. 9). "For promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge: He putteth down one and setteth up another" (Ps. lxxv. 6). "He suffered no man to do them wrong; yea, He reproved kings for their sakes" (Ps. cv. 14). "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Ps. cxxvii. 1). "A man's heart deviseth his way: but the Lord directeth his steps" (Prov. xvi. 9). "Man's goings are of the Lord: how can a man then understand his own way?" (Prov. xx. 24).

Looking, then, at the subject of this chapter, agents and means will not be taken into account, excepting providence itself be considered a means, but God Himself considered as the One immediate Being superintending and moving in the whole.

Conceded such views as are expressed in the chapter on *The Material Creation* (to which the reader is referred) respecting the omnipresence of God, there is no more difficulty in admitting a *special* providence of God than there is of admitting His presence everywhere. If He is everywhere present, and has control over all things, as a man may be present in one particular place, and have control over all things in that place, He can do whatever He will in every part of His

empire. He can send calm in one place and storm in another; death here and life there; prosperity to this one and poverty to that one; and each event and circumstance shall be in harmony with Himself and the operations of His laws: as a father in a family may give to one child and withhold from another, and yet his conduct shall agree with his fatherhood and the constitution of his household: or as a builder may pull down and build up, may give more expense and labour on this part of a building than on another; may make prominent this piece of workmanship and put that out of sight; and not in any way infringe upon his character as a builder, or disturb the harmony and symmetry of the structure, or encroach on the laws of building. Nay, all these things are necessary to the symmetry and unity of the structure, to the execution of its plan, and to the maintenance of his character as a wise master builder.

Above nature, as its almighty Ruler, God can as easily govern it in *each* individual part for the accomplishment of some *special* end, as the will of man, which is the ruler of his body, can direct any particular member of his body to do such and such things for certain purposes that he chooses. God is not controlled by nature, or bound to do according to *its* constituent elements or laws, any more than man is governed by his body and bound to exercise his will after the mere sensations of his nerves or his muscles. "God is," says Dr. Bushnell, "an Agent, as much more real than nature, as He is wider in His reach and more sovereign. He can produce variant results through invariable causes, and so can make the world of things keep company with the variant demands of want, weakness, wickedness, and merit; of love, truth, justice, and holy supplication, in His children. It is no longer as if, at some point in the solitude of His eternity, He waked up and created the worlds, since which time He has neither done, nor can ever be expected to do, anything more, because it is the right now of the laws of nature to do everything uninterrupted. Contrary to this, He is the Living God, and can as readily meet us and bind Himself and His works to our condition or request, as a man, without any infringement of his body, can bend it to his uses. Nature is seen to be subjected to His constant agency by its laws themselves, which laws He has never to suspend, but only to employ, having the great realm of nature flexible as a hand to His will for ever. Now He is no more fenced away from us by nature, no more closeted behind it, to sleep away His deaf and idle eternity; but He is with us and about us, filling all things with His potent energy and Fatherly counsel. He maintains a

relationship as real and practical with us as we have with each other."

The following may be taken as rules or principles by which special providences may be judged :—

1. *When anything occurs contrary to what is its common and natural cause.* It is, for instance, natural if not usual for a man who has the opportunity, and who sets out with the intention of using the opportunity, to take all advantage of it to be avenged on his foe. But this is not always done. Contrary to intention and against opportunity men have been known, under influence they could not account for, to act the very opposite. For instance, Esau was bent on punishing Jacob for his deception of him in the matter of his birthright and his father's blessing. He started to meet him on his way from Padan-aram with this express purpose ; but, when he met him, instead of being avenged as he intended, *he fell on his neck and kissed him.* So Ahab, when Benhadad, the king of Syria, his powerful enemy, fell into his hands ; instead of being revenged on him he spared his life, treated him graciously, and dismissed him.

2. *When an event takes place contrary to the policy and express design of those concerned in it.* The history of Joseph illustrates this ; so does that of Balaam ; and many others in the Bible.

3. *When a circumstance occurs far beyond the power of the cause directly employed in it.* For instance, "that one should chase a hundred, and a hundred put ten thousand to flight."

The illustrations that might be given under each of the above particulars, from individuals, families, nations, and societies, are simply innumerable. Sceptics of various schools may reason, speculate, and dogmatise, as far as their power will admit, but they can give no explanation ; nor can any other, excepting on the supposition that there is a special providence, which, as the general, is under the direction of Him Who sees all things, knows all things, and does whatsoever He will, both in heaven and earth.

God has revealed Himself to man under different names, significant of the relations in which He stands to him. He is his "Creator ;" his "Preserver ;" his "King ;" his "Redeemer ;" his "Judge." In each of these relations He exercises corresponding influences on him. But there is another revelation of Himself more expressive than either of those : that is, "FATHER." It is in this light that I wish more particularly to view Him just now. Nor shall I view Him so much as the *universal* Father ; as the Father of His *children that love Him and keep His commandments.* Neither

shall I view Him so much as Father in His general relation to these; but, bringing my thoughts into as narrow a compass as possible, I desire to contemplate Him as a Father in His *partial* governmental influence and control over *some* of His children in special times, circumstances, and events.

Let not the word *partial* be taken advantage of for a quibble. It is here applied to God as a Father in the same way in which it may be applied to a human father when one or more of his children, being sick, or in danger, or in difficulties, he gives to them that specific attention which he does not give to the others. The justification of this partiality lies in the special claims of a child or children. It is no more than the others have, according to their necessities. It is partial because their claims are special. Perhaps the others have already had it; or they may have it. If they have not, and never will, it only shows that they have not been in circumstances to require it. This *particular* attention in no way affects the parental care of *them;* nor should it create jealousy in their minds towards the father, but add to their love for him and confidence in him, because when any of their brothers or sisters are sick or in trouble, he is so kind as to care for them with such speciality. It may also teach them how he will in a similar way care for them when in similar circumstances.

There will be no difficulty in seeing what is meant by the word *partial*, and the propriety of its use in relation to God as a Father, in the light of the above illustration.

I desire to take this particular view of the subject, because space will not admit of a *general* view; because, also, it will bring out more emphatically the direct connection of God with man, and His influence upon him, and thereby best answer the end before me in this chapter.

I am not forgetful of the difficulties which science and common unbelief throw around this subject. But science and common unbelief are outside the family circle, and cannot see within it. They, therefore, are not intelligent judges. They may, perchance, be able to give an *opinion* as to the things external to the family; but as to the government within, its organisation and administration, they may know little or nothing. When, therefore, they speak or write *against* those *special* providences of God as a Father towards some of His children, they speak or write of that which is beyond the horizon of their vision. It is all *theory* and *speculation;* and is no more to be relied upon than what a man who has never been in your family, and has no connection with it, may say about its internal laws and management. To obtain reliable

knowledge of what are your laws and their administration in your family, a stranger could not do better than consult you as the father, and some of your children who have experience in the equity of your rule over them.

That is what I now propose to do in respect to the subject before me. Leaving science and common unbelief outside in cold theory and speculation, I shall go into the Divine home circle itself, and learn what the Father and some of His children have to say; and then I shall adduce some positive facts, as proofs and illustrations of what they say.

First then, let us hear what the *Father* Himself says upon this subject, with a view to influence the minds of His children to trust in Him in special circumstances in which they may be placed :—"I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness. I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isaiah xli. 10-14). "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them" (Isaiah xli. 17). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah xliii. 2). "I am with thee, and will keep thee in all the places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. xxviii. 15). "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. l. 15). "Because he hath set his love upon Me, therefore will I deliver him: I will set him on high because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble: I will deliver him and honour him" (Ps. xci. 14-16). "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron" (Isa. xlv. 2). "And even to your old age I am He: and even to hoar hairs will I carry you: I have made and I will bear: even I will carry and will deliver you" (Isa. xlvi. 4). "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isa. xlviii. 17). "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget

thee" (Isa. xlix. 15). "I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii. 16).

Such are some of the words that the Eternal Father speaks to His children who love Him, to influence their minds in hope and trust, when placed in trying circumstances.

We may now hear on this same subject the words of the Eternal Son, Who is one with the Father, and unto Whom all things are delivered by his Father (Matt. xi. 27): "By Whom all things consist" (Col. i. 17): and "On Whose shoulders the government rests" (Isaiah ix. 6).

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows" (Matt. x. 28-31). "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith. Be not anxious about what ye shall eat, or what ye shall drink; neither be ye of doubtful mind. . . . Your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 28-32). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. vii. 11). "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

We see in the above words how the teachings of the Son and the Father harmonise in respect to that special providence which is exercised over God's children in special circumstances.

We may now consider the influence which this truth has had on the minds of some of the Father's children, as they have learned it in word and experience from His teachings, and in what sentiments they testify of it to others. We will endeavour to classify, as far as space will allow, what they say upon this subject, in respect to its various phases and applications.

First, *their teachings and testimonies on the general truth.* "Now therefore be not grieved, nor angry with yourselves,

that ye sold me hither; for God did send me before you to preserve life" (Gen. xlv. 5). "The steps of a good man are ordered by the Lord" (Ps. xxxvii. 23). "And He led them forth by the right way, that they might go to a city of habitation" (Ps. cvii. 7). "Who is he that saith, And it shall come to pass, when the Lord commandeth it not" (Lam. iii. 37). "The Lord God is a Sun and Shield; the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11). "Say ye to the righteous, it shall be well with him; for they shall eat the fruit of their doings" (Isaiah iii. 10). "Thou, Lord, wilt bless the righteous; with favour wilt Thou compass him as with a shield" (Ps. v. 12). "He that followeth after righteousness and mercy, findeth life, righteousness, and honour" (Prov. xxi. 21). "Blessings are upon the head of the just. The desire of the righteous shall be granted. The hope of the righteous shall be gladness" (Prov. x. 6, 24, 28). "Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Ps. xxxvii. 4). "He that spared not His own Son, but delivered Him up for us all, now shall He not with Him freely give us all things?" (Rom. viii. 32). "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours" (1 Cor. iii. 21, 22). "Godliness is profitable unto all things; having promise of the life that now is and of that which is to come" (1 Tim. iv. 8). "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

Personal Testimonies. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. xvi. 6). "The Lord is my shepherd, I shall not want" (Ps. xxiii. 1). "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Ps. xxiii. 6. Read the whole Psalm). "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom" (2 Tim. iv. 18). "I have all things and abound" (Phil. iv. 18).

Secondly, teachings in this truth as to *special things.* (1) *Food.* "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. xxxvii. 3). "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. xxxvii. 25). "He hath given meat unto them that fear Him" (Ps. cxi. 5). "I will abundantly bless her provision; I will satisfy her poor with bread" (Ps. cxxxii. 15). (2) *Raiment* (see Matt. vi. 25-32). (3) *Life and Health.* "Ye shall walk

in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. v. 33). "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good: seek peace, and pursue it" (Ps. xxxiv. 12-14). "The fear of the Lord prolongeth days" (Prov. x. 27). "Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Prov. iii. 7, 8). (4.) *Safety in Danger.* "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all day long" (Deut. xxxiii. 12). "The name of the Lord is a strong tower; the righteous runneth into it, and is safe" (Prov. xviii. 10). "I have set the Lord always before me; because He is at my right hand, I shall not be moved" (Ps. xvi. 8). "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in Him will I trust. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. xci. 1-10. Read the whole Psalm; also Psalm cxxi.). "And who shall harm you if ye be followers of that which is good?" (1 Pet. iii. 13). "If God be for us, who can be against us?" (Rom. viii. 29). (5) *Direction in Life.* "The steps of a good man are ordered of the Lord, and he delighteth in his way" (Ps. 37, 23). "He will be our Guide even unto death" (Ps. xlviii. 14). "Thou shalt guide me with Thy counsel, and afterwards receive me to glory" (Ps. lxxiii. 24). "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6). "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right, and when ye turn to the left" (Isaiah xxx. 21). "His God doth instruct him to discretion, and doth teach him" (Isaiah xxviii. 26). (6.) *Honour.* "Them that honour Me I will honour" (1 Sam. ii. 30). "By humility and the fear of the Lord are riches, honour, and life" (Prov. xxii. 4). "In her left hand are riches and honour" (Prov. iii. 16). "Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her" (Prov. iv. 8). "I will set him on high, because he hath known My name. . . . . I will honour him" (Ps. xci. 14, 15). "If any man serve Me, him will My Father honour" (John xii. 26). (7.) *Support in Trouble.*

"The Lord will be a refuge in times of trouble" (Ps. ix. 9). "God is our refuge and strength, a very present help in trouble" (Ps. xlvi. 1). "Cast thy burden upon the Lord, and He will sustain thee: He shall never suffer the righteous to be moved" (Ps. lv. 22). "The Lord upholdeth all that fall, and raiseth up all that are bowed down" (Ps. cxlv. 14). "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him" (Nahum i. 7). "These things I have spoken unto you, that in Me ye might have peace: in the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi. 33). "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. iv. 8). (8) *Deliverances* [1] *from Troubles.* "I will be with him in trouble: I will deliver him" (Ps. xci. 14, 15). "They cry unto the Lord in their trouble: He delivereth them out of their distresses" (Ps. cvii. 19). "In the midst of trouble Thou wilt revive me" (Ps. cxxxviii. 7). "Who delivered us from so great a death, and doth deliver; in Whom we trust that He will yet deliver us" (2 Cor. i. 10). [2] *From Sicknesses.* "Who healeth all thy diseases; who redeemeth thy life from destruction" (Ps. ciii. 8). "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt upon thee" (Deut. vii. 15). [3] *From Enemies.* "Fear not, for they that be with us are more than they that be with them" (2 Kings vi. 16). "The Lord your God ye shall fear, and He shall deliver you out of the hands of all your enemies" (2 Kings xvii. 39). "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke xviii. 7, 8). "That we should be saved from our enemies, and from the hand of all that hate us. That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i. 71-75).

Such are a few of the teachings and testimonies of some of the children of the Father in regard to His mind concerning them in special circumstances in life, and the influences that that mind is designed to have upon them for good.

But inasmuch as these teachings and testimonies are taken only from the Scriptures, it may be well to give a few from some of His children later on in the history of His family. Though not inspired in the sense those were, they may nevertheless be taken as truthful and reliable, in sustaining the blessed doctrine before us.

Under date of October 28, 1878, *Miss Havergal* writes :—"I don't think all the previous years put together equal this last twelve months for daily miracles of love. Only, most of them, and the most wonderful, are, from special circumstances, such as have to remain among the secrets between one's own soul and the ever dear Master. It seems to me that God has done for me more than He promised, not only supplying all my need, but all my notions. Our present abode suits us so perfectly in all manner of little ways, that I tell our gracious Father I really don't know how to thank Him enough for it." Again, under December 17, 1878, she says : "It's delightful being here ; it was curious the strong impression I had to come. I think God gave me the wish, and it has turned out all right. It is like what poor Howells said to me on the cliffs yesterday. I met him in his threadbare coat, and he told me how good the Lord was to him, and then, as if talking to Him, not to me, he said, 'He's been *particularly* good to me.'"

As the *Rev. Thomas Collins,* a holy and devoted man of God, was on his way to the Orkney Islands, to do work for his Master, in August, 1833, he wrote : "Father, Thou art true ; Thou art all-sufficient ; Thou art mine. Since Thou givest Thyself to me, I will not be cast down because Thou callest me to leave Thy children. Whither I go, east or west, or north or south, I will be at Thy work. From Thee no change of place can separate me. In Thee I have friendship and wealth. Thou art all I need for time and through eternity ; and since Thou art my portion, in Thee will I be content."

The *Rev. William Jay* writes in his autobiography : "I not only submit to what appears to have been the will of God, but upon the whole am even thankful for such a course of things as I passed through. God has not only a right to choose for us, but as He appoints us our station and offices, and foresees all they will require, He arranges our trainings, and renders all our previous circumstances and experience preparatory to our fitness." Again he writes : "Without an overruling providence we can have no confidence in the Supreme Being ; if saints, we shall want the principal solace in adversity ; if sinners, we shall want the principal restraint in adversity. If we pervert this necessary doctrine by denying a particular providence, we destroy a particular confidence, a particular source of comfort, a particular motive to duty, and give our actions only a general rule of reference."

The *Rev. Dr. Alexander Waugh,* in writing to a friend, suffering under depressing languor, says : "It will afford materials of gratitude to your mind to be informed that my

heavenly Father does not desert me in the time of trouble. I have a calm and settled confidence in the wisdom and goodness of a covenanted Providence. In the guardian care of Divine love I desire to leave what is most dear to me, my wife and children, and the congregation of God's redeemed people which He hath put under my care."

As *John Bunyan* was leaving the Court before which he was tried and condemned for preaching the Gospel, he said: "Verily, as I was going forth of the doors I had much ado to forbear saying to them that I carried the peace of God along with me; and, blessed be the Lord, I went away to prison with God's comforts in my poor soul."

Sarah Martin, in connection with her prison visits, writes: "Up to 1838 the prisoners were frequently infested with vermin and skin disease, and my own horror and disgust at these things were far from being less than any other person could have known, especially as I could not even mention my distress to any human being, because my friends, not exposed to the trial as I was, nor requiring strength peculiar to it, might not have felt themselves justified in receiving me from the prison to their houses. I had, however, access to One Whose care was over me, in Whom I had perfect confidence that I should be preserved from evil, Whose laws impelled me to forget all else in the important work; nor did I hope in vain: and then how eagerly did I resort to the Bible, and feed on such assurances as these, 'There shall no evil befall them, neither shall any plague come nigh thy dwelling' (Ps. xci. 10). The promises of that beautiful Psalm suited my case, and support was equal to my requirements."

The *Rev. William Romaine* writes in his old age: "Our God has made gracious provision for old age. He has given me a general warrant for my security. I have committed myself into His care and keeping; and He has declared, 'I will never leave thee nor forsake thee.' Age may come, hoary hairs may appear, the vigour of the faculties may decay; but His love is the same. He reveals it. He applies it. The old man feels it, and he turns it into the prayer of faith. O, my Father, I do hearken unto Thee. Thou hast supported, Thou hast carried me from my birth to this moment; and I doubt not but now, in mine old age, and in my hoary hairs, Thou will still carry me and bear me, until Thou hast finally delivered me. Amen. I believe, Lord, it shall be done unto me, according to Thy word."

Under date of February 20, 1799, *Henry Longden* writes in his journal: "Tribulation is inseparable from the present life. I have been exposed to danger by several worldly things; but

I found God to be all-sufficient. His word is truth, and His peace fills and rules my heart."

John Howard, the philanthropist, in the midst of his exposures and trials, writes: "Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and, while thus employed, I fear no evil." Again he writes: "I have abundant reason for thankfulness to Divine Providence for recovering me from a fever which I caught of the sick in the prison at my last visit."

The *Rev. Alfred Cookman*, in writing to a friend passing through a severe affliction, says: "Clouds frequently cover His ways, but there is light on the other side of the cloud—light to reveal the fact of mystery—light with which we may meet the obligations and trials of the passing hour. We must trust where we cannot trace, and remember that while living the life of faith we are moving safely as though we understood everything. 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.'"

The *Rev. John Nosworthy*, a Nonconformist minister, ejected from Ippleden, in Devonshire, was several times reduced to great straits; but he encouraged himself in the Lord his God, and exhorted his wife to do the same. Nor was it in vain. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife lamented their condition, and said, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and, seeing a little bird, said to her, "Take notice how that bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it certainly knows not whither to go for dinner. Therefore, be of good cheer, and do not distrust the providence of God. For are we not better than many sparrows?" Before dinner time they had plenty of provision brought them.

Such testimonies as the above might be increased in number by thousands. Let these, however, suffice to show how the Divine Father influences the minds of His children in special circumstances, in these last days, in thought and experience, harmonising with those of His children in ancient days.

It remains now to adduce *facts* in illustration of the previous sentiments. For these it may be well to go to the same sources, viz., the Scriptures of God and the scriptures of His children. The chief difficulty here is similar to the one met with in giving the preceding quotations, that is, in the *selection*.

The Scriptures. Noah and his family preserved in the ark, while the world around was deluged with the flood; Abraham

and Sarah guarded and led in their journeyings in a strange land; Lot delivered from the destruction which came upon Sodom and Gomorrah; Hagar and her son provided with water in the desert, when all natural hope had expired; Jacob, in the varied events of his singular history; Joseph, in the wonderful circumstances which crowded his life—are all remarkable illustrations of the *special* providence of God over His people in special times and necessities.

The life of Moses is fraught with distinguished instances of special interpositions of Divine Providence on his behalf. So is the life of Joshua; the life of Elijah and Elisha; the life of Saul and David; the life of Hezekiah and Daniel; as also the life of Jeremiah and Ezekiel.

To these may be added the lives of the Apostles, and the early Christians.

This brief reference to the principal instances of the Bible may be sufficient, as the reader is probably familiar with the particulars themselves, or may be by reading them for himself.

I will dwell a little more at length on the illustrations furnished in the scriptures of God's people.

Under date of Saturday, December 13, 1755, *Mr. Wesley* writes: "I preached once more at St. Just, on the first stone of their new society house. In the evening as we rode to Camborne, John Pearce, of Redruth, was mentioning a remarkable incident:—While he lived at Helstone, as their class was meeting one evening, one of them cried, with an uncommon tone, 'We will not stay here; we will go to such a house,' which was in a quite different part of the town. They all rose immediately and went, though neither they nor she knew why. Presently, after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in Him, and prevented the blasphemy of the multitude."

Under date of January 31, 1747, *Mr. Wesley* writes: "I heard an amazing instance of the providence of God. About six years ago Mr. Jebner (as he related it himself) and all his family, being eight persons, were in bed, between ten and eleven o'clock at night. On a sudden he heard a crack, and the house instantly fell, all at once, from the top to the bottom. They were all buried in the ruins. Abundance of people gathered together, and in two or three hours dug them out. The beds in which they had lain were mashed in pieces, as was all the furniture in the house; but neither man, woman, or child was killed or hurt; only he had a little scratch on his hand."

Dr. Guthrie, in his autobiography, gives the following account:—"A merciful interposition of God's hand occurred during my ministry at Arbirlot. I had gone to the rocks on the east side of Arbroath that culminate in the noble promontory of the 'Red Head,' on a day when the waves were, so to speak, 'running mountains high.' Though the tide was making, a considerable breadth of the rocks that shelved at a sharp angle into the sea lay bare. I leaped down on one, and had no sooner lighted on the slippery weeds that covered it, than my feet went out from below me, and, laid flat on my back, with my face to the sky and my feet to the sea, I was off, like a ship at her launch! Instantly taking in all the danger, I gave myself up for lost. I could swim, but in such a sea I would have been dashed to pieces against the rocks. By God's providence the very extremity of the danger had the effect, not of confusing, but of calming my mind. I remembered that the rocks there, formed of what is called 'plum-pudding stone,' had often nodules that, consisting of harder matter, had resisted the action of the waves, and rose above their polished surface. I remembered also how, but the very day before, I had got the heels of my boots armed with iron, and it came on me like a flash of lightning that, if I pressed firmly against the rock in my descent, I might peradventure catch a projecting nodule, and be saved—brought to a standstill by that. This flashed on my mind like an inspiration; and, through the Divine blessing, by this device I was plucked from the jaws of death—saved, when nothing else short of a miracle could have saved me."

Was there not a special interference of the Lord in this case, giving Dr. Guthrie the calmness, the flashing of thought, the remembrance of the "nodules," which were the means of saving from death one purposed of God to be an agent in subsequent years of such widespread blessings to society? How much more pleasant to the mind as well as more in harmony with truth, to contemplate a particular providence in the above event than to think of it as "chance," or "good luck," or "it was to be," or "he was smart to be so calm," or "it was the laws of circumstances combining to bring about his escape."

The *Rev. Richard Boardman* related, a short time before his death, the following remarkable interposition of Divine Providence in his behalf:—"I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles I asked a man if I was on the road to that place. He answered, 'Yes; but you will have some sands to go over, and unless you ride fast you will be in

danger of being enclosed by the tide.' It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands, and pursued my journey over them for some time as rapidly as I could; but the tide then came in, and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended my soul to God, not having the least expectation of escaping death. In a little time I perceived two men running down a hill on the other side of the water, and by some means they got a boat, and came to my relief, just as the sea had reached my knees, as I sat on my saddle. They took me into their boat, the mare swimming by our side till we reached the land.

"While we were in the boat, one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust He is.' The man replied, 'I know He is,' and then related the following circumstance:—'Last night I dreamed that I must go to the top of such a hill. When I awoke the dream made such an impression on my mind that I could not rest. I therefore went and called upon this man to accompany me. When we came to the place we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.' When we got ashore I went with my two friends to a public-house not far distant from where we landed; and as we were relating the wonderful providence, the landlady said, 'This day month we saw a gentleman just in your situation; but before we could hasten to his relief he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore; but they both sank, and were drowned together.' I gave my deliverers all the money I had, which I think was about eighteenpence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning, for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, 'The Lord bless you, sir, I would not take a farthing from you for the world.' After some serious conversation with the friendly people, I bade them farewell, and recommenced my journey, rejoicing in the Lord, and praising Him for His great salvation."

In the month of March, 1785, the following remarkable circumstance occurred near Edinderry, in Ireland, and is recorded in Mr. Wesley's Journal, vol. iv. p. 289:—

"A poor woman who owed her landlord fourteen pounds, scraped seven together, which she brought him. But he absolutely refused to take less than the whole, yet detained

her in talk till the evening. She then set out on a car. When she was within a mile of home she overtook a soldier, who said he was exceedingly tired, and earnestly entreated her to let him ride with her on the car, to which she at length consented. When they came to her house, finding there was no town within two miles, he begged he might sit by the fireside till morning. She told him she durst not suffer it, as hers was a lone house, and there was none in it but herself and her girl; but at last she agreed he should lie in the girl's bed, and she and the girl would lie together. At midnight two men, who had blackened their faces, broke into the house and demanded her money. She said, 'Then let me go into the next room and fetch it.' Going in, she said to the soldier, 'You have requited me well for my kindness, by bringing your comrades to rob my house.' He asked, 'Where are they?' She said, "In the next room.' He started up, and ran thither. The men ran away with all speed. He fired after them, and shot one dead, who, being examined, appeared to be her landlord! So that a soldier was sent to protect an innocent woman, and punish a hardened villain!"

The *Rev. John Rogers, M.A.*, during the persecution of the Nonconformists in the seventeenth century, was ejected from Croglin in Cumberland. The following account of him was given by the Rev. J. Barker, and published in the *Arminian Magazine* for Nov., 1805 :—"Sir Richard Craddock, a justice of peace, who was a violent hater and persecutor of the Dissenters, and who exerted himself to enforce all the severe laws then in existence against them, happened to live near Mr. Rogers, to whom he bore a particular enmity, and whom he wanted, above all things, to have in his power. Hearing that he was to preach at a place some miles distant, he thought it a fair opportunity for accomplishing his base design; and in order thereto, hired two men to go as spies, and take down the names of all the hearers whom they knew, that they might appear as witnesses against both them and Mr. Rogers. The plan seemed to succeed to his wishes. These men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against, together with Mr. Rogers, to appear before him. Knowing the violence of the man they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall, expecting to be called upon, a little girl, about six or seven years of age, who was Sir Richard's granddaughter, happened to come into the hall. She looked at Mr. Rogers,

and was much taken with his venerable appearance. He being naturally fond of children took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform him and the rest that one of the witnesses being taken ill was unable to attend, and that, therefore, they must come again another day. They accordingly came at the time appointed, and being convicted the justice ordered their mittimus to be written to send them all to prison. Mr. Rogers, expecting to see the little girl again, brought some sweetmeats with him to give her. As soon as she saw him she came running to him, and appeared fonder of him than before. This child, being a particular favourite of her grandfather, had got such an ascendency over him that he could deny her nothing; and she possessed such a violent spirit that she could bear no contradiction, so that she was indulged in everything she wanted. At one time when she had been contradicted she ran a penknife into her arm, to the great danger of her life. This bad spirit, in the present instance, was overruled for good. While she was sitting on Mr. Rogers's knee, eating the sweetmeats, she looked earnestly at him, and asked, 'What are you here for, sir?' He answered, 'I believe your grandfather is going to send me and my friends to gaol.' 'To gaol,' says she; 'why, what have you done?' 'Why, I did nothing but preach, and they did nothing but hear me.' 'He shall not send you to gaol,' replied she. 'Aye, but, my dear,' said he, 'I believe he is now making out our mittimus to send us all there.' Upon this she ran up to the chamber where Sir Richard was, and knocked with her head and heels till she got in, and said to him, 'What are you going to do with my good old gentleman in the hall?' 'That's nothing to you,' said he, 'get you about your business.' 'But I won't,' says she: 'he tells me that you are going to send him and his friends to gaol, and if you send them I'll drown myself in the pond as soon as they are gone; I will indeed.' When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall, and thus addressed these good men: 'I had here made out your mittimus to send you all to gaol, as you deserve; but at my grandchild's request, I drop the prosecution, and set you all at liberty.' They all bowed, and thanked his Worship. But Mr. Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven, said, 'God bless you, my dear child. May the blessing of that God, Whose cause you did now plead, though as yet you know Him not, be upon you in

life, at death, and to all eternity!' He and his friends then went away."

Mr. A——, a devoted Christian, the father of the Rev. T. A——, Wesleyan Minister, lately deceased, was at one time a miner in Leicestershire. On a certain day, in the afternoon, he and three more fellow-miners came to the bottom of the pit to ascend. While the cage was descending in which they meant to go up, a thought suddenly came to his mind that he had left his pike behind in the works, and he must take it home with him to have it mended. While he was gone for it, the other three men entered the cage, and when midway in the shaft the chain broke, and they were dashed to pieces at the bottom of the pit. When he came to ascend he found to his horror what had occurred. The circumstance so affected him that he no more worked as a miner, but sought occupation in another sphere. He lived for many years after this, a holy and useful servant of the Lord Jesus Christ.

Is there not on the face of this fact the appearance of special interposition in respect to this man of God? How was it that *he forgot* his pike, which the others had not done? How was it that he did not think of it until a moment or two before he should have got into the fatal cage? Will any one answer these questions without recognising the *probable*, if not certain, interference of some Divine agency, that produced the temporary oblivion, and then awoke it, just at the moment to save him from a terrible death?

There is a class of providences in which God's mind may be seen in a way more peculiar than in any preceding instances. I refer to remarkable deliverances effected in the youth or childhood of men, who afterwards became eminent in service for their God or their country.

The escape of Wesley, as a child, from the fire of his father's house, is too well known to call for its statement here.

The Rev. John Fletcher, of Madeley, gives an account of a marvellous deliverance from drowning which he experienced in his youth. "Some years since I lived at a place very near the river Rhine. In that part it is broader than the Thames at London Bridge, and extremely rapid. But having been long practised in swimming, I made no scruple of going into it at any time. Only I was always careful to keep near the shore, that the stream might not carry me away. Once, however, being less careful than usual, I was unawares drawn into the mid-channel. The water there was extremely rough, and poured along like a galloping horse. I endeavoured to swim against it, but in vain, till I was hurried far from home. When

I was almost spent I rested on my back and looked about for a landing place, finding I must either land or sink. With much difficulty I got near the shore, but the rocks were so ragged and sharp that I saw, if I attempted to land there, I should be torn in pieces. So I was constrained to turn again to the mid-stream. At last, despairing of life, I was cheered by the sight of a fine smooth creek, into which I was swiftly carried by a violent stream. A building stood directly across it, which I did not then know to be a powder mill. The last thing I can remember was the striking of my breast against one of the piles whereon it stood. I then lost my senses, and knew nothing more, till I rose on the other side of the mill. When I came to myself, I was in a calm, safe place, perfectly well, without any soreness or weariness at all. Nothing was amiss but the distance of my clothes, the stream having driven me five miles from the place where I left them. Many persons gladly welcomed me on the shore; one gentleman in particular, who said: 'I looked when you went under the mill, and again when you rose on the other side; and the time of your being immerged among the piles was exactly twenty minutes.'" Was there no special providence here to preserve a life which was destined to be so eminent in piety and usefulness to the world?

Dr. Guthrie, in his autobiography, says: "As to my escapes from death by accident, one happened in boyhood, when wading across a swollen river with another boy on my back. Getting dizzy and falling off, he lost his presence of mind; and striking out with hands and feet, bellowed like a madman as he lay floating, fast in my grip, on the top of the flood. It was with the utmost difficulty I succeeded in reaching the shore; and still remember how glad and thankful I was, even at that thoughtless age, that I had brought him, as well as myself, safe to land; an incident this, that sometimes rises to my recollection when people quote the proverb, 'Providence is kind to fools and bairns.'"

Dr. Guthrie, in his autobiography, gives a fact in the life of Lord Clive bearing on this same subject: "The founder of our great Eastern empire landed in India a wild, reckless youth, with a purse emptied and a character lost by dissipation. Weary of a life which was a disgrace to his friends, and a burden to himself, he loaded a pistol, and putting the muzzle to his head, drew the trigger; snap it went, but only to flash the powder in the pan. Bent on suicide, he renewed the priming, and, strange to say, again the powder flashed in the pan. Renewing the priming once more, a third time he put his fingers on the trigger and the muzzle to his brow, and

was about to draw, when, struck all of a moment by his remarkable escapes, he laid the pistol down, saying, godless and graceless as he was, 'Surely God intends to do some great things by me that He has so preserved me.'"

If the reader of the foregoing illustrations is a *Rationalist*, I can imagine with what mental emotions he has read them; how he has questioned their truthfulness; or how he has smiled at the superstition of those who gave them in the first instance; and still more at mine in these days of pre-eminent light. He soon solves all the mystery in these cases of providence. There is nothing peculiar in them. They are the circumstances of "luck," or "chance," or "the order of things." There are thousands of more singular cases than these occur in the history of individuals, who never notice anything special in them. It is only the weak-minded that speak of them as providential. The strong-minded pass on, and look at them as only little changes in the monotony of life.

Nor do I wonder that he should so think. How could he do otherwise, being a *Rationalist?* As a man *is*, so he thinks. Where no light shines, a man cannot see; and where the light does shine, it is all the same if he have no eyes, or if he voluntarily close them. As I said at the beginning of this chapter, all such, as our rationalists, are outside the family circle, with walls, doors, and bars shutting them out; and should they even perchance get a look through a window or a keyhole, their views are only narrow and imperfect. If, then, they are told of anything occurring therein contrary to their experience outside, or to the distorted opinions they formed from a casual glance, is it any surprise that they should think and write of them as they do? Nor is there much likelihood of them thinking differently with no more light in them, or rather with such darkness enshrouding them; that is, upon this subject.

But the *Rationalist* must remember that others can think as well as himself; that it is as possible for others to be right, and him wrong, as for him to be right, and others wrong. May I suggest that there may be a spiritual sight as well as intellectual; and if he have the intellectual and not the spiritual, he must not conclude that no one else has both. Looking only at the operations of Providence in the light of reason, he must not denounce as fanatics those who look both with reason and faith. Because he can see only so far, it does not follow that my vision should be limited by his horizon. If he see only "the order of things," am I in error because I see an intelligent Agent Who, by His wisdom and power, gives the order to the things that he sees? If his

judgment decides that that order is according to the fixity of laws, my judgment cannot acquiesce, any more than it can suppose a train to run along a line without a cause, or suppose it to run off the line and bruise and kill its passengers, and smash the carriages into splinters, without a cause. Both may be according to laws operating in the railway system, though operating in diverse ways, and with diverse results. An earthquake occurs, or a shower of rain descends. Both are effects of laws. The earthquake is a very different occurrence to the shower of rain, and so the shower of rain to the earthquake. But the laws that produce both are the laws of nature, governed by the One infallible, unchangeable Lord, "Who worketh all things after the counsel of His will" (Eph. i. 11).

Vain men would be wiser than God, and fain enter into His august council chamber, and sitting in consultation with Him, would direct Him how things should be ordered. They would, then, persuade themselves that things are as they wish them to be, or, measuring them by their own will, opinions, or designs, judge them to be crooked and defective. They fall out with God for making them so, and fret and vex themselves, showing that their minds are out of order and propriety, and not God's course of procedure.

But the good man, whose mind is in harmony with truth and holiness, beholds the works and ways of God as moving in beautiful harmony of wisdom and beneficence. He does not look so much at things apparently contradictory, as he does at things in combination. He looks at the end of things, as well as the beginning and progress. He looks, not so much at the involution of the wheels of Providence—wheel working within wheel, which he cannot understand—as he does at the One Spirit moving all the wheels to an ultimate destination, which he can believe. This gives him assurance that all the complexities and mysteries of Providence are wisely governed, and will lead to an issue that will be for the good of each and all in the fulfilment of God's all-wise and gracious designs.

CHAPTER VIII.

CHRISTIAN MEN.

IT is recorded in ecclesiastical history that St. Ignatius, a bishop of the Christian Church in the second century, was so holy and faithful in his character and work that his people gave him the name of *Theophorus*, that is, *Bearer of God*. When he appeared before the Emperor Trajan, among other questions, he asked him why it was he was known as *Theophorus*. To which he at once replied, "Because I bear in my heart Christ the Lord."

Observe it was not Ignatius that influenced his flock to give him this designation, but God in Christ, whom he possessed in his heart, and exemplified in his life and works. Ignatius was the medium, God was the cause.

The doctrine of *God dwelling in Man* is one which pagan religions in all ages have believed. But their notions respecting it were irrational and superstitious, resulting in the grossest forms of idolatry. Their heroes, lawgivers, kings, teachers, and benefactors, in whom they thought the gods dwelt, they set up as objects whom they worshipped more than the living Creator (Rom. i. 25). So that *Clemens Alexandrinus* accuses them of making their temples nothing but the sepulchres of their famous men, whose memory was the occasion of the religious rites and worship in them. The generality of the pagan gods were only men who had lived on earth, as Romulus among the Romans, and Belus among the Babylonians.

The only consistent views of this doctrine are contained in Scripture. As taught by pagans, and all such as derive their views from the same source, its sphere of operation ascends no higher than nature. It serves no purposes beyond those that pertain to the sensuous and intellectual. Hence its use is limited to things which human powers are adequate to effect without any indwelling of God. But the doctrine as taught in Scripture does not comprehend in its design, the accomplishment of objects, that may be realised by the ordinary faculties *natural* to man. It contemplates ends of such a

pure and exalted character as cannot be reached by any of his powers, excepting in their experience. Its *conditions* of reception and practical application are those that human nature, as it is, cannot comply with. Would man realise what is the experimental and practical service of God dwelling in him, he must pass through certain processes of moral renewal and holy preparation; as, before one receives his sovereign into his house, he has it put in condition, becoming the Royal Presence. He must offer that prayer of the Psalmist, and have it answered, ere the Holy One will make His abode with him: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. li. 10). As the ancient temple was built and consecrated to Jehovah before He came and filled it with His glory; so the spirit of man must be regenerated and made anew; must be yielded and dedicated to God, ere He will come to fill it with His presence.

The design of God in the creation of man seems to have been that "all things should be put under his feet" (Ps. viii. 6), and that He should dwell in him as his God, and through him reign in righteousness on the earth; as by His dwelling in the angels and in the "spirits of the just made perfect" He reigns in holiness in heaven. To this end He breathed into man of His own life, giving him a nature and character distinct from those which he received as the head of all mundane things. But man lost *this* element of his life by yielding himself to sin. He did not, however, lose the life in which his headship over earthly existences consists. In Jesus Christ, the second Adam, the life he lost is regained. Hence, to every one that receives Jesus Christ by faith, He gives His Spirit, by Whom he is "born of God," as at first he was made of God. So God again lives in him as at the beginning, "in righteousness and true holiness" (Eph. iv. 24). By this indwelling, man is restored to his pristine supremacy of being. He is the Divine workmanship in Christ Jesus (Eph. ii. 10), and stands forth the pre-eminent specimen of Redeeming wisdom, love, and power. God dwells in him with delight, and rejoices over the work of His own grace, as "very good." In this way the Father recovers His lapsed child, and frustrates the malicious purposes of that old serpent, the devil.

The following passages may serve to define the Scriptural view of the doctrine of God dwelling in man:—"This shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law into their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. xxxi. 33). "Be ye not unequally yoked together with unbelievers: for what

fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14-18). "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John xiv. 23). "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me" (Rev. iii. 20). "That Christ may dwell in your hearts by faith" (Eph. iii. 17). "In whom ye also are builded together for a habitation of God through the Spirit" (Eph. ii. 22). "Christ liveth in me" (Gal. ii. 20). "Christ in you, the hope of glory" (Col. i. 27). "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). "Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6, 19). "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever; even the Spirit of truth; whom the world cannot receive, for it beholdeth Him not, neither knoweth Him: ye know Him: for He abideth with you, and shall be in you. I will not leave you desolate: I will come to you" (John xiv. 16-18). "If we love one another, God dwelleth in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 12-15). "That ye might be filled unto all the fulness of God" (Eph. iii. 19).

There are five or six deductions which may be drawn from the above passages.

1. That the indwelling of God to which they refer is not that which is meant when it is said that He fills all things, is present in everything as its Creator, Sustainer, and End. Nor do they mean that indwelling which only denotes His being present in the belief and understanding of men, as a subject of thought, or an object of fear or hope. Neither do they refer to that indwelling which some men speak of, viz., that God

is in men of eminent genius, leading them to the accomplishment of great works in art, poetry, science, politics, or literature.

2. That God is not in man by nature, in the sense they mean. If God is in him, why need there be made a *preparation* for Him to come into him? Why should He make a covenant with him *to come* into him? Why should He *promise* to come into him? Why should He make *His coming* dependent on man's obedience and love of Him? Why should He, standing at the door, *knock* and *wait* for it to be opened for His entrance?

3. That man possesses a capacity, whatever may be its designation, and wherever its locality in him, distinct from any of his body, or of his mind as that term is philosophically understood, which is the seat of God's indwelling; from which, as light from a lamp, or from the sun, His influences radiate through all intervening powers, into the outer and visible life.

4. That this indwelling is that of Father, Son, and Spirit, the Three in One, and the One in Three; for the accomplishment of the full designs of the Mediatorial scheme in man's entire sanctification and glorification.

5. That this indwelling is *peculiar* and *special* in respect to its subjects. The world knoweth it not, and doth not experience it. The spirit that is in the world is not of God. All that is in the world is "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John ii. 6). "We," that is, those in whom God dwells, "are of God, and the world lieth in wickedness."

6. That the *gifts* of God must not be substituted for God Himself. These may be numerous and great: they may come to us through heaven and earth, in all their richness and fulness; they may be physical, intellectual, moral, gracious; forming a crown of "loving-kindness and tender mercies," resting on our existence; but without God, they utterly fail to be to us and in us what God Himself is. To place His gifts in the stead of God is idolatry. The property which a father gives his son is not meant to take the father's place in the son's affection, and the son that should so use it would show both weakness and ingratitude. A mother may leave with her child some playthings during her absence, and they may for a while quiet it, but they do not *satisfy* it. Its familiarity with these will soon waken up the want of the mother, and not till she appear will the little one find quiet and rest. Thus it is with all the gifts of God; whilst they may yield temporary pleasure, they do not, they cannot, fill up the deep

void of the inner nature. To attempt to satisfy the spirit with these is like feeding a hungry man with a dish of chaff or a basket of flowers. It is like supplying an eagle's wants with nothing but stubble. Give the body and the intellect all they call for, the spirit within is not thereby satisfied. It must have its *proper* supply, as they have. It "thirsteth for God;" "crieth out for the living God;" yea, "fainteth for God."

"Thy gifts alone cannot suffice,
Unless THYSELF be given;
Thy presence makes my paradise,
And where THOU ART is heaven!"

Man possessed of God, and having the consciousness of His indwelling, fixes his appreciation on Him instead of His gifts. He says, "The Lord is my portion, saith my soul." He sees nothing external to him, comparable with this Treasure that he holds in the secret chamber of his being. To him the glory of the temple of creation fades in the presence of the glory that fills the temple of his heart. To him material temples of Divine worship are not filled with glory equal to that which he receives from the indwelling Spirit. His happiness is not from without, but from within. His Sabbath is not one day in seven only, but every day of his life. He has a perpetual rest in God. It is said that Thomas Aquinas had a vision of Christ; and Christ asked him what He should give him for all he had done for Him; to which the saint replied, "GIVE ME THYSELF." Himself is the highest honour, the richest treasure, the deepest happiness, the profoundest purity that He can give, or a spirit receive.

The various terms used in the above quoted passages define the *reality* of this indwelling. It is a "walking" in man; an "abiding" in him; a "supping" with him; a "fellowship" with him; a "living" in him. Nothing could more emphatically express the blessed reality of this experience. To him who is the subject of it, it is as palpable as the various acts and states just mentioned, to one who in a material sense is the subject of them.

This indwelling of Christ is more than *thoughts* of Him, *love* to Him, *trust* in Him, *communion* with Him, *likeness* to Him, *participation* in His nature. These are results of His indwelling rather than the indwelling itself; as the actions of the body are not the life of the body, or the operations of the mind, the mind. The words are *I* will dwell in him, *I* will sup with him, &c. So it is CHRIST HIMSELF, in the Personal Presence of His Spirit. He is in him in union and fellowship—his Father, loving him; his Saviour, saving him; his Lord, ruling him; his Teacher, instructing him; his Friend, closer than a brother;

his Shepherd, leading him into green pastures, and by the side of still waters; his Comforter abiding in him for ever. In these and other personal relations, He dwells in him; so that to him, He is no longer in the high heavens as "Lord of Hosts," but He dwells in His own temple, even in the "holiest place" of a loving heart.

No one can judge for another as to his consciousness and experience in this matter. One can only judge as to the reality of this truth in respect to another by *his living*. If one says that God dwells in him, and he lives obviously in antagonism to God's word and grace, he is either a subject of delusion or hypocrisy.

This doctrine has its *mystery*. But this says nothing against its *fact*. I know that what is called "life" is in my body; but its *mystery*, as positive a fact as life itself, in no way weakens this knowledge. When one can explain the mystery of life in his own body, he may not be far from explaining that of indwelling God in the human spirit. But no one, who is consciously the subject of the two facts, will ever deny their existence, because he cannot explain the mystery of them, and make them as clear to his perception as the facts are palpable to his consciousness. He who is not the bearer of Christ Jesus the Lord, in his heart, must not deny that no one else is, or can be. To do so, were like a blind man saying there are no colours in the rainbow; or like a man without taste, saying there is no sweetness in honey.

He in whom God dwells, according to the teachings of the Scripture, has an influence on others far beyond him who is only the subject of the external forces of nature, and the internal powers of his personal being; as that subject in nature with life, whatever its kind, occupies a higher position, and has more power in itself, than dead and inert matter. The influences of man on man for good, through his own powers only, may be compared to the acts of a gardener training and pruning the vine; but the influences of God in man, like the living sap itself coming from nature's resources, and showing itself in verdure and fruit. "The fruit of the Spirit of God in man is the fruit of righteousness, which is by Christ Jesus to His glory" (Phil. i. 11).

Man in himself and from himself, with every conceivable advantage from his mere sensuous surroundings, no more bears the fruit of the Spirit than a vine in itself and from itself bears grapes, with every possible attention from the husbandman, and growing in a vinery of the richest nobleman. Why does not an ungodly man bear the fruits of righteousness? For the same reason that a pear tree does

not bear figs. He has not the Spirit that produces them. He has *a* spirit dwelling in him; but it is a spirit of an opposite kind, and it yields fruit in nature and name agreeing with itself—called the works of the flesh (see Gal. v. 19-21). The Spirit of God in man penetrates and pervades him with His life, which makes him a partaker of His nature (2 Pet. i. 4). Hence his "fruit is unto holiness, and the end everlasting life" (Rom. vi. 22). It is not difficult to perceive how such a man will have more influence in society for good, than he who sways no other power than works in him from physical and intellectual causes. This one may *teach* in precept as high spiritual living as the other *exemplifies;* but failing to exemplify it *himself,* his intellectual teaching loses in force where the other gains in the Spirit, and in *example.*

A holy life, as the result of indwelling God, is its own illumination, and can be read in its own light by every one who knows what holiness is. It needs no exponent or interpreter. It commends itself to every man's conscience. His truthful speech; his gentle, meek, patient, long-suffering temper; his practical benevolence and goodness; his humble and forgiving disposition; his chaste, holy, Christ-like spirit; his self-denial and philanthropy which seek another's welfare rather than his own: these have an influence, charmingly subtle and powerful, which meet with an approving response in every man's judgment, if not in his confession. He in whom these traits of indwelling God abide and appear, needs no trumpet to sound his character. He needs no one to explain his contrarieties; he has no occasion to stand at the corner of streets or in the market, to be seen of men, and declare who he is. What need he of symbols and signs to show the vows he has made, or the pledges he has taken? He is an epistle *read* and *known* of all. He is a *burning* and *shining* light, which no one can mistake for a light of moral or intellectual kindling. Like the morning or evening star, shining through a pure atmosphere, his light needs none to commend it. It is not so brilliant or dazzling that you cannot look upon it. It *so* shines "that it can be seen," and give delightful and celestial influences to those who look upon it. As the author of the book of *Wisdom* speaks of wisdom, so it may be said of the light of his religion in whom God dwells; "a pure influence flowing from the glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness; she is more beautiful than the sun, and above all the order of the stars; being compared with the light, she is found before it" (*Wisdom,* vii. 25, &c.).

"The moral influence of such a life," says Dr. Caird, "cannot be lost. Like seed which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life, into hearts which no preacher's voice could penetrate. Where the tongue of men and angels would fail, there is an eloquence in living goodness which will often prove persuasive. For it is an inoffensive, unpretending, unobtrusive eloquence; it is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would tear and crush them; it is the eloquence of the summer heat when it basks upon the thick-ribbed ice—blows would but break it; but beneath that softest, gentlest, yet most potent influence, the hard impenetrable masses melt away."

God in man sits enthroned above all his powers, and rules them in the supremacy of His Divine will, "casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. x. 5). As a king reigning over his empire, keeping all his subjects in peace, security, and wellbeing, He reigns over the kingdom of man's existence, governing all things therein according to the law which is "holy, and just, and good" (Rom. vii. 12). Yet withal, man enjoys the noblest liberty. He lives in a "large place," without any limitation in goodness, holiness, and usefulness. He has the freedom of the truth—the freedom of the Son—which is freedom indeed. "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

This is the truly noble and divine liberty which God gives to him, in whom He reigns. He is endowed with such inward and vital power, as to be able without resistance from controlling carnal affections, to exercise himself in the fullest and sweetest manner within the whole range of the "Kingdom of God." In this generous and unrestrained freedom, he finds himself living in the greatest ease and profoundest peace. None of his powers being held down by opposing influences, they move in heavenly harmony around the Centre of ineffable bliss. In this is his attraction and his liberty.

In what contrast is this liberty to that of those whose religion is only a *professional art!* All its influences are from without, and its revolutions are according to set and routine order. When the weights are run down, or the chain has run out, or the hand is off the guiding power, it can go no farther and do no more. Wanting life in itself, such religion is altogether dependent on *external* means to give it motion,

force, or use. These measure its rise or fall; its expansion or contraction; its colour, form, and vitality.

In what contrast, too, is this liberty to that of the men of this world! In proportion as men move from God, they become straitened and limited. They are like shell-fish, can only move in their own prison, which they carry about with them; or, like criminals in chains or in cells, have no freedom but under the surveillance of their warders. They are slaves and captives to one evil or another. "That bravery and gallantness," says John Smith, of Cambridge, which seem to be in the great Nimrods of this world, are nothing else but the swelling of their own unbounded pride and vainglory. It hath been observed of the greatest monarchs of the world, that, in the midst of their triumphs, they themselves have been led captives to some vice or other. All the gallantry and puissance of which the bravest spirits of the world boast, is but a poor thing, and extends itself only to some particular cares and circumstances; but the valour and puissance of a soul impregnated with religion hath, in a sort, a universal extent, as St. Paul speaks of himself: "I can do all things through Christ, which strengtheneth me" (Phil iv. 13).

God, by His indwelling in man, is the centre and bond of unity to all his powers. The property of sin ruling in him tends to dissipation, dissolution, corruption. It thus weakens and paralyses his being in relation to all good. It is a democracy, that gives every power of the soul permission to do as it lists and to be what it likes. It is sedition, stirring the soul to rebellion against reason and every God-given power within it. It exposes its faculties to seizure from the various influences of evil as it exists in the world. Ambition, covetousness, pride, lust, anger, with other spirits wandering about in "dry places, seeking rest," enter into its varied faculties, and hold them in subjection to their tyrannical dominion. But when God, the Stronger and Holier One, takes possession, He breaks away and extirpates all these individual and petty sovereignties of sin. Taking Himself the throne of the kingdom, He proclaims His sole right to its government. Under His administration, the sceptre of His authority is swayed over every part, and the entirety is compacted and joined together, in the centre of which and around all, His almighty presence is established. The anarchical condition of the soul is now ended. Its peace is restored. Its unity is recovered. It dwells at ease. It rests in God. The prayer is answered: "Unite my heart to fear Thy Name" (Psalm lxxxvi. 11).

God dwelling in man is to him more than the wings of an archangel bearing him above the attraction of mundane things. Great as are the influences of earth in its subjects of study, in its objects of pursuit and pleasure, in its associations of friendship and enjoyment; great as are the forces of the rival of God and of all goodness, God is still greater in His influences pervading the spirit in which He reigns. Possessing the entire powers and encompassing them as "a wall of fire," He bears them up into regions of spiritual light and surroundings of heavenly felicities, that charm away all love of sublunary happiness. Thus the soul is so enamoured of God and its life in Him, that the very thought of it dwelling in a body of clay environed with things of this world, and of necessity occupied with its affairs, is a humiliation to it, and calls forth its patience to endure them. The view that it takes of its bodily vehicle and terrestrial sojourn, is one of accommodation for a time, for purposes of the Divine pleasure. Even its connection with these it makes subservient to its inner life. These are only its *outer* accoutrements, which in due time it will cast off; when it will from its high life in God now, fly away to the higher and highest, that is opened up to it in the illimitable heaven of His eternal purity and love.

The *effects* of the influence of God in man vary in proportion to the degree of His indwelling. "Filled with all the fulness of God," they are correspondingly deep and powerful. They pervade the whole circle of his life. All who understand and feel them, acknowledge that God is their source and give Him the glory. But where there are associated with His indwelling, degrees of operations from unyielded carnal affections, His influences are hindered, or modified, as are those of the orb of day on the earth, when clouds or fogs intervene in the atmosphere. Being filled with the Spirit, a man's thoughts, tempers, words, works, are permeated and formed in harmony with His will. Hence in these he is the medium of Divine influence to those who come in association or contact with him. As a *witness* of God his testimony is clear, definite, bold, and unfaltering. As a *worker* for God, he is faithful, earnest, self-denying, constant. As a *child* of God he is loving, obedient, submissive. In these relations to indwelling God, his influence on other minds is blessedly powerful in its results.

He in whom Christ dwells possesses an influence for use that transcends eloquence, mesmeric power, intellectual force, and physical energy. He has *Unction*, subtle, mysterious, irresistible, that penetrates the heart, the conscience, the life of those on whom it falls. One may speak pleasantly and instruc-

tively; he may live virtuously and nobly; he may entertain and please, and not have *unction*. But he, who though feeble in utterance, or unlearned in letters, or poor in circumstances, and without patronage from the "powers that be," so speaks and lives as to impress your memory and spirit, that the results develop in such spiritual changes in your existence as you are conscious of, and others witness: he has unction from the Holy One.

As in creation God is present in the microscopically small as in the sublimely great; and as through one as the other, He influences students of nature; so in him who, like Ignatius, bears in his heart Christ the Lord, He is present in the minutest development of His spiritual life, as in the most conspicuous; and through one as well as the other His influence flows on surrounding minds. Those insects, millions of which, according to philosophy, are not equal to one mite, are necessary to the complete order of nature; and God is as much proportionally in each of them as in the great, in the sense explained in a former chapter. In the spiritual life there is the minute as well as the great; and one is as important as the other in the composition of the whole. In fact, the aggregate is made up of the items, whatever the proportion of each. Attention to little words of kindness, little deeds of love, little helps of sympathy, little self-denials, little self-forgetfulnesses, little self-restraints. *Avoidance* of little sins, little weaknesses, little inconsistencies, little indiscretions, little complainings, little indulgences of temper, appetite, passion; little conformities to the world of sinful fashion, pleasure, society; little acts of dishonesty, meanness, indolence, penuriousness; little consideration of others' wants, woes and losses; little murmurings under the crosses, adversities and afflictions of Providence. It is these little things of the passing moments, as they come and go, that make a good and great life. He who is oblivious to this, and only thinks of some "great thing," makes as palpable a blunder as did Naaman, when he refused to "dip himself seven times in Jordan" because of its insignificance, but was ready to do something chivalrous, according to his reputed valiancy and greatness. The fly in the apothecary's pot of ointment spoils the whole. The *touches* of the artist finish the picture or the statue. Perfection is made of little things. Sunlight comes to us in infinitesimal rays, and the ocean is made up of drops and the earth of atoms, each of which is capable of divisions beyond the mind of man to conceive.

In the degree in which Christ dwells and reigns in the heart so will His influence be seen and felt in these little

things. The holiest Christians in all ages illustrate this. Paul, John, Polycarp, Ignatius, Luther, Brainerd, Rutherford, Mather, Edwards, Fletcher, Payson, Stoner, Smith, Collins, with numberless others, beautifully exhibited the Divine Presence in the small as in the great matters of their daily lives.

He who bears in his heart, Christ the Lord, is not a recluse or an anchorite. His influences are not confined to the walks of a cloister or the four walls of a cell. Nor are they restrained by the *régime* of ecclesiastical orders and systems. The Christian life that is *subject* to these is like vegetable life under ground or in dark places—earthy or fruitless. Christ in His living Spirit in man is not, and cannot, be subordinated to human and worldly restraints as affecting in any way His Divine liberty. Himself in the days of His flesh showed, both by example and teaching, how those possessed of His Spirit should let their light shine, their works abound, their general life be open and public, free from everything that would limit its development or entrammel its exercises. If for a while they enter into their closet to pray to their Father, they must "go work to-day" in His vineyard. If for a space they go apart for rest, they must come forth again among the people, to preach His Gospel. If they go to "buy oil for their vessels," and to trim their lamps, they must soon appear with their lamps burning in the midst of the surrounding darkness. If as "trees" their roots are unseen, their trunks and branches must be above ground bearing "much fruit." If as "cities" their foundations are out of sight, the buildings must be set on a hill "which cannot be hid." If they enter the secret place of the Most High, to renew their strength and gather lofty aspirations, it is that they may, in the arena of life's stir and whirl, show the calmness and glory of an unseen fellowship with heaven. If they retire to bathe the fading flowers of their garland in the Fountain of Life, it is that they may bring it forth in renewed freshness and fragrance. If they ascend on the mount for a vision of God or for a transfiguration into a higher life, it is that they may come down and walk among men with greater Divine illumination and power. The active Martha and the contemplative Mary blend together in beautiful combination. The zealous Peter and the loving John comprise the one exemplary character. Thus God in man sanctifies the natural and spiritual elements of his being, as He does the heavenly and earthly existences of the universe. Uniting them in His own Holy forces, He makes them subservient to His glory and to the loftiest wellbeing of His creatures.

I have already stated that God dwelling in man is to man himself, and through him to others, the source of influence transcending that which emanates from his own energies, of whatever kind they may be, whether alone or associated with the highest advantages of civilisation. As God in man is above all his powers, so He can act on them and through them to effect results far beyond their natural operations. He is above man's *reason* as its Sovereign Enlightener and Ruler, governing it in sweet harmony with truth ; and He can, if He so will, influence it in such ways as to bring it to conclusions far beyond any that it reaches in its own abstract exercises, for the conviction and confounding of the enemies of the Cross of Christ. He is, in fact, above all the faculties of man, and can so control them as to make them productive of whatever He may purpose or design in the accomplishment of His reign of grace on the earth. "Behold, God exalteth by His power; who teacheth like Him?" (Job xxxvi. 22). "All thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isaiah lvi. 13). Hence John Bunyan, in writing his *Pilgrim's Progress,* was taught of the Lord for the good of millions of human hearts. Human foresight in itself is circumscribed, but God, knowing all things, and dwelling in man, can so enlarge and strengthen this gift in him that he may, as in the ancient prophets, see events to come and discern spirits. Hence John Eliot, John Welsh, Robert Bruce, William Bramwell, and numberless others, who were giants against the boasting foes of His Kingdom. Human power is very limited in its extent, but God is Almighty, and, dwelling in man, He can so augment it, that he can do "all things" which God may lay upon him to do in the service of His glory. Human virtues are very feeble, but God is glorious in holiness ; and, dwelling in man, He can refine, strengthen, elevate, and perfect them in such measure as shall make them shine beyond all the furbishing of moral teachings and exercises, in schools of highest repute in ancient or modern times. What is there to prevent every Christian being as an "angel of God," or as an apostle in holy living and working? "CHRIST LIVETH in me," said Paul. And what else? "I can DO ALL THINGS through Christ that strengtheneth me." With the belief of God dwelling in man as explained, there need be no difficulty in the belief of the signs, wonders, and miracles wrought by prophets and apostles, or in the belief that similar things have been done since, or may be done in our own day.

"But is not this a mere imagination?" one may ask. Were not Stephen and Barnabas filled with the Spirit? "Yes, but they were inspired." Were not Paul and John? "But they

were apostles." Were not Wesley and Whitefield? "But they were called to do special work." Were not Bramwell and Carvosso? "But they were exceptions to the general rule." Observe, the injunction, "Be ye filled with the Spirit," is given to each and all believers in Jesus Christ. It is a common privilege. In the bestowal of this blessing of His grace, God is without respect of persons. "Every one that asks receives." "If ye, being evil, know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13).

It is mainly to illustrate the preceding sentiments that I now call attention. In doing so I shall pursue a similar method to what I have done in previous chapters; viz., have recourse first to Scripture, and secondly, to other authorities.

Observe, the point to be illustrated is, *that God in the Personal Presence of His Spirit dwelling in man is, to him and through him to others, a source of influence far above any that can flow to him from every other source whatsoever.*

1. *As to the individual in himself.* In Ezekiel, thirty-sixth chapter, Jehovah declares what He will first do in cleansing, renovating, and fully restoring the inner nature of man; then He says, "And I will put My Spirit within you, and cause you (by Him) *to walk in My statutes, and ye shall keep My judgments and do them*" (verse 27). From this we learn how the indwelling Spirit of God gives power and disposition to obey the Divine laws, which power man would not have, even in his renewed nature, without Him, not to say in his degenerate. "Now if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). Here we see that whatever may be the acquirements of man, apart from the Spirit of Christ, he is not and cannot be a Christian without His indwelling. "Which is Christ in you, the hope of glory" (Col. i. 27). Here we are taught that the hope of Heaven arises only from indwelling God. The vision of the valley of bones in Ezekiel xxxvii. teaches us as an ultimate lesson, that whatever form and order there may be in the thought and character of His people as effected even by the "prophesyings" of the "prophets" of God, there is no *vital, practical force* in them, until the Spirit is breathed into them. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit" (1 John iv. 13). "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. viii. 16). Here we see how knowledge of sonship in the Divine Family flows to us from a source distinct from and higher than any that exists within or around us. The words of Jesus in John

vii. 37 teach the supernatural results arising from a heart-reception of the Spirit of God : " In the last day, that great day of the feast, Jesus stood and cried, saying, ' If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living waters. This he spake of the Spirit, which they that believe on Him should receive." The prophet Isaiah, in most beautiful language, describes the supernatural effects of a personal reception of the Spirit : " Then shall thy light break forth like the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee ; the glory of the Lord shall be thy rereward. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones ; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (chap. lviii. 8-11).

These passages may be sufficient to illustrate one side of the premise I laid down, that the indwelling of the Spirit of God influences man himself for his own holiness in such ways as no other influences can.

2. Look now at the other part of this truth in the light of God's word, viz., *Divine influence emanating through man on others.* We take the words of Isaiah xli. 10-16, as having secondary if not primary reference to the mighty influences flowing from one in whom the Spirit of God dwells according to the teaching of Christ :—" Fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee ; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded ; they shall be as nothing ; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee ; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee. Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth ; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them ; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Micah has a remarkable passage upon this particular : " But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin " (iii. 8).

We may now read from the New Testament on this subject. Jesus declared to His apostles, just before He ascended from their midst into heaven, "Ye shall receive POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU; and (as a result of this) ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). The parallel passage to this in Luke xxiv. 49, maintains the same doctrine. When the "Promise of the Father" came and took possession of His human temples, it is said, "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance (Acts ii. 4). "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all" (Acts iv. 33). They chose Stephen, a man full of faith and of the Holy Ghost. Stephen, full of faith and power, did great wonders among the people; and they, that is, "the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia and of Asia, were not able to resist the wisdom and the Spirit by which he spake" (Acts vi. 5-10). Thus fulfilling the words of the prophet and of Jesus: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. liv. 17). "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 13). Paul, in speaking of his successes in the mission of the Gospel, says, "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ" (Rom. xv. 19).

Again, the apostle says to the Thessalonians, 1 Eph. i. 5: "For our Gospel came not to you in word only, but also in power, and in the Holy Ghost; and in much assurance; as ye know what manner of men we were among you for your sake." Again, in writing the Corinthians, he says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4). "For the weapons of our warfare are not of the flesh, but mighty through God to the pulling down of strongholds" (2 Cor. x. 4).

Many more passages of a like nature might be quoted; but these are enough to show the influences wielded upon others by those in whom God dwells. One remark: no one can read the preceding passages, and their parallels, without seeing that these influences were not limited to *office*, but were

the common privilege of every one who received the gift of the Holy Ghost.

I will now take a brief review of some of the *examples* found in Scripture as illustrative of our subject, in its twofold aspect. I begin so far back as *Noah*, who was "just and perfect;" who was a "preacher of righteousness;" who "condemned the world" by the rectitude of his life as resting on faith in God, and became heir of the righteousness which is by faith (Heb. ii. 7). *Abraham*, who "was called the Friend of God" (Jas ii. 23); and to whom God was an Exceeding Great Reward;" who "walked before God," and was "perfect;" who was the "father of the faithful," and whose seed was as the "stars of heaven for multitude." *Joseph*, with whom God dwelt from his youth up; whose integrity, as given him by God, kept him pure from the lust of the flesh (Gen. xxxix. 9); whose wisdom, as received from God, distinguished him above all the wise men of Egypt, and ultimately raised him to be "ruler over all the land" (Gen. xlii. 43). *Moses*, who, called and inspired of God, became the lawgiver, legislator, and guide of His people from Egypt to the borders of Canaan. *Joshua*, who because God was with him as He was with Moses, led on Israel in glorious triumph through Jordan's walls of water into victorious conquest of the promised land. *Elijah* and *Elisha*, men in whom the Spirit of the Lord lived, and who, therefore, dared denounce iniquity in kings, and stand as angels of might against the nation's idolatries; who wrought wonders that astonished assembled thousands and drew from them, in the presence of their idolatrous priests, the exclamation, "The Lord, He is the God; the Lord, He is the God."

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets, who through faith (through God being in them) subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. xi. 32-35).

If we refer to the New-Testament records of God's people, we have equally striking *examples* of the truth before us. Not to mention Him Who possessed the Spirit "without measure," as being above the line of our thought, we may allude to some of His servants to whom He had given a degree of the same

Spirit. All those disciples who, at the Pentecostal feast, received the baptism of Power, went forth everywhere testifying of Jesus and the resurrection, fearless of all opposition that should rise against them. *Peter,* standing up in the midst of assembled thousands from all parts of the civilised world, and preaching as a "Prince and Saviour" Him Who only a few weeks before had been numbered among transgressors in the death He had been condemned to die, by the highest ecclesiastical court of the nation. Through this one sermon three thousand embraced the faith which he preached.

This same Peter and his fellow apostle *John* standing before the Jewish Sanhedrim, declaring they must obey God rather than man; and choosing incarceration rather than liberty and ceasing to preach and teach in the name of Jesus. These same men healing, through Jesus, a man who had been a cripple for forty years. *Philip,* in Samaria, preaching the Gospel and working great marvels among the people. *Saul,* converted from being a champion of Rabbinism to a champion of the Cross; and as such, living and labouring in all kinds of perils; not counting his life dear unto him; reckoning all things as dross which at one time had been gain; the agent of the conversion of thousands; the agent of miracles; the founder of Christian churches in cities which had been wholly given to idolatry, even in imperial Rome itself; firm and unfaltering in his faith in the Crucified before kings, rulers, and philosophers; dying as a sacrifice to the "way which was everywhere spoken against."

Review for a moment the last two paragraphs. The apostles and their coadjutors were, with one or two exceptions, uneducated and ordinary men.

They went forth without prestige from any earthly power and authority. They had no well-concocted plan to carry out. No worldly policy influenced them. They were no rivals of Gentile or Jewish forces. Not with bows of steel, and arrows sharp and poisoned; not in Grecian or Roman armour, marshalled and led on under Cæsar's floating banner, did they go forth conquering and to conquer. Not with the arts of eloquence, or the syllogisms of logic, or the power of oratory, or the fascinations of learning, or the subtlety of jesuitism, or the tricks of necromancy, or the threats of judicial vengeance, did they win the people to their cause. They used the most artless simplicity of spirit, language, and method, and "hazarded their lives for the name of our Lord Jesus Christ" (Acts xv. 26).

The object of their mission was one that had nothing in it self-commending. It was the telling of a story about One

that was a Nazarene, being crucified and rising again on the third day; and asking the people to believe in Him as their Lord and Saviour, and He would forgive their sins, and grant them the privilege of becoming the sons of God; and as evidence of this, they should receive the Holy Ghost.

The powers which opposed these men in their work were the greatest in worldly religions, wisdom, learning, antiquity, that the times could produce; besides the natural antipathies of men, and the invisible attacks of principalities, and spiritual wickedness in high places.

In the prosecution of their work they met with the most cruel mockings, buffetings and imprisonments.

Yet in the face of all these things their success extended through all Judea, and in Samaria, and to the uttermost part of the earth (Acts i. 8). Thrones, legislatures, nations, felt the forces that they wielded. Churches were established through their agency in almost all parts of the known world, and innumerable were the people who believed their words.

How are these marvels to be accounted for? Did Peter, the fisherman, convert the thousands at Pentecost? Did Philip, the evangelist, regenerate the inhabitants of Samaria? Did Paul, the apostle, achieve his signal conquests in the towns and cities which he visited? Did *any* of these first preachers of the Cross effect the changes that were wrought through their labours? If rationalism can explain these things as occurring through *human means* only, then will it make them appear greater miracles than those we contend for, when we say they were wrought by the power of the living God who dwelt within them.

Nor did God the Spirit cease to dwell in human temples after that the last apostle, John, chose to die a martyr's death rather than surrender his faith in "God is Love," and the "blood of Jesus Christ His Son cleanseth us from all sin." The records of the early churches immediately on the close of the apostolic period, furnish innumerable instances of the continued Presence of the Spirit in His people, and the superhuman influence they exerted upon others for good, as well as that which was predominant in themselves in their holy living, and in the sufferings they endured for Christ's name's sake. [*See the concluding part of Chapter IV.*]

But we will leave those early times, and come to more recent, with a view to show that God still dwells in men on the earth, and that the influence He puts forth in and through them, is above that which nature or any human resources can supply.

To do this we will not have recourse to "*Butler's Lives of the Saints*, with its legends of wonders, but to records of

cases which accord more with probability and Scripture teaching. Thus, Wycliff, Knox, Edwards, Calvin, Flavel, Luther, Latimer, possessed influence, and exerted it on others in such degrees, and in the accomplishment of such purposes, as can only be accounted for by recognising the indwelling of God as its Source. Human power neither gave it nor took it from them; nor confounded its results.

John Eliot and David Brainerd among the North American Indians exercised such power over those wild sons of the forest that cannot be explained by any law of natural science or philosophy. John Hunt and James Calvert, among the men-eaters of Fiji, were so mighty in their conversion to the Christian faith, and their elevation in the blessings of civilisation and social life, that their work can only be explained in the belief that God was in them in deed and in truth (1 Cor. xiv. 25). The same remarks will apply to Williams, Moffat, and others, in the different fields of missionary enterprise.

Can any one, recognising the first principles of religion, read the life of John Wesley and most of his coadjutors, and satisfactorily explain their individual influence on the people, apart from the admission of the truth we are illustrating? Did Francis Asbury and his co-labourers in America accomplish such mighty deeds as are recorded of them, by forces only on a level with themselves? Did William Carvosso and "Billy Bray" of Cornwall, Henry Longdon of Sheffield, David Stoner, William Bramwell, and John Smith, with hosts of others that might be mentioned, receive such influences to make them so holy and to render them so powerful in doing good, from natural endowments, educational attainments, episcopal ordination, or church patronage? Were John Fletcher of Madeley, William Grimshaw of Haworth, Charles Perronett of Shoreham, John Berridge of Everton, Jonathan Edwards of Northampton, Christmas Evans of Wales, such men of power with men, because they were men of learning, of distinction, of the world's patronage,—men who flattered the rich and condoned the poor?

All these, with those whose names we have quoted from Scripture, were men of great goodness in their character, and mighty influence in their times, because they were men of God. God was in them; God was with them. This gave them their faith in the truth, their trust in Providence, their sight of the Invisible, their love of their fellows, their courage in danger, their defiance of evil, their self-abnegation, their rejection of the world, their fearlessness of man. This made them so distinguished; "men of whom the world was not worthy;" men that were beyond the understanding of the

world; men, like thousands of others, despised of one generation, but whose children rise up and call them blessed.

Out of nothing, nothing can come. Naturally, or humanly, there was nothing in some of the Christian heroes which have swayed the greatest influence for good on the world. Thus, if there was nothing in them from the world, nothing could come thence to accomplish their work; but there did proceed from them a power, which wielded over myriads of mankind, produced in them moral miracles. Hence, this power, as we have shown, was the power of indwelling God, and not their own, or that of the endowment of any finite cause.

We have said nothing of hosts of holy martyrs; such as Wycliff, Huss, Jerome of Prague, Sutphen, Molius, Bilney, Bayfield, Tyndale, Lambert, Latimer, Rogers, Anne Askew, Taylor, and numberless others. Was it human learning, physical strength, or personal self-willedness, that sustained these in such calmness and self-possession before their persecutors, in the midst of the greatest privations and sufferings, and in death inflicted by the most studied tortures; that made to them prisons as paradise, and flames of fire as beds of roses? It were a greater miracle for them to endure these things as men only, than for God to be in them giving them the victory.

Not only may we illustrate this truth by reference to individuals, but to *communities*. There are two of which we will make brief mention.

1. The *Methodist Community*. As one reads its history from its origin in 1739 to the present, and considers its influence on all classes of the people; its influence on other churches; its influence on politics and literature; its influence, especially in its earlier career, in reforming and elevating the baser sort of the inhabitants of the country; its influence in almost every part of the world; so that now it numbers its preachers by tens of thousands, its members by several millions, its adherents by fivefold more millions; its literary and educational interests in the same ratio;—surely he might ask in all sincerity, "What hath GOD wrought?" It has not been worldly power, æsthetic accomplishments, splendour of ritual, patronage from Government, sympathy from other churches, that have made this church, in number and strength, to be second to no other church on the face of the earth. It is GOD in the midst of her that has done it (Isa. xii. 6). Only He abiding in and with the Methodist church can preserve to it its strength and glory, and make it a thousand times more than it is.

Should the "people called Methodists" forget this, and lean on their acquired resources, God will forsake them; and though as a church, like some other churches, it may continue to exist, it will have the inscription upon it which they have —"ICHABOD"! With all the developments that have or that might yet be realised in the Methodist church, in literary, educational, social, and ecclesiastical things, may it always be able to say in the words of its dying Founder, "THE BEST OF ALL IS, GOD IS WITH US!"

2. The "*Salvation Army*." With the name of this community, with their organisation, with their eccentric and never-before-heard-of methods of operation, we have nothing to do just now, but with their *results*. A man in trade looks at the *article* produced more than at the place, the time, and the method of manufacture. What does it matter to him *who* made it, *how* it was made, and *where*, if it SUIT HIS PURPOSE? Look, then, at the *results* produced by this community during the last few years. The very basest, meanest, most abandoned, and devil-ridden of our fellow citizens have been renewed and lifted to sobriety, cleanliness, order, happiness, and comfort, through its mission. Not only are there a few here and there, but they may be found by hundreds and thousands in different parts of the land: as also in France, America, and other parts of the world. Policemen, in places, say they have few or no cases of apprehension. Magistrates declare their hours of session, and cases of trial, are reduced fifty or seventy per cent. Women tell tradesmen who object to the movement, that if it had not been for it, they would not have been at their shops purchasing their goods. Public-houses are being forsaken, deserted wives and children are being taken up by their converted husbands and fathers. If ever the miracles of Jesus, as moral types, were fulfilled, it is now in the marvellous moral changes that are being effected through the agency of this community. True, it has opposition of a desperate kind. So had Christ; so had the apostles; so had Wesley; so have all who aim at leading souls *directly* to Jesus for salvation. But whence does it come? From Satan, through all those whom he employs. This is an evidence in its favour. It is doing what temperance organisations, with all their forces; what mechanics' institutes, with all their appliances; what ministry and churches, with great erudition and history; what sanitary measures, with all their rigidity of enforcement; what police parading and surveillance, with all their authority; what magistrates, with all their severity in sentences pronounced upon crime; what the law, with all its irresistible

power and vengeance, could not do, and never will be able to do. While human powers may destroy some of the works of the body of sin, highly desirable on social grounds, the Power in *this* agency, goes direct to the heart of it, and takes away its *life*. It converts the *whole man*, and makes him a *new* creation in Christ Jesus. Behold all things are become new! (2 Cor. v. 17).

Now if all the best powers of humanity have failed and are failing to do what this community is doing, what is the power in it that is doing these things? Is it Satan? He will not fight against himself. Is it prestige, wealth, or learning? Is it eccentricities? Is it the combination of psychological forces? Is it the charms of music? Looking at the nature of the changes effected, there is no power of which we can form any conception as equal to the work, excepting that power which nearly two thousand years ago, gave sight to the blind, health to the sick, cast out devils, healed the lepers, and raised the dead. This power, working in and through the "foolish things, and weak things, and base things of the world," it is, that is doing these wonders, "*that no man should glory in His sight.*" It is as easy for God to do His work by few as by many; by rams' horns as by silver trumpets; by lamps and pitchers as by swords and helmets. "Who hath despised the day of small things?" (Zec. iv. 10. See also 1 Cor. i. 17-31).

Do we not know how the walls of Jericho fell down? how Sisera and his host were defeated? how Goliath was slain? how the Midian hosts were conquered? how a few unlearned men "turned the world upside down." Why enumerate? Does not history abound with facts illustrating God's supremacy above means, humanly chosen, set and fixed. If *any* means are successful in *His* work, it is not the means that do the work, but God in them, or with them; as with men and their work. If men, whoever they are, ignore God, God can and will ignore them, and show them that He can more easily accomplish His designs without them, than they can without Him. Is not every force in the universe at His disposal, and cannot He readily avail Himself of any He please to do His will? Shall man prescribe to God? Shall he presume to say, God can only bless His word preached in this or that way; by this or that ministry? that He can only convert souls in this place, or by that method?

If the Salvation Army shall glory in its idiosyncrasies of means; if it shall imagine that these are the forces that it *must* have to do His work, then God will no more work with it than He will with the most refined and intellectual

ritualism that may be followed and trusted in. Though the ark of the covenant was in the midst of Israel, God left them to their own resources, and their enemies conquered. Why? Israel *trusted in the ark* and not in God. The most sacred things—the word—the sacraments—the ministry—must not be substituted for Him.

"Can any good thing come out of Nazareth?" The answer is, yes, THE SAVIOUR OF THE WORLD. Narrowness of mind and prejudice, superinduced by causes similar to those which influenced Nathanael, still ask questions of like nature. "Can any good thing be done by these Methodists in their ignorance, poverty, fanaticism?" used to be asked by the "wise," the "noble," the "great," the "good" of this world. The answer is in the millions upon millions of souls which, by God through them, have been translated from sin into grace, and from earth into heaven. Can any good thing come out of this *Salvation Army*, in its wildness, disorder, and ignorance? The answer is in the work it is doing, and has done, for the most forlorn, and degraded, and wicked portion of the people.

Look at this question in other applications to see its absurdity. Can any good thing come out of those apparently sterile trees and earth, in your garden? a man may ask in the depth of winter. The answer is, If you had been here last summer and autumn you would have seen; or, if you will come and see next summer and autumn, the answer will be before your eyes. Can any good thing come out of that mire? a man may ask. "Yes," says a listener, "this jewel which I found in it." Can any good thing come out of the dark, deep recesses of the earth? a man may ask. "Come and see," the reply is, "in the fires and gas which give such comforts to your homes; in the blessings they confer in untold numbers of ways on the world of trade, commerce, and national life; in the millions of capital which they represent in the world of wealth. Whence came the silks, scarlets, velvets, cloths, and all the etceteras that adorn personal and social life with such attractions? Whence came the precious stones that sparkle in monarchs' crowns, and the embellishments of their thrones and palaces?"

Our querist might ask, as he sees a group of labourers, mechanics, and artisans, "Can any good thing come from them to society? What can they do in their poverty, ignorance, and weakness, to benefit human kind?" Come and see, my friend; in the tillage of the earth; in the erection of cities; in the building of ships; in the construction of railways; in the furniture of your rooms; in the clothing of

your persons; in the multifarious goods of the trading world, and in a thousand other ways. What good in these things would there have been in the world without *them?* The rich, refined, educated, dignified people, could not produce this good, even if they would.

Nothing is plainer on the pages of sacred and profane history than that the greatest divines, scientists, philosophers, artists, statesmen, warriors, benefactors, &c., that have ruled the world, have come from parents, homes, circumstances, the least likely to produce them.

These thoughts have a moral and spiritual teaching. Whatever exists in a subject indigenously or by deposit, can "come out" of it. Granted any good in a certain tree, it matters not what its shape or appearance, it may be the ugliest and apparently the least likely, God can bring it forth in the ordinary actions of the laws of nature.

Granted any good deposited by God in some particular parts of the earth, whatever their locality, and appearances, the good can "come out," means being used for the purpose. Granted a superior mind in a most deformed body, this need be no hindrance to its development in the interests of mankind. On the same principle, granted the indwelling of God in a man or in a community of men, it matters not who are their parents, or what their visible relations to society, or what others think about them, He can manifest Himself through them in such influences as will harmonise with truth and righteousness, and cause the world to wonder that these "unlearned and ignorant men" effect such marvels; whereas it is not they, but God that is in them. He doeth the work (see Acts iv.).

Great words are spoken in our day by a certain class of teachers about living for others, and living in others and in our works, after we are gone. The doctrine is spoken or written as if it were a new inspiration and had never been heard before. Have such persons ever read a book called the New Testament? Have they ever read of Jesus Christ? of Paul, who was Saul of Tarsus? Have they ever read the lives of the truly holy and good Christians of all ages and places? Have they studied the genius and teachings of a religion called Christianity? If they have not, then they ought, before they thrust their teaching into the world as something in advance of all that has preceded; or, if they have, then they ought to know and be candid to confess that their teaching, so far as it goes, has been derived from the very sources they contemn or ignore; and that the teachings and examples of real vital Christianity go far, far ahead of what they teach or exemplify. It is rather interesting to see these modern

teachers coming with their improved light to illumine us as we walk in the mid-day shining of a summer's cloudless sun. They may *imagine* that they show a greater light than what we have, but we are *sure* their light turns pale in the meridian splendour of our "Sun of Righteousness." Their light will wane and die, when ours (that is, God) shall shine in undiminished glory for ever and ever. The *learning* of some of these teachers one might envy; their sincerity might not be questioned; but their need of spiritual knowledge from the Scriptures, and of experience in the things of the Spirit of God, might neither be envied nor questioned.

To show what Positivism and Christianity relatively do in living for others and in others, take the lives and works of "George Eliot" and Miss Havergal, of Martin Luther and Charles Darwin. Has fiction in the one, and science in the other, done more for the good of humanity in life and after death, than the indwelling of God in the others? Let answers be given candidly according to the records of history and the light of present knowledge. Avaunt! ye teachers of human religions as against the teachers of a pure and living Christianity of which Christ is the life and power! Did any Agnostic or Positivist ever give utterance to such a sentiment and illustrate it in practice, as the following, expressed by Bishop Asbury, of America, on a public occasion: "If I can only be instrumental in the conversion of one soul in travelling round the Continent, I will travel round till I die!"

Though Christian men in whom the Spirit of God reigns, like all other men, die, their works follow them, and their influence is perpetuated in ever enlarging degrees until the measure of it in some instances may baffle all human calculation. Great as was the influence of Paul during his apostolic life and labours, that which has flowed from his example and writings since his departure, has extended over all the ages in which they have been studied, and upon all the millions of minds that have studied them. Mighty as was the influence of Wesley during his life, his influence since, through his work, his example, and his writings, has been multiplied a thousandfold. The seed which he sowed throughout this kingdom has grown like the harvest, and its "fruit has shaken like Lebanon," resowing itself a myriad times over, appearing again in richer harvests; and yet it shakes and falls in newly acquired fields, yielding still its fruit, in some "thirty, in some sixty, in some a hundred fold." Similar remarks will apply to other names which have bee mentioned in preceding pages.

There is doubtless too much tendency, even among

many professing Christians, to lose sight of Christ dwelling in them, as there is of philosophers losing sight of God dwelling in nature. They may believe the doctrine of God in creation, in the Bible, and in the sanctuary, and this may be as far as their faith goes in this direction. Humanitarianism and Materialism are two great dangers of the day, which, yielded to, plunge into infidelity, as well under the banner of Christianity, as any other. Hence, it is to be feared, that there is no small measure of their deleterious influence in the churches. There is a loud call on Christians in these days to be fearless and faithful witnesses for Christ in the midst of so much surrounding scepticism. And one point of their witness should be most clear and emphatic, viz., that they are not their own but Christ's; that though they live, yet *they* do not live, but CHRIST LIVETH IN THEM, and the life they live in the flesh is a life of faith upon the Son of God Who has loved them and given Himself for them (Gal. ii. 20).

CHAPTER IX.

GOOD ANGELS.

IF in the material world, between the smallest living existence and man, there is no break or chasm, but one continuous gradation of beings all connected, though distinct; may we not infer that in the invisible world, between the spirit of man and Jehovah, there is one unbroken order of intelligences connecting the two extremes of the finite and Infinite? As under God man is the ruler of the irrational creatures, so *under* God there may be a superior order of beings who rule man. May not these govern him in thought, in action, and in destiny, on the same principle that he governs the irrational part of creation that is subject to his immediate use?

As the monarch of a great empire governs his kingdom by law through the administration of agents various and diversified in number, so through the administration of angels in all their orders, God, the King of the empire of humanity, may communicate the influences of His mind to men, moving and directing them in the fulfilment of the purposes of their being, and in the accomplishment of His sovereign will.

Ancient heathens, to say nothing of modern, were believers in the existence and ministrations of beings between their gods and men. They speak of them as "mediators betwixt their Supreme Deities and men;" as Plato in his *Symposium*, "God intermingles not Himself with men, but all His converse and conference betwixt the gods and men is performed by demons." "And the same philosopher," says Henry More, from whom we quote, "says plainly and expressly, that these demons receive the prayers and oblations that men make, and present them to the gods, and bring back from them rewards and injunctions which they communicate, some way or other, to men. But this is not *Plato's* opinion alone, but of most of the ancient philosophers that would venture to say anything at all in religion; as of Zoroaster, Thales, Pythagoras, Celsus, Plutarch, Apuleius, and who not? Nay, this conceit is so natural, that it is found among the rude

Americans (aborigines), who profess that their *Zemes* are no other than *mediators* and messengers from the great God that is eternal and invisible, as *Peter Martyr* relates, concerning the inhabitants of Hispaniola."

"The Romans," as Wesley says, "believed in beings whom they called *genii;* and the Greeks called them *demons* (knowing ones). Some of these were supposed to be kind and benevolent, delighting to do good; others, malicious and cruel, delighting in doing evil." Of the former, Socrates is said to have recognised one who attended upon him. Speaking of it on a certain occasion, he says, "This gives me notice every morning, of any evil which will befall me that day. My demon did not give me notice this morning of any evil that was to befall me to-day. Therefore I cannot regard as any evil my being condemned to die." "A certain writer of the last century," says Wesley, "attempted to prove that this demon of Socrates was nothing more than his *reason.* But it was not the manner of Socrates to speak in such obscure and ambiguous terms. If he had meant his reason, he would doubtless have said so. But this could not be his meaning; for it was impossible his reason should give him notice every morning, of every evil which would befall in that day. It does not lie within the province of reason to give such notice of future contingencies."

Another heathen, Hesiod, a poet, speaks even more clearly than Socrates:—

"Millions of spiritual creatures walk the earth unseen."

Bible teachings on this subject are far more clear, elevated, and satisfactory than those of heathen philosophers, even the most enlightened. Good angels are spoken of as very different beings to the *demi-gods, good demons,* or *æons* of the Greeks or Romans. They are in no instance confounded with Jehovah, or spoken of as receivers of prayers, and answerers of them, or as mediators. Hence, our only reliable source for information on the existence, nature, attributes, and functions of angels, are the Scriptures.

A study of the Old-Testament Scriptures shows that Jehovah in the government of His people in ancient times employed angels as the Media of its administration. In the manifestation of His glory, the revelation of His law, the enforcement of His will, the visitations of His judgments, and the guardianship of His saints, these angelic beings, in their respective orders and commissions, were prominently employed.

The apostle Paul, in his Epistle to the Hebrews, teaches

that since the incarnation of the Son, and His exaltation to the throne of the Father, the administration of the Divine government has been delegated to Him. But this delegation has not done away with the agency of angels under the Son. They now have a place in His government of the Mediatorial kingdom, as in Jehovah's government of Israel. The angels worship Him; and they are His messengers to minister unto them who shall be heirs of His salvation (see Heb. i.).

The Mediatorial Government is universal, and takes in the two divisions of angelic agency, as did that of the Theocratic; viz., *general* and *particular*.

The doctrine of the *existence* of angels, and their ministry to men, appears early in the Bible, as is seen in the lives of Abraham and the patriarchs. Little, however, is said in explanation of their nature and origin, except in incidental reference to their office, their heavenly state, and their missions to man. The Hebrew word, *malak*, and the Greek word, *angelos*, are descriptive of *office* rather than *nature*. They signify *messenger;* more particularly, a *celestial messenger*.

Both the Old and New Testament teach that celestial beings of a high and dignified order are continually engaged in worshipping Jehovah (Ps. ciii. 20, 21, and cxlviii. 2); in studying His works (Dan. vii. 10, and xii. 5, 6; 1 Pet. i. 12); and in executing His commands. They are above man in rank of creation, in dignity of nature, in qualification for service, and in blessedness of condition.

Besides the statement of the *doctrine* of angels in the Scriptures, there is the history of their *actual appearance* again and again. These appearances may be taken as facts as much as the persons, times, and things with which they are associated. They appeared as flaming cherubim on either side of the entrance to the tree of life in Paradise (Gen. iii. 24). Abraham entertained them "unawares" (Gen. xviii. 2; Heb. xiii. 2). They appeared to Lot and his family, and were agents in the destruction of Sodom. An angel appeared, and arrested Abraham from slaying Isaac on Mount Moriah: Abraham told Eliezer, his servant, that Jehovah would send His angel before him to prosper him in seeking a wife for his son Isaac. An angel appeared to Hagar, and counselled her in her conduct in respect to her mistress, Sarah. The Lord sent an angel to stop the mouths of the lions, so that they could not do any harm to Daniel. An angel appeared to Zacharias and foretold him of the birth of John the Baptist. An angel acquainted the Virgin Mary that she should give birth to Immanuel. An angel was the first preacher of the Gospel to the shepherds on the plains of Bethlehem; and a multitude

of them celebrated the Divine Advent. Angels ministered to Christ in His temptation, in His agony, and at His resurrection and ascension. An angel appeared to Peter in prison, and liberated him from the stocks and the cell. An angel appeared to Paul in his shipwreck on the Adriatic. Again and again we read of the appearances of angels in the Book of the Apocalypse.

As to their *nature*. They are *spirits*. "He maketh His angels spirits" (Ps. civ. 4); "Are they not all ministering spirits?" (Heb. i. 14). Hence, then, they are immaterial and incorporeal; invisible and impalpable; incorruptible and immortal; their bodies, if any, being of such fine texture as is not perceptible by human eyes, excepting they choose to accommodate it for that purpose.

As to their *attributes*. They are endowed with reason, understanding, wisdom, love, holiness, power, and quickness of flight. Though in many things they transcend men in these respects, they do not in any way equal God. They are all created by God, supported by Him, and taught of Him. He commands and commissions them. He gives them their authority. Though their rapidity of transit may be quicker than light, they are not *omnipresent*. Though their knowledge of the things of men, nature, and God may be very penetrating and vast, they are not *omniscient*. Though they excel in power; and one only may have been equal to the shaking of the Philippian jail to its foundations, or to the arrest of lightning, or to the disturbance of the elements, or to the lifting of mountains, or to the slaying of 185,000 Chaldean soldiers in one night, or to the destruction of the first-born of all creatures in Egypt in one night, they are not *omnipotent*. Though the highest order of beings next to Deity, of which we have any revelation, they are not to be worshipped as God.

As to their *number*. "The chariots of God are twenty thousand, even thousands of angels" (Ps. lxviii. 17). "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 10). Paul says there is "an innumerable company of angels." "The mountain was full of horses, and chariots of fire round about Elisha" (2 Kings vi. 17). Jesus said on the occasion of His apprehension, that He could, if He wished, command twelve legions of angels to attend Him (Matt. xxvi. 53); that is, about seventy thousand.

Milton, in speaking on this subject, says:—

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake, and when we sleep.
> All these with ceaseless praise His works behold
> Both day and night: how often from the steep

Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator! Oft in bands,
While they keep watch, or nightly rounding walk,
With heav'nly touch of instrumental sounds,
In full harmonic number joined, their songs
Divide the night, and lift our thoughts to heaven."

As to their *orders*. Some divines divide them into three: 1. Cherubims, seraphims, thrones. 2. Dominions, armies, powers. 3. Principalities, archangels, and angels. Other divines see in the Scriptures only two orders, angels and archangels (Heb. i. 4; 1 Thess. iv. 16). Seraphim is a common name given to all angels (Ps. civ. 4); and all the angels are cherubims, as is evident by the curtains of the tabernacle, which were set forth with these only (Ex. xxvi. 31); denoting, as is supposed, the presence of angels in the congregation of God's people.

As to the *place they occupy* in relation to God: though so exalted as angelic existences, they are finite and His *servants*, "doing His commandments, and hearkening unto the voice of His word;" and in relation to God's people, they are "ministering spirits" from Him to serve His pleasure in serving their wellbeing.

This brings me to that particular view of the subject which most concerns my purpose, viz., *angels as agents through or by whom God accomplishes His will in respect to His own people.*

The doctrine that each particular individual of the human race has a particular guardian angel to attend him in all his ways through life, is not sufficiently proved from Scripture; though it may seem to have some countenance in several passages. (See Matt. xviii. 15, Acts xii. 15, Eccles. v. 6, Gen. xlviii. 16.)

The historical accounts we have in the Scriptures of the ministrations of angels, to some of which allusion has been made, may suggest how these invisible agents of God may now serve the interests of His people in various ways and circumstances. An angel ministering to Elijah's succour and subsistence as he sat under a juniper tree in the wilderness, deeply depressed at the condition of God's people, and preferring death to life, may teach that these messengers of Christ bring to His servants stimulus and encouragement in times of trial and despondency (1 Kings xix.). There were "horses and chariots of fire"—hosts of angels—surrounding Elisha at Dothan, which he saw, but his servant saw them not until his eyes were opened, preserving the prophet, so that the Syrian

soldiers could not seize him. The discomfiture of the Syrian soldiers may show that one or more of these beings encircle us as a wall of defence against our enemies. "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7). The eyes of holy faith behold the encampment, while the eyes of reason see it not; and in the midst of it Christ's Elishas sit in sabbatic tranquillity and heavenly peace.

> "Lo! to faith's enlightened sight,
> All the mountain flames with light,
> Sin is nigh, but God is nigher,
> Circling us with hosts of fire."

Angels warning Lot of the coming destruction of Sodom, and leading him forth into safety in Zoar, teaches us that these agents of God may, at His command, come and take charge of His people in times of judicial visitations of His wrath upon the wicked, and influence them to escape from the danger, so that only with their eyes shall they behold the reward of the wicked. When Daniel was put into the lion's den for worshipping and trusting his God, an angel was sent by God to shut the lions' mouths, so that they could do him no manner of harm; teaching us that in times of persecution for God's sake, He will give His angels charge concerning us, so that no evil shall befall us. The vision of Jacob, in which he saw the angels of God ascending and descending on the heavenly ladder, shows that through Jesus Christ, Whom the ladder typified as the bond of union between heaven and earth, angels are continually on the move in the accomplishment of God's will for His people. The vision of Isaiah in the temple, in which an angel, with a live coal from the altar, came and touched his lips in their sanctification, preparatory to his mission work among the "rebellious," may teach that, in certain cases, an angel may now be employed in the purification of the tongue for the utterance of the message of the Lord by His servants. The angel appearing to Paul in "perils by sea" to assure him of his safety, may teach that in times of imminent danger, these angelic agents may be sent from heaven to inspire believers with fortitude and calmness, and to give assurance that no harm shall come to them.

The angel sent by God to warn Joseph and Mary not to return to Herod with the young child, but to go into Egypt, on account of the danger arising from Herod's threats, may teach us that, at times, we are moved by angelic impulses to go certain ways, and to do certain things, in order to escape evils which have been determined against us by our enemies. The angels appearing to Jesus, after His victory over Satan, in his

threefold temptations in the wilderness, may instruct us that they influence us with reminders of Divine truth, and rejoice with us in our succour and deliverance by Divine grace from the power of our spiritual adversaries. An angel appearing to our Saviour in the agony of the garden, to "strengthen Him" in His struggle through that "hour and power of darkness," may teach us that in seasons of conflict with terrible and shrunk-from events of providence, an angel may stand by our side, to encourage us by influences of hope, patience, and resignation, until we come into brightness and peace. An angel rolling away the stone from the mouth of the sepulchre of Jesus, which he knew the women could not do, and so facilitating their access to the tomb for His embalmment, as they purposed, may teach us that difficulties apprehended by us in the discharge of duty, may be anticipated by these servants of God, and at His will they may remove them out of the way. The same angel, telling the disciples that Jesus was not in the grave but risen, and where they should find Him, may teach us that these beings of love and sympathy may meet bereaved mourners as they hang over the resting-places of their buried dead, and suggest to them that their beloved ones are not there, and "lift their thoughts to heaven," as the place where they are, and where, in the Father's good pleasure, they shall find them. The angels waiting on Lazarus in his poverty, disease, and death, and carrying his spirit into Abraham's bosom, may teach that they are now servants of comfort and help to the poorest of God's children, and that in the last moments of life they may hover round their death-bed scenes, giving them benedictions, singing heavenly songs of cheer in the chamber of their holy minds, and ready with chariots of light to bear away their immortal spirits to their home, as soon as they quit their earthly houses of clay.

The angel that appeared to Philip, directing him in the sphere of his evangelistic mission—to be in the way to meet the Ethiopian eunuch—then not to return to Jerusalem, but to go down to Azotus, may suggest that missionaries of the Cross may still be influenced by these wise ones, in the ways they take to carry messages of salvation to the people. The angel appearing to Cornelius, a devout heathen inquiring after the Gospel, assuring him of his prayers being heard of God, and directing him to Peter from whom he should hear the words of salvation, may teach us that these beings may now influence inquiring minds after the truth, and lead them to persons by whom they shall be instructed in the "way of the Lord."

When Peter and John (Acts v.) were thrust into prison for preaching the Gospel, an angel appeared to them and led them forth, saying, "Go, stand and speak in the temple to the people all the words of this life," teaching, the interest angels may take in the preaching of the Gospel, and in its ministers; and that they may still deliver them from difficulties in which they may be placed in their work, and influence them with a sense of duty to obey God rather than man, in continuing to preach the word of life to them that need it. The appearance of an angel to Peter on another occasion, only with more signal display of power (Acts xii.), and leading him out of prison into liberty, may teach the same truth.

Not only do these historical accounts of the angels suggest that they may now minister to us, but that we may be imitators of them—angels—messengers of good to those with whom we live and move in the present life; that, according to our respective abilities and opportunities, we may be guides, helps, councillors, comforters, providers, deliverers to others; that, in thus acting, we may be as really *visible* angels, as they are invisible, fulfilling God's will, and contributing to the weal and blessedness of the world.

Angels are examples to us of the character of the service we should render to God and to man. We are taught to pray that we may do the will of our Father on earth as it is done in heaven. The service of these holy beings in heaven is perfect. They evermore praise Him in His temple, and wait His appointment to minister unto the wellbeing of His creatures on earth. Devotion and labour, comprise the circle of their activities. Herein is their consummate happiness. In these respects we should aim to be like them. Our religion should not make us ascetics, nor should our labour make us worldly. To serve our day and generation according to the will of God is the end of our being, and in realising this we are even now "as the angels of God."

The Scriptures teach us that angels are connected with things in the material world; with light, with air, with fire, with wind, with earthquakes, with tempests, with death, with the resurrection, with the judgment. They inform us of their knowledge of future events, as in their revelations to Daniel; also of their penetrating and inquiring investigations into the mysteries of redemption and of grace.

With these data before us, may it not probably be a work of the angels to influence the minds of men in respect to their researches in nature?

As angels know the affairs of individuals, families, and nations; what are the requirements of times, ages, and circum-

stances, is it too much to suppose that they may have to do with those great discoveries in science which seem to meet so wisely the demands of the age when they are made? As populations increased, and wants enlarged, and demands for spheres of labour were created, may not these wise ones have influenced the minds of those who made the discoveries of the past, so as to meet the existing necessities and demands? For instance, Watt, in the discovery of the power of steam? Caxton, in the discovery of printing? Stephenson, in the discovery of the railway system? Especially may this supposition be plausible when it is considered how these and other discoveries have contributed to the Christian, moral, and social elevation of the people, in which angels are so profoundly interested.

Is it too much to suppose that the discovery of many of those secretly-studied, and deeply-hidden seditions, conspiracies, thefts slanders, and murders, are made under the assistance of these knowing, invisible agents of justice and truth?

The mystery of many dreams might be explained, by admitting the doctrine of angelic influence on the minds of their subjects. Alike by day and night angels carry on their ministrations. Their spiritual office and operations are as easily accomplished on the mind when the body is quiescent, as when it is awake and active. "What are called 'divine dreams,'" says Wesley, "may be frequently ascribed to angels. We have a remarkable instance of this kind related by one that will hardly be thought an enthusiast, for he was a heathen, a philosopher, and an emperor; I mean Marcus Antonius. In his meditations he solemnly thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody flux; which none of his physicians were able to heal. And why may we not suppose that God gave him this notice by the ministry of an angel?"

Considering the intense spirituality of the angels, their nearness to God, their wide and comprehensive knowledge of unseen things, in manifold ways they can influence our understandings in the discernment of phenomena which otherwise might be hid from us. "They may assist us in our search after truth, remove many doubts and difficulties, and throw light on what was before dark and obscure, and confirm us in the truth that is after godliness." Evil which comes to us as good they may expose and empower us to avoid. Good which is doubtful they may make clear, and enable us to embrace. Our emotions, when dull, they may quicken, and our hope and love, when languid, they may revive and strengthen, and assist us in our aspiration after

the holy and pure. They may, in certain mysterious ways, so influence us, as to realise to us an answer to the prayer of Bishop Ken :—

> "O may Thy angels, while I sleep,
> Around my bed their vigil keep;
> Their love angelical instil,
> Stop every avenue of ill;
> May they celestial joys rehearse,
> And thought to thought with me converse."

There is every reason to think that as our spiritual enemies are always on the alert to injure us in ten thousand ways of deceit, craft, and malice, these angels of good are equally diligent in their wisdom, love, sympathy, and power, to defend us against them, by admonition, impulse, suggestion, and other ways of effectual influence. So that we may, if we will, experience the truth that more are they that are for us than all that are against us ; that—

> "A convoy attends,
> A ministering host of invisible friends"

are continually around us for our defence and salvation.

If on the earthly side of our being God influences us by men in various ways for our good, why may we not think that on the heavenly side of our being He influences us by angels in various ways for our good ; so that, as on both sides there are forces combined for our ruin, there may be on both sides agents employed for our safety? Can we suppose that our Father would leave any point of danger without a corresponding provision of guarding care and protection?

We may not be permitted to know all our obligations to angels as servants from God, for our good in this world, until the race is run, and the victory gained. The other side of the veil, it may be one of our subjects of wonder and gratitude, that these agents of our Lord contributed so much to our success in the holy life of faith and love in this wilderness state.

Dr. Goulburn, Dean of Norwich, in his work on the *Office of the Holy Communion*, has words bearing upon this subject, which I cannot refrain quoting ; "There are others interested in our worship of God, and in our struggles against sin, besides those who still sojourn on earth. There is an innumerable company of angels, watching our conflict, sorrowing with a pure and beautiful sorrow at our unfaithfulness, rejoicing on our return to God, and mingling their accents with our praises. If it pleased God to make transparent for a moment the veil of gross matter, these angels would be seen

thronging the earth, on their errands of love. . . . . Christians, not only 'greater is He that is in you than he that is in the world;' but also 'they that be with you are more than they that be with them.' The fallen, the condemned, the accused, represent, after all, only a small section of God's creatures. There is an innumerable company of the Heavenly Host leagued together under Christ against the rulers of the darkness of this world. You never strive alone. Not only is there an outflowing of most tender compassion towards you from the bosom of the Divine Master; but every pure and good intelligence in the universe is on your side, whether all be conscious of it or not. There are thousands upon earth who are at present being visited with temptations which are the exact counterpart of yours. They are triumphing over them in the might of Christ; why should not you? The dead are waiting and watching in Paradise for the hour when God shall 'accomplish the number of His elect, and hasten His kingdom.' And as in a starlight night a thousand eyes of fire look down from heaven upon the benighted traveller, so in your dark pilgrimage through this world your course is run under the eyes of principalities and powers bent down upon you from another sphere. Nor do you ever worship God alone. That infirm and feeble prayer of yours of whose impotence you are so painfully conscious, is attracted into the strong current; first, of our Lord's perfect intercession; and secondly, of the unutterable groans of the Holy Spirit in the Church. And when thou givest praise, thou strikest a note which vibrates through the whole creation. Praise is an impulse in the spiritual world which radiates far and wide from the centre which sent it forth. It is taken up and echoed back by all creatures in heaven and earth. The low, faltering, and discordant notes, which it may have had originally, are overborne by, and drowned in, the loftier melodies which absorb it. And these melodies are from the harps of cherubim and seraphim, who unto God continually do cry, recognising in their anthems the grand multiplicity of the Divine praise, 'Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory.'"

> "How oft do they their silver bowers leave,
> To come to succour us that succour need!
> How oft do they with golden pinions cleave
> The flitting skies, like flying pursuivant,
> Against foul fiends to aid us militant!
> They for us fight, they watch and duly ward,
> And their bright squadrons round about us plant;
> And all for love and nothing for reward.
> Oh, why should heavenly God to man have such regard?"

"Angels our servants are,
And keep in all our ways,
And in their watchful hands they bear
The sacred sons of grace;
Unto that heavenly bliss
They all our steps attend;
And God Himself our Father is,
And Jesus is our Friend."

In illustration of some of the preceding sentiments, and to show that in those last days God may still employ angels in the affairs of men, I give the following:—

Under date of June 20, 1774, John Wesley wrote the following:—"About nine, I set out for Horsley, with Mr. Hopper and Mr. Smith. I took Mrs. Smith and her two little girls in the chaise with me. About two miles from the town, just at the brow of the hill, on a sudden both the horses set out, without any visible cause, and flew down the hill, like an arrow out of a bow. In a minute John fell off the coach-box. The horses then went on full speed, sometimes to the edge of the ditch on the right, sometimes on the left. A cart came up against them: they avoided it as exactly as if the man had been on the box. A narrow bridge was at the foot of the hill. They went directly over the middle of it. They ran up the next hill with the same speed; many persons meeting us, but getting out of the way. Near the top of the hill was a gate, which led into a farmer's yard. It stood open. They turned short, and ran through it, without touching the gate on one side, or the post on the other. I thought, 'However, the gate which is on the other side of the yard, and is shut, will stop them; but they rushed through it, as if it had been a cobweb, and galloped on through the cornfield. The little girls cried out, 'Grandpa, save us.' I told them, 'Nothing will hurt you: do not be afraid;' feeling no more fear or care (blessed be God!) than if I had been sitting in my study. The horses ran on, till they came to the edge of a steep precipice. Just then, Mr. Smith, who could not overtake us, galloped in between. They stopped in a moment. Had they gone on ever so little, he and we must have gone down together."

Many persons would have looked upon this as a wonderfully lucky affair, and probably have taken it as a fortuitous combination of chances, without thinking of anything or any one but what appeared to their senses. Not so Mr. Wesley. With his spiritual discernment he saw farther than his logic and philosophy. In commenting upon it, he says, "I am persuaded both evil and good angels had a large share in this transaction: how large we do not know now, but we shall know hereafter."

"I think some of the most remarkable circumstances were:—1. Both the horses, which were tame and quiet as could be, starting out in a moment just at the top of the hill, and running down full speed. 2. The coachman being thrown on his head with such violence, and yet not hurt at all. 3. The chaise running again and again to the edge of each ditch, and yet not into it. 4. The avoiding the cart. 5. The turning short through the first gate, in a manner that no coachman in England could have turned them, when in full gallop. 7. The going through the second gate as if it had been but smoke, without slackening their pace at all. This would have been impossible had not the end of the chariot pole struck exactly in the centre of the gate, whence the whole, by the sudden impetuous shock, was broke into small pieces. 8. That the little girl, who used to have fits, on my saying, 'Nothing will harm you,' ceased crying, and was quite composed. Lastly, that Mr. Smith struck in just then. In a minute more we had been down the precipice, and had not the horses then stopped at once, they must have carried him and us down together. 'Let those give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.'"

How many times did an angel of evil seek to destroy Wesley's life, or so to affect him that he should not fulfil his mission, but was thwarted in his base purposes by the angel of the Lord, which "encampeth about them that fear Him!"

Under date of June 11, 1777, he makes another entry in his journal, in which he recognises the interposition of angels:—"I had appointed to preach in the new preaching house at Colne. Supposing it would be sufficiently crowded, I went a little before the time, so that the galleries were but half full when I came into the pulpit. Two minutes after, the whole left-hand gallery fell at once, with a hundred and fifty or two hundred persons. Considering the height, and weight of people, one would have supposed many lives would have been lost. But I did not hear of one. Does not God give His angels charge over them that fear Him?"

Besides the preceding, a thousand more might have been given, teaching similar lessons. Doubtless they are occurring daily in the experience of some one or more of God's people, perhaps more frequently than is noticed. Surrounded as we are, in these times, with so much of *glaring* light from quasi-education, intelligence, and science, there is danger of losing sight of phenomena in our lives above the ordinary operations of nature, or, if we do not, to speak of them as not coming under any special interposition of God. We are in danger of believing too little rather than too much, of becoming *sceptical*

rather than *credulous;* and which of the two is to be chosen may be difficult to say on the part of some. And why should it? Surely the light and comfort of credulity, whatever they may be, are better than the darkness and soulless joys of scepticism. There is some good in the one for *time,* if not for eternity; but in the other is hopelessness and sorrow, both now and evermore.

In closing this chapter, there is to me one particular, interesting feature of the subject, to which I would give a brief attention. From the testimonies of dying saints, recorded by them to whom they were given, we know that music and singing have been heard by them as they neared the boundaries of the better land. The facts testified of are not to be questioned because *we* heard them not, or because *they* heard them not to whom they were first given. These testimonies come to us on as good authority as any that history or biography furnish. Death is as much a mystery to the living as is birth. We know not in remembrance, under what circumstances we came into life, nor do we know, by anticipation, or in any other way, how we shall go out. We know there is only one way of ingress, and only one way of egress; but of the circumstances attending either we know nothing. But shall we say a man was not born because he was not born of *our* parents, and in all the circumstances attendant upon *our* birth? Shall we pooh-pooh all related phenomena of the death of others because they do not accord with those of the death of our friends, or because they are out of harmony with our notions or experience? Can no man live except he live in all respects according to our ideas of living? Shall we think a man insane or deluded because he says he has heard things, seen things, felt things, to which we in our experience are total strangers? He might think the same of us if we told him all our experience.

These remarks are made with a view to show the fallacy and folly of those who curl the lip and speak sceptically in answer to statements that dying Christians have sometimes had visions of angels or disembodied spirits, and heard their music as they were entering the golden gates of the New Jerusalem.

The following instances are given in illustration of this view of angelic ministrations. The first three are taken from the *Arminian Magazine,* vol. xiii.

Jane Nancarrow was a Christian in Cornwall in the last century. In her final illness she was favoured with peculiar manifestations of Divine love. As she approached the closing hours of life she was blest with two distinct instances in which she heard heavenly music. One morning about one o'clock,

as she lay wakeful, she said to her sister who sat by her bedside, "Hark, Nanny! do you hear nothing?" On her sister answering "No," she said, "I hear music." Before the clock struck two, she cried out again, "Hark, Nanny! don't you hear it now?" Being answered in the negative, she clapped her hands together exultingly and said, "It is the sweetest music I ever heard." She was then still until the morning, when her mother coming into the room she told her of the heavenly music she had heard in the night. After this she continued one or two days in the most rapturous state, speaking and singing of Jesus with all the strength she could command. Finally, her spirit departed to Jesus in the triumph of faith and hope.

Samuel Newman, a Christian of the last century also, was on his dying bed favoured with a heavenly choir singing to welcome him to his eternal home. About six o'clock on a Sunday morning he said to a brother coming into the room, "I will praise my Maker while He lends me breath. O what hath Jesus done for me!" He then said, "What do I hear?" and turned his face towards the wall, and lay for some time very attentive. When asked what he heard, he answered, "The sweetest music I ever heard in my life. Did you not hear it?" His brother answered, "No; it is not for us, it is for your encouragement. The angels want to conduct you safely to the heavenly mansions." He cried out, "O the pearly gates of the New Jerusalem! How I long to behold them and see God in glory!" About noon of the same day the friends who were with him thought he was going to die. He lay quiet and very thoughtful for some time with his face towards the wall, and then turned his face towards the company and said, "Oh! that heavenly music! It is the sweetest I ever heard." When one inquired what it was like, he said, "It resembles trumpets and harps, but exceeds anything I have ever heard before." He then cried out, "Oh, what glory do I behold! I have had a view of the unseen world! Come, Lord Jesus, come quickly." His weakness increased towards night, and he could speak but little; but he lay quiet with a heavenly smile on his countenance. He whispered, "I have heard that heavenly music again! Do you not hear it also?" When one answered "No," he replied, "The angels are waiting to conduct me to the heavenly mansions. Oh, come, Lord Jesus! I shall soon sup with Him in Paradise." The last words he was heard to speak were, "Come, Lord Jesus, my heavenly Physician."

Miss Mayer early in life received the love of the Saviour in her heart, and became exemplary for her humble and

sincere piety. In her twenty-first year, she was afflicted unto death. For some time she was the subject of great suffering, but her joys were greater. On the Friday morning, the day on which she died, she expressed a desire to go home, when her attendant said, "You are at home." To which she replied, "This is not my place; help me to go." Upon asking, "How shall I help you?" she answered, "Pray for me." After some time she said, "I don't hear it now," and being asked what she had heard, replied, "Very fine music! Oh, I hear it again!" and looking up as if heaven was opened to her view, she exclaimed with holy admiration, "A thousand thousand, and ten thousand times ten thousand." She then began singing,

"The depth of all-redeeming love,
What angel-tongues can tell?
O may I to the utmost prove
The gift unspeakable."

Soon after she said, lifting up her eyes, "My Jesus! my King! it is heaven!" and quietly resigned her spirit into the hands of her Redeemer, June 27, 1794, aged twenty-one years.

The Rev. John Williams, born in Salford, 1809, and died at Taunton Collegiate Institution, June 24th, 1863, on the Sunday before his death joined in singing one of his favourite hymns,

"Rock of ages, cleft for me," &c.

And a short time before his departure he exclaimed, "Hark! hark! sweet music," and then gave up his spirit to God.

The Rev. James Dixon, D.D., in his *Life of the Rev. W. E. Miller*, thus speaks of his final affliction and his death: "His last affliction was of short duration, and neither disease nor death had much to do in bringing him to the grave. His strength was completely gone, and death, in his case, was only ceasing to live. He manifested his accustomed resignation, trust in God, holy affections, and triumphant faith. His expressions were those of ecstatic joy. Whether the circumstance indicated the ruling passion strong in death, or was founded in reality, it is difficult to determine; but he informed his friends that he constantly heard heavenly and angelic music in the night season. This is a mystery which no one can solve; but it is an undoubted and well-attested fact that pious persons have thought they have held some high and ineffable intercourse with the spiritual world on their approach to its confines. This is not irrational or contradictory, though, of course, it is a subject lying beyond the reach of human know-

ledge and observation. However, in the case of Mr. Miller, the imagination or fact, whichever may be true, indicated the joy and happiness of his soul. The music in question, if not from heaven and poured forth by angelic powers, dwelt in his own heart, and was not less ethereal and divine on that account."

Belief in the ministrations of angels in the dying hour, is consoling and elevating to the Christian, as he travels along the way of life. Many a weary pilgrim as he approached the river that separated him from the country of his long-cherished desires, fearing perhaps how he should pass over, has been cheered with the sentiment contained in the following verse from Faber's beautiful hymn, "Pilgrims of the Night:"—

"Holy angels in their flight,
Traverse over earth and sky,
Acts of kindness their delight,
Wing'd with mercy as they fly.
Don't you hear them? coming over hill and plain,
Scattering music in their heavenly train!
Oh, don't you hear the angels coming,
Singing as they come?
O bear me, angels! angels, bear me home!"

The hope that our life's closing scene may be so beautified with the presence and songs of these heavenly messengers, is a bright star shining through the darkness of the future! To have the menaces of the last enemy drowned in the sweet music of a choir from the Celestial Sanctuary! To have in the final struggle a company of the hosts of God to strengthen us! To have then, as our convoy along the unknown way up to the eternal city beyond the stars, bright-robed ones singing to us as we go! And, above all, to have the cloud of the Divine Presence encircling us and them! O what music already swells the deepest emotions of our souls, as we think of these things! Who can fear the hour of dying with such hopes living within his breast? To die thus, one almost courts the approach of the happy time, and expresses the apostolic desire "to depart and to be with Christ, which is far better." With such associations, one cannot wonder at the confidence, the calmness, the rapture, with which holy apostles, sainted martyrs, and hosts of Christ's followers have faced death in the flames or on the scaffold, and "through death have passed triumphant home."

"Thrice welcome death!
That, after many a painful bleeding step,
Conducts us to our home, and lands us safe
On the long-wished-for shore! Prodigious change!
Our bane turned to our blessing! Death disarmed,
Loses his fellness quite. All thanks to Him
Who scourged the venom out!"

CHAPTER X.

DISEMBODIED SPIRITS.

ADMITTING the doctrine of a distinct existence of spirit in man, that his body is only a vehicle in and through which his spirit holds communion with the outer world, and that his spirit, even whilst in his body, thinks, remembers, imagines, fears, anticipates, and in other ways exercises itself, without the body perceptibly taking any part therein, it will not be difficult to believe in the existence of the human spirit after its body has fallen a prey to death and has gone to corruption. A tenant may live after he has left his house, or been ejected from it; or he may change one dwelling for another (see 2 Cor. xii. 1-5).

The existence of spirits after death, has been the belief of humanity in all ages of the world; Greeks, Romans, Scandinavians, Chinese, Hindoos, Fijians, South Sea Islanders, North American Indians, have all their belief in this doctrine. "*Plutarch* himself," says Henry More, "subscribes to Hesiod's opinion, that souls freed from their bodies become genii, and that they go up and down the earth as being observers and rewarders of the actions of men; and that though they be not actors themselves, yet they are abettors and encouragers of them that act; as old men that have left off the more youthful sports, love to set the younger sort to their games and exercises, themselves in the meantime looking on. So Plutarch, in his *De Genio Socratis* and *Maximus Tyrius*, endeavours at large to prove that the genii are nought but souls of men departed, who are occupied much-what in such employments as they were in the flesh.

"From whence it will follow that good men that were full of humanity and love to mankind, will prove *good* genii, and by how much their love is greater, and their spirits more free and universal, that they will have a more general inspection, or at least they will be more fit for it; were they but armed with sufficient power and authority from above answerable to that noble, dear affection they bear to man; and that themselves have been in the flesh, and tasted what belongs to our condi-

tion, they will be the more kindly mediators and negotiators in our affairs. So reasonable is this opinion of the pagans concerning the intercession of their genii, but their worshipping of them as rash, they having no sufficient warrant thereunto."

Whence this belief? Does it arise out of darkness? If it does, when the light comes, the *belief* is not destroyed, but only the superstitious things in which it believed. This *belief* still lives, transferred from darkness to light; changed from the grotesque objects of immortality as taught by superstition, to the simple, definite, rational objects of immortality brought to light in the Gospel; just as under the influence of civilisation the *appetite* of the cannibal is not destroyed, but changed from the relish of human food to that of Divine appointment.

Hence we infer that *belief* in the existence of spirits after death is inseparable from humanity; and that all it needs is the light of Christianity to discover the doctrine in its true aspects, relations, and uses, so as to supersede the false teaching of heathenism on the subject.

To obtain then, correct views of the existence of spirits after death, we must not look to the light within, or to the light around, as coming from nature, but to that which shines from the world in which the spirits exist; as to know the country and people of Japan, we must not be guided by what we know of the country and people of Canada.

Here, then, we are brought into the revelation of the Gospel, in which life and immortality are brought to light. Jesus, Who is the Divine Messenger from that world of spirits, and His apostles, inspired by Him, are the media through which this light shines. In their light we may see light on this important subject. To them, and to them only, the reader is referred.

But whilst the Gospel definitely reveals the existence of spirits after the death of the body, it does not define the precise nature of the form which spirits assume in the invisible world. We have, however, data for reasoning by analogy. We see in this world, that every body, whether vegetable, animal, or human, takes that character, shape, and life, which accord with its instinctive or spiritual nature. This decides its place, relations, and use in the general order of things. Hence specific vegetable seeds planted in the earth gather around them those forms and properties which accord with their peculiar germs, and these determine their place in the vegetable kingdom. So with each species of insects and animals. So with man.

On this ground we argue, that the spirit of man, on leaving flesh and blood, takes its own peculiar nature and character into the invisible world, and there assumes a form, and occupies a place, in harmony with them. For instance, the spirit of a man who has been unholy, will assume a form, and enter into a condition, in harmony with its nature and desert. On the contrary, the spirit of a holy man will assume a form and live in a state corresponding with its essential properties. No spirit will be found "naked," as it was not in this life. It will, however, know nothing and do nothing through corporality. None of its enjoyments or sufferings will flow through, or from, animal substance. Being purely spiritual, its whole experience in thought or action, in pleasure or pain, in anticipation or apprehension, in retrospection or hope, will be entirely free from those sensuous associations that now engross and influence it.

But the question under consideration is, *The Divine Mind influencing human mind through disembodied spirits.* Is this *possible?* The answer to this is, "*With God all things are possible.*"

Is it *necessary?* In this we cannot judge with any sound reason, either from ourselves or from God; either from this world or from the other. Our knowledge is so limited; our circumstances so changeable; our motives so controlled; our prejudices so many; our wants so vast; and our associations so mysterious, that we can only conjecture what is necessary and what is not, as between the Almighty and ourselves. As young children cannot decide for their father, what he deems necessary to say to them, or to do for them, or not to say and do; so, in this matter, are we in relation to Him Who is the Father of us all. It is a question for Him to decide.

Is it *probable?* Spirit-world is as subject to the Divine government as is the material world. It is divided into two parts, as is the moral world in the present—good and evil. It is of the heavenly state that I now wish to speak. Its *connection* with the present may be as near as is the connection of mind with matter. Its laws are such as accord with the character of its Sovereign and subjects. The interest of its redeemed inhabitants from earth, in the highest wellbeing of humanity, we may suppose to be at least equal to what it was while they were in the flesh. Nor can we imagine that the Divine will is in any way opposed to the exercise of their liberty, in the use of all legitimate means, to influence human minds for good. As Christ by His ascension to heaven lost none of His love to us, but there "ever liveth to make intercession for

us," and here by His Spirit makes intercession within us; so we may infer that the spirits of the glorified in heaven, gone thither from earth, still feel sympathy with Him in the work of redeeming man from the curse of sin and Satan, under which he now lives; and to contribute to this end they doubtless are His willing servants, as much as they were in this life. Are they not more so?

Also the holy spirits of the departed, we may suppose, have sympathy with holy spirits now struggling in this mortal vale, and hold communion with them in the love and hope which they cherish in their one Sovereign Lord. Space may not affect this communion any more than it does that of spirits in human nature, apart the distance of yards or thousands of miles. Neither are *appearances* necessary to this communion. It is true that for one spirit to influence another in materiality, as a rule, some visible form must be used. But this is not invariably the case. There are ways and means by which this is done, without tangible or perceptible media. What can be done in part and imperfectly here, may be done entirely and perfectly in the spirit-world. Unburdened of flesh and blood, seeing as they are seen, knowing as they are known, under the immediate and direct control of the Infinite Spirit, and unencumbered with material associations, the spirits of which we speak may have such facility of access to spirits now in the body that they could not have had when in the flesh. There may be no hindrance to this, excepting what surrounds the mind itself as arising from its circumstances of comparative holiness and limited intelligence.

Can it be imagined that the spirit of a mind such as that of Paul or Luther is quenched *for ever*, when death steals upon the animal frame? Is *it* gone into *oblivion?* Is all that remains that which is left in its works, whatever they may be, and in the benefits derived from them by others? May we not suppose that such a spirit still lives in its own individuality in a state unseen to us, continuing its operations on similar subjects to those that engaged it here, only in higher light and deeper researches, and by mysterious ways conveying its influences to spirits yet struggling in mortality?

As to the *appearance* of spirits in any definite form to accomplish their work, I attach no importance to that. Suppose them to *appear* in some form, that would not necessarily affect their influence proper; inasmuch as the influence would not come from the *form*, but from the spirit within, as all influences of mind upon mind in this life are not from the *material* substance in which the mind exists, but from the mind existing in the substance. The air and light

around us have no specific forms which we see; nevertheless, we are subject to their influences every day. The fact is, the *appearance* of spirits might, in most cases, be detrimental to the accomplishment of purpose, rather than auxiliary, unless, as in some Scripture instances, they appeared as actual human beings, and were recognised as such.

The questions are, Do spirits exist after they leave the body? Are they near us, or can they have access to us? Do they retain their liberty? Do they still love mankind? Are they subject to the beneficent government of the Father of man? These things being admitted, there is nothing in the way of the *probability* of their having access to us, and influencing us for good.

In a letter to one of his correspondents, Mr. Wesley says: "It has in all ages been allowed that the communion of saints extends to those in Paradise as well as those upon earth, as they are all one body united under one Head. But it is difficult to say either what kind or what degree of union may be between them. It is not improbable their fellowship with us is far more sensible than ours with them. Suppose any of them are present, they are hid from our eyes, but we are not hid from their sight. They, no doubt, clearly discern all our words and actions, if not all our thoughts too. For it is hard to think that these walls of flesh and blood can intercept the view of an angelic being. But we have, in general, only a faint and indistinct perception of their presence, unless in some peculiar instances where it may answer some gracious ends of Divine providence." —*Letter* 688, *Works*, Vol. VII.

Is it certain? The apostle Paul, in his epistle to the Hebrews, when enumerating the privileges of believers, says: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and TO THE SPIRITS OF JUST MEN MADE PERFECT (Heb. xii. 22, 23). Then again, in Eph. iii. 14, 15, he says: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Then again in the same epistle, fourth chapter, he declares the unity of this heavenly and earthly family in its one Head, Spirit, peace, and communion (see Heb. xii. 1).

Taking these three passages, to say nothing of others, we see how all true believers in the Lord Jesus Christ, whether in the body, or out of the body, are blessedly united in Him, as the infinite variety of parts in the material creation make only

one world in its One Creator and Conserver. The unity of the creation is not in the forms, colours, sizes, uses, and proportions of its parts, but in the one spirit of life and power which runs in all and through all, binding them together under the one superintending power of one God. So the unity and communion of the church are not in flesh and blood, not in external rites and discipline, with other visible existences, but in the One Lord who is over all, by the One Spirit, who is in all, through all, and above all.

In the passage from the Epistle to the Hebrews just quoted, the doctrine is plainly implied, that the spirits of the just subsist after death, and that the place of their subsistence is *with Christ*. And, further, the doctrine is taught that as believers in Christ we are *come to them*. This is stated as a fact, as much as our coming to "God the Judge of all, to Jesus the Mediator, and to the blood of sprinkling that speaketh better things than that of Abel."

We are come to the spirits of the just made perfect. "We are come" to them not in flesh and blood, but in spirit. "We are come" to them in communion of love, of peace, of joy, of holiness, of heavenliness. We are come to them IN JESUS, in Whom they live, move, and have their being of heavenly perfection; and in Whom we too live, move, and have our being of Christian perfection in the Spirit. We with them sit together in heavenly places "with Christ Jesus" (Eph. ii. 6); they on that side the veil, we on this. The veil drawn, we could see them and Jesus, as really as we ourselves are seen by them. "One family we dwell in Him;" they as one part, in the higher apartments of His house, we in the lower; but, when our Father shall say, "Come up higher," we shall join them, and with them be "ever with the Lord."

Granted, this coming together of our spirits to the spirits of the just made perfect in Christ, as taught in the above apostolic quotations, what doubt can there be as to their influence on us for good, as media between Jesus and us? In the human body, member comes to member; and through one, another is served. The blood from the heart circulates through one member after another until it reaches the extremities. Thus may it be in "the body of Christ;" the invisible nearest Him may be channels of influences from Him to those visible in the flesh, even to the remotest limits. In the body of Christ, as in the human body, no member, whether seen or unseen, whether in the earthly or heavenly division of it, can be inert or inactive. Every one must be an artery, or vein, or limb, conveying influence from the Head to one or other of the integral parts of the Body.

It is only in this way of intercommunication that the Body is maintained in life, health, and service. By love one is servant to another, and thus the whole is sustained (Gal. v. 13). This is in analogy with nature, whether considered in its universal form, or in its individual sections.

How blessed and comforting is this thought in various ways! The friend with whom you took sweet counsel in spiritual things is removed from you by death. You no longer see his loved form, or hear his loved voice. The *visible* appearance is buried out of sight; the *visible* Christian meeting of persons in fellowship is ended. But what comfort to know that he is still in the Body of which Christ is the Head, and that your mutual spiritual union in Him is as intact as it ever was, yea, on his side more so! His fellowship with you in Jesus is not terminated, but rather enhanced. His love is intensified, his sympathy strengthened, his holiness perfected. To you his existence is as much a *fact* as it ever was, and your communion with him as sweet. Are not these things exhilarating and ennobling to the Christian heart? Then, again, to know that in our songs of praise, in our acts of worship, in our emotions of love, in our spiritual joys, we are in concert with the spirits of the just made perfect, how elevating, how inspiring! How it contributes to the reality and blessedness of communion with our common, glorious Head! They are near to us—our loved parents, children, friends, ministers; they hover around us; they breathe heavenly influences upon us; they instil heavenly thoughts into our minds; they quicken our languid devotion; they help to bring us closer, in faith, love, and confidence, to Him who is both their Lord and ours!

In contemplating our associate *relations* as believers in the Lord Jesus Christ, let us rather look at the heavenward side than the earthly. Those on the earthly side are the frail, the imperfect, the changing, the passing away, the limited; but those on the heavenly side are the perfect, the immortal, the blessed, the innumerable. When we gather as Christians in the "house of the Lord" for public worship; or in the "upper room" for mutual prayer and fellowship; or around the Table of our Lord for mutual celebration of His dying love, let us remember that we come to the spirits of the just made perfect in Him. We are *all* one spirit in Him. However diverging may be our individual spirit-peculiarities in condition and experience, drawing near to Him and centring in Him, we are one. We speak not now of our tabernacles of flesh, in which our spirits dwell. These are not the *we* that come to the spirits of the just made perfect. These to us are

no more than their forms to them. It is communion of spirit with spirit, and not of flesh with spirit.

The Rev. Dr. E. M. Goulburn, in writing on this subject, says: "The society of Christ's church is essentially spiritual, although certain members of it may accidentally have a local connection, and be clustered together bodily in one and the same spot. Invisible beings may have a true communion with us in the church of Christ. Why not, if the church is spiritual, and in no sense bodily, if it recognise merely our eternal and not our temporal relations? If angels adore the same Lord, and are earnestly waiting for the same final manifestation of Him as we, if angels by His appointment succour and defend us upon earth, are they not, in some sufficient sense, members of the same community, although we see them not? And what of the spirits of the departed righteous? Is it not easily concluded from the premises already laid down, that our communion with them must be far closer than it was before they were delivered from the burden of the flesh? . . .

"When the spirit of the living Christian by any means draws near to the Throne of Grace, there is then between him and the spirits of just men made perfect a real nearness, the thought of which should be most consolatory to those whose friends have fallen asleep in Jesus. They are then breathing the same atmosphere of communion with Christ, which those breathe who are with Him in Paradise. The radii of a circle, in approaching the centre, cannot but, in the nature of things, draw near to one another; and two hearts, though separated by oceans and mountains—yea, though separated by that greater gulf which divides the seen from the unseen world,—if both approach that great centre of attraction in the spiritual world, the 'Lamb slain from the foundation of the world,' cannot but really and truly draw near to one another, though there may be no outward visible token of such nearness."

How cruel the hand that would blot out this belief from the heart of Christendom! The attempt, however, is vain. As well might it try to extinguish the fire of mutual sympathy, love, and intercourse subsisting between human spirits in the families and societies of mankind. The very endeavour of materialistic philosophy to destroy this belief, frustrates its own end. It stimulates human mind to further ventures in theories upon this question. While science would argue away the doctrine of the existence of spirits after death, and consequently all possibility of their influencing us by their communion, it drives the theorists beyond reason and Scripture. They say, Not only do spirits exist after death, and not only can we commune with them unseen, but we have the power

to draw the veil, and to bring them into visible forms before our eyes and into actual communication with us, as men with men. So that, rather than have this belief wrested from it by the ruthless hand of scepticism, the human heart seizes it with stronger enthusiasm and turns it to such extreme uses as merge into fanaticism and necromancy.

The higher spiritual life rises in a believer, and the closer he approaches Christ in the reality of his communion, the more palpable is his experience on the question before us. He becomes more blessedly conscious of his nearness to the spirits of the holy departed, and of his fellowship with them. Out of many instances illustrative of this, two may be given.

The first is that of Mrs. Fletcher, wife of the Rev. John Fletcher, of Madeley. The purity of heart and life, together with the spiritual fellowship in which they lived united for years, are well known by all who are conversant with their published memoirs. After the death of Mr. Fletcher, she was as deeply conscious of her communion with him as she had been during his life. Her views and experience on this particular are given at full length in her diary, which is to be found in her *Life*. It is too copious for quotation here. The reader is referred to the volume itself. I may, however, quote her words which she wrote soon after Mr. Fletcher's death, as giving her general views on the question of communion with the holy spirits of the departed.

"From the time I have had the happiness and honour of being with him, every day more and more convinced me he was the Christian. I saw, I loved, in him the image of my Saviour, and thought myself the happiest of women, in the possession of the most sympathising and heavenly friend. My sorrow bears a due proportion, but it is alleviated by the thought, *United in God, we cannot be divided.* No: we are of one household still: we are joined in Him as our centre, 'of whom the whole family in heaven and earth is named.' It is said of New-Testament believers, 'They are come to the spirits of the just made perfect;' to the glorious privilege of communion with the church triumphant. But this is far more apparent in the eyes of celestial spirits than to ours, which are yet veiled with flesh and blood. Yet, as 'there is joy in heaven over one sinner that repenteth,' and as the prayers of saints still on earth are represented by incense in the hands of the elders, I can only consider departed spirits, and ministering angels, as an innumerable company, continually surrounding us. And are they not as nearly related to their fellow-soldiers now, as when they were in the body? What should hinder? Gratitude and affection are natives of heaven,

and live for ever there. Forgetfulness is a property of mortality, and drops off with the body. Therefore, they that loved us in the Lord will surely love us for ever: can anything material interrupt the sight or presence of a spirit? Nay,

> "'Walls within walls no more the passage bar,
> Than unopposing space of liquid air.'"

The second is that of *Bishop Janes*, of the Methodist Episcopal Church of the United States. The heavenly life he led on earth needs no words of mine to describe. When absent from his home on his protracted episcopal tours, he was in the habit of writing familiarly to each member of his family. One after another by turn received his affectionate and beautiful missives. After the death of his daughter Tillie, a beautiful Christian young lady, whom he loved with fatherly tenderness, he seemed to feel deeply her absence from the list of his correspondents when he addressed himself to the pleasant task of writing to the members of the family circle. There was a broken chord in his harp; his hand was embarrassed and the music was defective. It seemed to him still that chord must be touched, so his imagination, rather his faith, replaces it, and the strains of the old sweet music are awakened in his soul. The following letter written by the Bishop to his daughter after her death, may show his convictions as to her existence in the spirit-world. We give this letter as it is found in Dr. Ridgaway's *Life of Bishop Janes*:—

"When it was your turn for a letter from father before, for reasons I need not name, I did not address you. But as your turn has come again, I feel unwilling to pass you. This will not be the first letter I ever wrote you which I did not expect you would read. I wrote you many in your early childhood that dear mother had to read to you. I have also written you many I did not expect you would answer, not only in your childhood, but during your long illness. It was a happiness to me to write you. I cannot expect you will answer this letter with pen and ink. That beautiful hand—it will not make you vain to say there never was a more beautiful one—will never write 'dear papa' again. I am not certain but that you may see this letter, and as an evidence of loving remembrance it may give you a pleasurable emotion. At any rate I like to continue this habit of love of writing to you. I am not sure I have any news to tell you. Have you not been cognisant of all my doings since you left me? Have you not witnessed my travels and services? Perhaps so, and consequently I can give you no information concerning myself. Though you may be acquainted with our outward

circumstances, I doubt whether you can read our hearts. You may know from the tear on the cheek that we are unhappy, or from the smile on our lips that we are rejoicing, but the cause and character of our experience probably you may not discern. I do not think you know how lonely and sad we felt after you left us. While we had your precious body with us our loss was but partial. But when in the most delicate, honoured, and religious manner possible we had laid that out of our sight, and realised that its eyes would no longer beam on us, its lips no more address us, or face no more smile on us until the resurrection morning, we felt very desolate. There was a great vacancy in our sweet home, an irrepressible desire for the loved presence, an anxious looking for her appearance, and then the painful recollection, she will never come. O! it was a wonderful experience! With me it still remains—I think will ever continue until you hail me partaker of your glory. Even if I knew you would read this statement, I should not fear it would pain you. I believe all painful experience with you is past. But if you were susceptible of sorrowful emotions, I do not think this knowledge would make you unhappy. In the light that now shines upon you, you understand the reason for this providence, you see how it works for our good. God's ways are all plain and pleasing to you. 'Alleluia, for the Lord God Omnipotent reigneth,' is the song of your heart. And if you know our sorrows, you also know our joys. You know how God comforts us.

"You also know how frequent our recollections of you are; how sweet and strong our assurance is that Jesus will watch your sleeping dust, and bid it rise again like unto His glorious body. You know how we have delighted to think of you as enjoying the beatitudes of the heavenly estate. I have allowed myself to imagine how things occurred with you, and how they seemed to you as you entered the realm of glory. I have thought it not improbable that the Spirit of Him who enabled you by faith to 'Behold the Lamb of God who taketh away the sin of the world' had some agency in bringing you to the open vision of the glorious Saviour. I am certain that vision was not withheld from you. To see Christ as He is, O! who could turn away from that entertaining sight even to look after loved and loving friends upon earth? Still, I believe such are the powers of the glorified spirits that, somehow or other, while they enjoy heaven, they are familiar with earth. I have never ceased to love Tillie—I do not believe she will ever cease to love me. Because I love you I rejoice in your happiness.

"Tillie, I know where you are: you are not lost. I know what you are. This knowledge of your welfare, how it comforts me! I am willing you should be there. I would not call you away. I had rather pass through what remains to me of life without the cheer of your presence, than interrupt your enjoyment of your Saviour, or divert you from His praise. I suppose you have seen angels and seraphs—and the spirits of the just made perfect. How glad auntie was to welcome you! Have you not seen grandpapa and grandmamma? You did not know them in this world. I judge that they have found you, and rejoiced with you ere this. Have you ever thought, 'I wish father and mother, and brother and sisters knew how happy I am?' Well, we do know all we can comprehend, thank God for the Holy Bible! Let me assure you we are coming to see you; we shall let our Heavenly Father set the time, but we are all coming. The time may seem long to us, but it will not seem long to you. We are all coming—we are even going to bring little Guy with us" (an infant son of her sister, Mrs. Harris).

"Till we meet thus, I remain your loving father."

With the pretensions of modern Spiritualism we have no sympathy. To influence human mind we do not know that it is necessary for spirits to appear in forms, or in sounds. And should it be necessary, we do not imagine that those sounds or forms are assumed through any power exerted upon spirits from this side the invisible world. It is utterly preposterous even to imagine, that the wise and intelligent spirits of heaven are influenced by the methods of these modern pretenders to preternatural influences. Can any one with the smallest degree of Christian knowledge on this subject, believe that holy and happy beings with Jesus, submit themselves to be operated upon, in such ways and means, and for such purposes, as Spiritualists teach? Such a belief would be absolutely at variance with the simplest teachings of Scripture about their character and condition in the heavenly world. Certainly they are no more likely to act contrary to their nature and character in heaven than they were while on earth.

When the apostle Paul said, "We are come to the spirits of just men made perfect," and to "Jesus the Mediator of the new covenant," did he mean to teach that any of those pure spirits with Him were to be subjected to operations such as Spiritualism would have us believe? The very idea is abhorrent on the face of it.

While, however, these observations are made in respect to

Spiritualists and the blessed dead with the Lord, it is not meant that they should apply to them and the spirits of evil as they exist under the dominion of the prince of darkness.

As the "father of lies," Satan has resort to every possible way of deceiving mankind. He will give his patronage to any scheme, and conform to any machinery, to accomplish his designs. The evil spirits under his command can, and will, yield to any caprices and notions of men, to delude them. They can, and will, personate any character of the dead or living, assume any form, or utter any sentiments, to make their dupes believe that they are the *real* spirits of the good they say they are. To see their mediums so easily acted upon by them, and the spectators and readers of their lies so readily deluded, is their delight. This is their work, and its accomplishment affords them glee over the sons of men.

All this is in harmony with the teaching of God's Word respecting Satan and his deceptions of mankind: "Whose coming is after the working of Satan with all powers and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 9-12). "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19).

But may not the "spirits of the just made perfect" sometimes reveal themselves in visible forms or signs to persons on the earth? If they do, we may be sure, it is not through influence brought to bear upon them from human inventions. They are not subject to the power and authority of earthly rule. They belong to a kingdom whose laws are distinct from the laws that govern material things. Their appearances, therefore, would be guided by the laws of the kingdom to which they belong, and not by the laws of this world to which they do not belong.

That there never have been, or never can be, such appearances, I would not affirm. The Scriptures contain too many instances of spirits (angels) appearing to men on earth to do this. The numerous accounts of such appearances, at intervals, since the close of Scripture revelation, given by the most faithful and reliable witnesses, also forbid such an affirmation. I now refer only to such appearances of spirits as have been unsought and unthought of, by those who have seen them. They have appeared, without expectation, in

regard to time, form, and purpose. I will proceed to give a few instances out of the vast numbers which have been published, and *not* published to the world. It may be that the number of the *un*published is as great, and as truthful, as those which have appeared in print.

I will, however, preface them with a quotation from Wesley, bearing upon such phenomena. In speaking of some appearances the accounts of which he gives, he says, "It is true there are several of them which I do not comprehend; but this is with me, a very slender objection; for what is it which I do comprehend, even of the things I see daily? Truly not

'The smallest grain of sand, or spire of grass.'

I know not how the one grows, or how the particles of the others cohere together. What pretence have I then to deny well-attested facts, because I cannot comprehend them?

"It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested from our hands. Indeed there are numerous arguments besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason nor religion require this.

"One of the capital objections to all these accounts, which I have known urged over and over, is this, "Did you ever see an apparition yourself?" No: nor did I ever see a murder; yet I believe there is such a thing: yea, and that in one place or another murder is committed every day. Therefore I cannot, as a reasonable man, deny the fact; although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and the other.

"This premised," says Wesley, "I proceed to as remarkable

a narrative as any that has fallen under my notice. The reader may believe it if he please; or may disbelieve it, without any offence to me. Meantime, let him not be offended if I believe it, till I see better reason to the contrary. I have added a few short remarks, in brackets, which may make some passages a little more intelligible.

"1. Elizabeth Hobson was born in Sunderland in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. Yet she had deep and sharp convictions of sin, till she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behaviour was suitable to her profession.

"On *Wednesday*, May, 25, 1768, and the three following days, I talked with her at large; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows:—

"2. From my childhood, when any of our neighbours died, whether men, women, or children, I used to see them, either just when they died, or a little before; and I was not frightened at all, it was so common. Indeed many times I did not know they were dead. I saw many of them by day, many by night. Those that came when it was dark brought light with them. I observed all little children, and many grown up persons, had a bright, glorious light round them. But many had a gloomy, dismal light, and a dusky cloud over them.

"3. When I told my uncle this, he did not seem to be at all surprised at it; but at several times he said, 'Be not afraid; only take care to fear and serve God. As long as He is on your side, none will be able to hurt you.' At other times he said (dropping a word now and then, but seldom answering me any question about it), 'Evil spirits very seldom appear, but between eleven at night and two in the morning; but after they have appeared to a person a year, they frequently come in the daytime. Whatever spirits, good or bad, come in the day, they come at sunrise, at noon, or at sunset.' [How strange is this! But how little do we know concerning the laws of the invisible world.]

"4. When I was about sixteen, my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane, when I saw him in the field, coming swiftly toward me, I ran to meet him, but he was gone. When I came home, I found him calling me. As soon as I came to his bedside, he clasped

his arms round my neck, and, bursting into tears, earnestly exhorted me to continue in the ways of God. He kept his hold, till he sunk down and died; and even then they could hardly unclasp his fingers. I would fain have died with him, and wished to be buried with him, dead or alive.

"5. From that time I was crying from morning to night, and praying that I might see him. I grew weaker and weaker, till, one morning, about one o'clock, as I was lying crying, as usual, I heard some noise, and, rising up, saw him come to the bedside. He looked much displeased, shook his head at me, and in a minute or two went away.

"6. About a week after I took my bed, and grew worse and worse; till, in six or seven days, my life was despaired of. Then, about eleven at night, my uncle came in, looked well pleased, and sat down on the bedside. He came every night after, at the same time, and stayed till cock-crowing. I was exceedingly glad, and kept my eyes fixed upon him all the time he stayed. If I wanted drink or anything, though I did not speak or stir [so it is plain he knew her thoughts. But this is widely distinct from knowing the hearts of all men], he fetched it, and set it on the chair by the bedside. Indeed I could not speak [such an impression, even though she felt no fear, did the presence of a superior nature make upon her]; many times I strove, but could not move my tongue. Every morning, when he went away, he waved his hand to me, and I heard delightful music, as if many persons were singing together.

"7. In about six weeks I grew better. I was then musing one night, whether I did well in desiring he might come; and I was praying that God would do His own will, when he came in and stood by the bedside. But he was not in his usual dress; he had on a white robe which reached down to his feet. He looked quite pleased. About one, there stood by him a person in white, taller than him, and exceedingly beautiful. He came with the singing as of many voices, and continued till near cock-crowing. Then my uncle smiled, and waved his hand toward me twice or thrice. They went away with inexpressibly sweet music, and I saw him no more.

"8. In a year after this, a young man courted me, and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went aboard his ship. About eleven o'clock, going out to look for my mother, I saw him standing at his mother's door, with his hands in his pockets, and his hat pulled over his eyes. I went to him, and reached my hand to put up his hat; but he went swiftly by

me, and I saw the wall, on the other side of the lane, part as he went through, and then immediately close after him. At ten the next morning he died.

"9. A few weeks after, John Simpson, one of our neighbours, a man that truly feared God, and one with whom I was particularly acquainted, went to sea, as usual. He sailed out on a Tuesday. The Friday night following, between eleven and twelve o'clock, I heard one walking in my room; and every step sounded as if he was stepping in water. He then came to the bedside, in his sea-jacket, all wet, and stretched his hand over me. Three drops of water fell on my breast [was this real, or did he only raise such a sensation in her?] and felt as cold as ice. I strove to wake his wife, who lay with me; but I could not any more than if she was dead. Afterward I heard he was cast away that night. In less than a minute he went away; but he came to me every night, for six or seven nights following, between eleven and two. Before he came, and when he went away, I always heard sweet music. [Was this a real modulation of the air? Was it designed to show that he was happy, and to encourage her to speak?] Afterwards he came both night and day; every night about twelve, with the music at his coming and going, and every day at sunrise, noon, and sunset. He came, whatever company I was in; at church, in the preaching-house, at my class; and was always just before me, changing his posture as I changed mine. When I sat, he sat; when I kneeled, he kneeled; when I stood, he stood likewise. I would fain have spoken to him, but I could not; when I tried my heart sunk within me. Meantime, it affected me more and more, so that I lost both my stomach, my colour, and my strength. This continued ten weeks, while I pined away, not daring to tell any one. At last he came four or five nights without any music, and looked exceeding sad. On the fifth night he drew the curtains of the bed violently to and fro, still looking wishfully at me, and as one quite distressed. This he did two nights. On the third I lay down, about eleven, on the side of the bed. I quickly saw him walking up and down the room. Being resolved to speak to him, but unwilling any should hear, I rose, and went up into the garret. When I opened the door, I saw him walking toward me, and shrunk back; on which he stopped, and stood at a distance. I said, 'In the name of the Father, Son, and Holy Ghost, what is your business with me?' He answered, 'Betsy, God forgive you for keeping me so long from my rest. [Who can account for this?] Have you forgot what you promised before I went to sea,—to look to my children, if I

was drowned? You must stand to your word, or I cannot rest.' I said, 'I wish I was dead.' He said, 'Say not so; you have more to go through before then; and yet, if you knew as much as I do, you would not care how soon you died. You may bring the children on in their learning, while they live; they have but a short time.' [By what means could he know this?] I said, 'I will take all the care I can.' He added, 'Your brother has wrote for you to come to Jamaica; but if you go, it will hurt your soul. You have also thoughts of altering your condition [so he likewise knew her thoughts]; but if you marry him you think of, it will draw you from God, and you will neither be happy here or hereafter. Keep close to God, and go on in the way wherein you have been brought up.' I asked, 'How do you spend your time?' He answered, 'In songs of praise. But of this, you will know more by and by; for where I am you will surely be. I have lost much happiness by coming to you [I do not understand this]: and I should not have stayed so long without using other means to make you speak; but the Lord would not suffer me to fright you. Have you anything more to say? It draws near two, and after that I cannot stay. I shall only come to you twice more before the death of my two children. God bless you.' Immediately I heard such singing, as if a thousand voices joined together. He then went down stairs, and I followed him to the first landing. He smiled, and I said, 'I desire you will come back.' He stood still till I came to him. I asked him one or two questions, which he immediately answered; but added, 'I wish you had not called me back; for now I must take something from you.' He paused a little, and said, 'I think you can best part with the hearing of your left ear.' He laid his hand upon it, and in the instant it was deaf as a stone; and it was several years before I recovered the least hearing of it. The cock crowed as he went out of the door, and then the music ceased. The eldest of his children died at about three years and a half, the younger before he was five years old. He appeared before the death of each, but without speaking: after that I saw him no more."

Besides the above extraordinary spirit-appearances to Elizabeth Hobson, there are others given by Wesley, under the same date, still more extraordinary; but as they are of another class, they are not apposite to my purpose.

"Augustine tells us," says Thomas Brooks, "that one day, when he was about to write something upon the eighth verse of the thirty-sixth Psalm, 'Thou shalt make them drink of the rivers of Thy pleasures,' and being almost

swallowed up with the contemplation of heavenly joys, one called unto him very loudly by his name; and, inquiring who it was, he answered, 'I am Jerome, with whom in my lifetime thou hadst so much conference concerning doubts in Scripture, and am now best experienced to resolve thee of any doubt concerning the joys of heaven; but only let me first ask thee this question: Art thou able to put the whole earth, and all the waters of the sea, into a little pot? Canst thou measure the waters in thy fist, and mete out heaven with thy span, or weigh the mountains in scales, or the hills in a balance? If not, no more is it possible that thy understanding should comprehend the host of the joys of heaven; and certainly the least of the joys of heaven are inconceivable and unexpressible.'"

A short time ago, a Christian friend of mine lent me some manuscript letters, written a few years since to personal friends of his, by a preacher of the Gospel, of the name of T. Stubberfield, who resided at Deal in Kent. In these letters he gives full and detailed accounts of the appearance of his wife to him at different times after her death and burial. He and his wife had lived together in Christian love and fellowship for forty years. After speaking of the different forms in which she appeared to him several nights in succession, and his personal feelings under the circumstances, he proceeds to relate two or three in particular, which I will give in his own words:—

"One night I waked up and saw her looking down upon me, the curtains of the bed being a little drawn. I had a tremble, and doubted whether it was real. I said nothing about this for fear it was only a dream or a strange imagination. Her visits have not been so constant as formerly; that is, not every night. On one occasion I said to her, 'I have no right to wish you every night to leave your heavenly companions to visit me. Oh, I thank you for your kindness.' One night I was lying awake some time, and then fell asleep, and was suddenly awoke, when I saw her standing attired, just as when she used to be going to bed, by her side of the bed, in a leaning position over it. I exclaimed in a loud voice, 'Bless you, my dear Ann, I see it is you.' She was perfectly still; and whilst I was speaking to her, and looking at her, she became less and less visible.

"Some nights after this, I lay waiting for her to appear, but she did not come; but at midnight, or a little before, I suddenly awoke. The mail-cart was passing just at the time. It was by no means dark. I could see all over the room; and there was my Ann dressed just as you saw her on the Sunday; her countenance just the same. She was kneeling

by the bedside, as though in prayer; so still: not the shadow of a move. I gazed at her with wonder and delight. I said, 'Bless you, my dear, I love you more and more;' and while I was looking, just like a dissolving view, she became fainter, and was gone. I got out of bed and went and knelt down where she had been kneeling, and adored my Lord and Saviour for thus permitting my dear wife to show herself to me."

An intelligent, respectable, Christian gentleman gave the following in a company of friends, of which I formed a part:—'When a young man, I went from London to the Isle of Wight. After being there a few months I returned home on a schooner, and as we were sailing up the Thames in the evening before sunset, as I was standing at the stern of the vessel, and looking towards the bow, I saw to my great astonishment my mother sitting on the forecastle, apparently very happy and beautiful. I immediately moved forward to speak to her, but before I reached her she vanished. I wondered what it could mean, and became anxious to reach home, apprehending that mother was dead, and that was a sign of it.

"As soon as I landed I made haste home, and to my great grief I found she was dead. She died rather suddenly, just about the time I saw her on the vessel."

A Christian lady, a dear friend of my wife, told her that after her sister's death—a pious and devout soul—she saw her frequently. On one occasion she visited her mother, who was lying dangerously ill. As she sat by her side, she said to her, "Mary Ann, do you see your sister Betsy, sitting in that chair on the other side of the room?" "No; I do not," answered the daughter. "I do, quite plainly," said the mother. After a few seconds, Mary Ann exclaimed, "Yes; now I see her," and rushed across the room to embrace her, when she vanished.

Mr. B——, now living at A——, a highly respectable Christian gentleman, told me the following:—On a certain afternoon his mother was sitting by the window of the parlour of their house in Lincolnshire, when to her surprise she distinctly saw her sister Mary pass by, who lived twenty miles away in another part of the country. She exclaimed, "Why, there is sister Mary: whatever brings her here?" She rose to open the door for her; but she saw her not. She went outside, and looked all about, but she was not to be found. She brooded over the circumstance, and wondered what it could mean. In the evening when her husband came home, she related the circumstance to him, with her fears. He pooh-

poohed the thing with incredulity. The next day, however, brought the tidings that her sister had been accidentally drowned about that time in the river Witham.

I do not give these hitherto unpublished relations, without expecting them to be dealt with by sceptical science, in the same way it has dealt with all others of a similar kind that have come under its notice. Nevertheless, I give them. As *facts*, they are as unquestionable as revelations made in scientific researches. However science explain them, it cannot explain away the *reality* of their occurrence, or the lessons that they teach. Before it can do this it must prove the unreliability of the *words* of the relators, and the delusion of their *senses;* it must prove that what they saw they did not see; what they heard, they did not hear. May not science as easily prove that all is deception and illusion in us and around us, as that all apparitions are so? That *some* so-called spirit-appearances have been explained away as no realities, is no more proof of all being so, than proving one five-pound note a forgery, proves all five-pound notes to be forgeries. That comparatively few only see spirit-appearances, is no more argument against their occurrence, than it is against the existence of the Queen, because so few see her; or against the fact of your friend having been from Australia to see you, because he was only seen, to be known, by you and a few others.

But leaving science to do its own work, I submit the preceding sentiments and facts to the reader, and refer him to others of like nature, in support of the doctrine that spirits exist after death, and hold communion with the living, and, at times, appear to them.

CHAPTER XI.

DREAMS.

DIVINE Truth may be divided into three parts: that which is *Natural*, discoverable in the works of creation; that which is *Revealed*, discoverable in the books of Scripture; that which is *Positive*, retained in the Divine Mind, and discoverable only in such ways and at such times as He may choose to communicate. We come to the knowledge of Natural and Revealed Truths by our reason, understanding, and faith. Positive Truth, as we have intimated, being absolutely with God, we can acquire only as He is pleased to give it. We have capacity to receive this as either of the other. If there is a reserve of truth with God, and He will to make communications of it to us, why may there not be a reserve of power in us capable of receiving it? Revelations of positive truth from God, that may have been given since the completion of the Scriptures, or may now be given, we may assume to be in harmony with His natural and revealed; so that all the divisions of Divine truth unite in forming one magnificent whole.

All truth is *Positive* until revealed. There was no Natural Truth until God created it from the hidden fountains of His Power, Wisdom, and Goodness. There was no Revealed Truth until the Divine Mind communicated it in "sundry times and in divers manners" unto prophets and apostles whom He chose. Hence the Old and the New Testaments comprise a series of these communications.

There are two methods through which the Divine Mind has given revelations of Positive Truth, to which I will refer; viz., *Dreams* and *Visions*.

The difference between a dream and a vision seems to consist more in the circumstances than in the essentials. Maimonides says that in a dream a voice was frequently heard, which was not usual in a vision. But in each there is a representation of Divine things as seen in some sensible images presented by Divine Agency, and in each there may be a voice, according to the occasion or necessity. The Jews

were wont to make a vision superior to a dream, as representing things more to the life. A vision comes to a man when he is awake; but it no sooner surprises his natural senses than they are all bound by it, and it declines into a dream, as Maimonides shows, by the example of Abraham (see Gen. xv.), in which the vision of God to him passed into a *sleep*. "And when the sun was going down, a deep sleep fell upon Abraham; and lo, a horror of great darkness fell upon him." These words seem to indicate the way in which he passed through sleep, from a vision into a dream.

In this chapter I will consider *Dreams*, and in the following one, *Visions*.

The phenomena of dreams, like other phenomena, have been studied by philosophers; and by them have been explained according to their respective theories. Sully, Spencer, Radestock, Wundt, Maury, Abercrombie, Carpenter, and others, have expounded many features of this subject, which were hid in obscurity. At the same time, there are phenomena in dreams, even of the class with which they have dealt, that yet remain in mystery; as in other subjects of scientific study, there are depths and off-lands that yet lie unexplored, and probably will, world without end. Undiscovered realms in the domain of the Infinite will, perhaps, *for ever*, engage the pursuits of human intellect and spirit.

Dreams may be divided into three general classes,—the animal, the intellectual, the spiritual. Admitting man to be a tripartite being, there is no reason against this threefold view of dreams. If, in his wakeful hours, man has triune life and experience, why not in his sleeping hours, that which is analogous?

Animal and intellectual dreams, natural or mental philosophy may in a measure investigate, and satisfactorily explain. But dreams which come to man in the spiritual relations of his being, this philosophy may never be able to unravel, as it cannot phenomena that lie within regions of nature beyond its licence of research. There are secret things which *belong unto the Lord*, and unless He please to reveal them, no human power can attain to their knowledge, any more than to the commonest secret of a mind that refuses to disclose it. What God *wills* to tell us we may know, not otherwise. And in what *way* He elect to instruct us, is with Himself. The communications of God, as between Himself and the spirit of man, lie in mystery, both as to their nature and mode, until He choose to expound them. That God has and does influence human mind in its spirit through dreams, Scripture, and

experience, substantiate in ways that cannot be effectually confuted.

The class of dreams to which I shall refer in this chapter is not so frequent and common as others. All sleepers may be subject to animal or intellectual dreams, varying in kind and number; and some of them may be as easily explained as they are forgotten. Few sleepers, and that only at intervals, may be subject to *spiritual* dreams. Both the choice, the subject-spirits, the times, and the dreams are in the Divine power. A sleeper may dream of animal or intellectual things as influenced by the state of his stomach, his nerves, his blood-circulation, his conversation and occupation in the previous day, and other causes; but the dreams to which we now refer are of such a nature that find no explanation in those causes. They arise from influences that have their spring in a world with which the animal and intellectual man have no experience. As the condition of the body and mind regulates, in a great measure, the intellectual and animal dreams; so the moral condition of the *spirit* determines, to a great extent, the kind of dreams which it may receive from the Divine Mind. For instance, the spirit of a wicked man receives different kinds of dreams to that of a holy man. Nebuchadnezzar is warned of his fall from his self-exaltation; but Daniel is comforted in his tribulation. Brewster is admonished to give up his course of unrighteous living; Langton is encouraged to stand steadfast in the midst of his fiery trials for Christian truth and virtue.

Dreams were much thought of by the heathen in ancient times. Out of them arose great superstitions in belief and worship. The Israelites were in danger of falling into similar evils from their use of them. Hence, we find a Divine caution given them by Moses, against being influenced by those dreamers who through their dreams would lead them astray from the worship and obedience of Jehovah (Deut. xiii. 1-3, see also Jer. xxiii.). All dreams which had any specific influence upon their minds, but which they could not understand, instead of following their own interpretations of them, they were directed to go to the priest or prophet of God for explanation, so that they might be guided to safe conclusions respecting them.

Though not plainly stated, yet it is highly probable, that through a dream Jehovah so influenced the mind of Abraham as to lead him to leave his country, kindred, and father's house, to sojourn in a land that He would tell him of (Gen. xii. 1, &c.). In a dream God revealed to the mind of Abimelech what he should do in respect to Abraham's wife

(Gen. xx. 3). And by promptly doing as God influenced him, he and Abraham were saved from great trouble. In a dream God revealed Himself to the mind of Jacob in the scene of the mysterious ladder, by which He taught him the providential connection between heaven and earth, and the agency of angels in the administration of His government over men; and how, in particular, He would take care of him in his sojourn in a foreign land. Such was the influence of this dream on Jacob, that when he awoke he said, "Surely the Lord is in this place, and I knew it not! . . . . This is none other but the house of God, and this is the gate of heaven." He also set up a stone as a pillar to perpetuate the memory of the dream, and the lessons he had received from the Lord (Gen. xxviii.). Again, God appeared to Jacob in a dream (Gen. xxxi. 11), in which He influenced his mind in such ways as secured to him prosperity during his sojourn with Laban. When Laban determined to follow Jacob and inflict chastisement upon him for leaving him, God appeared to him in a dream, and commanded him to take heed that he speak not to Jacob, good or bad; so that he was influenced to comfort and encourage Jacob and his family, instead of upbraiding them (Gen. xxxi. 24, &c.).

The revelations of God to Joseph in dreams, and how He influenced him by them to teach things that were to come, both in respect to himself, his brethren and his father, are so familiar to every ordinary reader of the Scriptures, that there is no need to recapitulate them here (Gen. xxxvii. 5-11).

The dreams of the baker and butler in prison repeated to Joseph, with a view to have them interpreted by him, were doubtless from God, as Joseph implied in his answer to them, and as their fulfilment evinced (Gen. xl. 8-23).

The dreams of Pharaoh, interpreted by Joseph, and fulfilled according to his interpretations, show plainly that they were of Divine origin. So the dreams of Nebuchadnezzar, contain similar evidences that they came from God (Gen. lxi. 1-37; Dan. ii. 1, &c.).

Saul had been wont to have dreams from God, as will appear from the following:—On a certain occasion he applied to the witch of Endor to raise up Samuel that he might consult him in the crisis in which he was then placed. When Samuel appeared and demanded the reason why Saul had "disquieted" him, Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more; neither by prophets nor by *dreams;* therefore, I have called thee that thou mayest make known to me what I shall do" (1 Sam. xxviii. 15).

In a dream God appeared to Solomon, and promised him that wisdom and understanding which should distinguish him from all the kings of his own times and of those that should follow (1 Kings iii. 5-15).

In a dream God influenced the mind of Joseph not to carry out his purpose in respect to Mary, the mother of Jesus; also, when he intended, after the birth of Jesus, to go to Jerusalem, with Mary and the Child, God influenced him in a dream to go into Egypt to avoid Herod's threatened destruction of the Infant, and "that it might be fulfilled which was spoken of the Lord by the prophet" (Matt. i. 20, ii. 13, 15, 23).

In a dream the Wise Men were warned not to return to Herod, after they had seen the Infant Saviour, but to go into their own country another way (Matt. ii. 12).

We refer to these instances, as recorded in the Scriptures, to show that God has in ages past revealed His mind to men in dreams, and through these so influenced them to act in wakeful hours, as to fulfil His purposes. It would seem in several cases, to which reference has been made, that the agency employed in them was *angelic*. In others, it is stated "God appeared," "God spake;" but this may not imply the absence of means or agents; inasmuch as in Scripture, by figure of speech, one is often said to do a thing, when it is done through some one employed by him to do it for him.

It must not be inferred that God did not influence human minds, through dreams, beyond the number which are recorded in Scripture; for in this, as in other things, the Scriptures do not contain *universal* records of God's dealings with the children of men. Those we have quoted may be taken as data from which to conclude that *dreams* were among the manifold means which He preferred to adopt in revealing His secrets to them that feared and loved Him, and to others whom He chose.

The words of Elihu in speaking to Job, teach the more general Divine use of dreams in influencing men's minds, than the Bible specifies:—"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man" (Job xxxiii. 15-17).

Is there any reason for thinking that this Divine method of influencing human mind ceased with the close of Scripture revelation? Why should this cease, any more than other methods which God had been pleased to adopt? If in one age of the world it was adapted to human mind, and effectual in answering the Divine will, why not in another?

Since the completion of the Scriptures, other books have been published, which, though not inspired as they were, contain records of experience in these things as reliable as truth could make them, or faith could desire them.

Joel, the prophet, in speaking of the dispensation of the Spirit, predicted, among other things that should be the sign of it, "your old men shall dream dreams" (Joel ii. 28, see Acts ii. 16, &c.). If, then, it shall appear that God has, through the ages of the Spirit's dispensation, influenced men's minds in dreams, it will only be in analogy with former dispensations, in fulfilment of prophecy, and an evidence of these and former times being the times of the Spirit. It will show that with all the advances of human wisdom, knowledge, and power, God still maintains His supremacy over human mind; that He can, when He please, influence man in ways and for purposes, which he, with his resources of mental appliances, cannot supersede or even rival. It will show that He can teach man things which are and shall be, that none of the wise of this world can know and teach; that with all man's discoveries in the realms of nature, by his own powers, there are discoveries in the realm of the spiritual world which are absolutely in the sovereign power of God.

The possibility of being deluded by religious dreams may doubtless be as great as being deluded by wakeful impressions, or dreams of the day. Luther knowing the number that had been deluded in both ways prayed God: 1. That He would give him a sound understanding of His mind as revealed in the Scriptures. 2. That He would not send him dreams or visions.

That there have been cases of delusion and fanaticism arising from religious dreams, are no proof that there are no such dreams, any more than delusion and fanaticism about some Bible truth, prove the Bible a fictitious book. All the dealings of Jehovah with man are in condescension to his weakness. The Scriptures, even, are evidence of man's weakness to discover God's will in ways and means of his own providing, and of God's compassion in revealing it to him. Thus spiritual dreams may be considered condescending vouchsafements from the Divine Mind to meet man in the weakness of his faith in the realities of the supersensuous world, if not in the verities of His revealed word. Dreams, then, may be, as Paul says to the Hebrews, like God adding His oath to His promise, to strengthen our faith in the promise (Heb. vi. 17, 18). Still, God's mind in the Scriptures is the infallible standard by which we are to prove all things. Dreams, even when we consider them to come from God, must

be judged by that standard, before we accept them as having any claim on our faith or practice. All religious dreams, like all teachings of men, which, in truth and practical righteousness, do not harmonise with the Scriptures, must be rejected as not from the Divine Mind.

That dreams have been means of spiritual influences from God to man, we have seen in the Scripture references given; and that they have been since, and are so now, there is no valid reason to question. "It cannot be denied," says one, "that men may make profitable use of their dreams at this day. They may see much of themselves when their eyes are shut by sleep. Evil men may see their sins at work in the night, and find out what one is most working and wakeful in them. What is said in history of the ancient Persian kings, that they were seldom seen in the day, but came to view in the night, is true of a man's special sin, or of that sin which reigns, and lords it in him. What ugly apparitions of sin hath many a man in his nightly dreams; especially of those filthy sins which are most proper to the night! Thus also good men have sometimes a clearer sight of their graces in the night by dreams than in the duties of the day. What holy frames of heart; what lively actings of grace; what sweet and ravishing communion with God, have many godly men found and felt in dreams! That may at least be somewhat of David's meaning when he said, 'My reins also instruct me in the night season.'

"In fine, though we cannot make any certain conclusions, either as to what we are or what we are not to do, from dreams, yet from them those who are wise and watchful may sometimes gather strong conjectures about both or either. To make them the rule or warrant of what we do is extremely dangerous; yet that we may have hints what to do in a dream I nothing doubt, nor can there be any danger in it, while the matter hinted is consonant to the word, both as to that which is lawful to be done, and lawful for us, all circumstances considered, to do. Otherwise, whatever we may think ourselves warned against or warranted to do by dreams, is but a mockery or trick upon us by Satan, or a deceit of our foolish selfish hearts."

I will now give a few instances of dreams from other sources than the Bible, illustrative of preceding sentiments.

The following is quoted from Dr. Bushnell's *Nature and the Supernatural*: "As I sat by the fire, one stormy November night, in a hotel parlour, in the Napa valley of California, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle. The stranger,

as I afterwards learned, was Captain Yownt, a man who came into California as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as totally unsophisticated in the expression, as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on spiritism and the modern necromancy, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger, and apparently Christian person, intimated that probably he was predisposed to this kind of faith, by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

"At my request he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff. He saw the men cutting off what appeared to be tree tops, rising out of deep gulfs of snow: he distinguished the very features of the persons, and the look of their particular distress. He woke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in shortly with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognising, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbours were laughing, meantime, at his credulity. 'No matter,' said he, 'I am able to do this, and I will, for I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said, 'You need have no doubt of this: for we Californians all know the facts, and the names of

the families brought in, who now look upon our venerable friend as a kind of saviour.' These names he gave, and the places where they reside; and I found afterwards that the California people were ready everywhere to second his testimony."

Commenting upon this relation, Dr. Bushnell remarks: "Nothing could be more natural than for the good-hearted patriarch himself to add, that the brightest thing in his life, and that which gave him greatest joy, was his simple faith in that dream. I thought also I could see in that joy, the glimmer of a true Christian love and life, into which, unawares to himself, he had really been entered by that faith. Let any one attempt now to account for the coincidences of that dream by mere natural causalities, and he will be glad enough to ease his labour by the acknowledgment of a supernatural providence."

The above dream is remarkable in several respects. First, that this particular man should have the dream; benevolent, well-circumstanced, physically competent. A thousand men of another class might have had it, and thought nothing of it. Secondly, that he should have the dream *twice*. Had it been given once only, it may have passed away, as nearly all sensuous and intellectual dreams do. Thirdly, that he should know a man who recognised the local scene of his dream as one that he was personally acquainted with, and meet with him as he did soon after his dream. Fourthly, that the dream should come at that precise time. Fifthly, that he should be so prompt and determined in carrying it out;—all show that this dream was of God. Can philosophy explain this dream on the same principles that it explains dreams purely of a *sensuous* nature?

The dream of the Namaqua chief, Africaner, as given by Moffat in his *Missionary Travels in South Africa*, is one that illustrates our subject. "He supposed himself at the base of a rugged mountain over which he must pass by a precipice. On the left of the path, the declivity presented one furnace of fire and smoke, mingled with lightning. As he looked round from the sight a voice seemed to say, There is no escape but by the narrow path. He attempted to climb it, but he felt the heat reflected from the precipice more intense than from the burning abyss. When ready to sink with agony, he cast his eyes upwards beyond the burning gulf, and saw One standing by a green mount, where the sun shone brilliantly. This person beckoned him. He ascended through heat and smoke, he reached the desired spot, and when about to address the stranger, he awoke."

How did this simple-minded savage, without science or learning, interpret this dream? He looked upon it as a message from God to guide him to decision in respect to the Christian religion. He had been under Divine influence through the preaching of the Gospel, and was on the eve of dismissing all spiritual impressions from his mind. This dream, however, was the means of deciding him for Christ. "I thought," said he, "the narrow path was the road from hell to heaven, and the stranger was the Saviour of whom I had heard. I tried to pass the burning path, and, thank God, I have passed it." Can philosophy give a more consistent and satisfactory explanation from its own ground?

An esteemed Christian friend of mine not long since related to me a dream which he had a few years ago. He was, as he thought, taking an evening's walk alongside the river Trent, not far from Burton. He saw two boats floating gently on the water towards the side where he was walking. They were apparently empty. When they came to a standstill by the river side, he went and looked into them; when, to his dismay, he saw in one boat a coffin, bearing the name and age and time of death of his wife; and in the other was the coffin of a very small infant, without name or age.

The dream made a deep impression on his mind, and led him to think whether there was any premonition in it respecting his wife, and the child which was expected soon to be born into the world. In about a month from the time of the dream, both mother and infant were dead, as he feared the dream foreshadowed.

Doubtless the *materialist* would very soon despatch this dream as being nothing more than a result of the husband brooding over the event which was expected to take place in his family! The laws of mind would in his hand explain all! Not so with my friend. Though, of course, he could not fully interpret it, he was *apprehensive* of its significance, and when the two deaths occurred, he recognised the dream as having been a Divine premonition of the mournful event. How much more instructive are the deep things of God seen in His light, than in the cold, dead light of sceptical rationalism!

The following dream was related in public by the Rev. J. E. P——, in my hearing. "Some few years ago, in a certain village in Yorkshire, the Methodists were desirous of securing a site on which to build a chapel, the house in which they worshipped being too small for them. The prejudices of the landowners were so great against them that all to whom they applied for a site positively refused them. There was one, however, to whom they had not applied, for the reason that

they considered it simply useless to do so, knowing his strong antipathy to them. The good people knew not what to do. They made it a matter of earnest prayer. The leader of the class, and his wife, were specially anxious on the point. One night, after having earnestly laid the subject before God in prayer, the good woman dreamed that she saw an angel descend from heaven, and stand in a garden belonging to the man that they thought it was useless to apply to, and said, 'This is the site for your new chapel.' She awoke and told her husband her dream, who was disposed to treat it lightly. However, the man was afterwards waited upon, to see if he would sell the plot; and with little hesitation he consented to do so: and on that land the chapel was built."

The following instance shows how, in a dream, God interposed to teach one of His people, in difficult circumstances, the ways and means of providing things honest in the sight of all men. It was communicated to the *Arminian Magazine* by Mr. W. Hill, under date, July 23, 1805.

"A poor, but pious woman, now living at Deershaw, in the neighbourhood of Holmfirth, Yorkshire, having a large family, chiefly dependent upon her for subsistence, was necessitated, during those days of scarcity with which Britain lately was afflicted, to attempt making brooms, in order to procure a homely but scanty meal for her helpless children. She disposed of them in the adjacent villages; but, being self-taught, this necessary article of her manufacture was not so neat and serviceable as those sold by others: the consequences were, —her customers complained,—her trade declined,—her children were nearly starving,—her mind was much pained,—and she earnestly cried unto the Lord, humbly and simply entreating him to instruct her in her little and mean employment. The Lord God of Elijah, whose 'eyes are over the righteous, and whose ears are open unto their prayers,' condescended to listen to her petition.

"Not many nights had elapsed, after soliciting the kind regard of heaven, ere she had the following remarkable dream. She fancied herself at work, deeply reflecting on her hapless situation, when a young person, of graceful figure and lovely countenance, came to her with a broom, and with the greatest affability presented it to her, at the same time requesting her carefully to examine it. She readily complied. He then began to unfold it by little and little, and charged her to observe the manner thereof. After this he proceeded to put it again together, enjoining her to give diligent attention thereto. This completed, he suddenly disappeared, and she instantly awoke. So powerfully was her mind impressed by

the circumstance, that, though it was midnight, she immediately arose, and began to fold a broom, as nearly as possible in the way she had been directed; which, when finished, was, as she supposes, the handsomest she ever made!

"Her business from that time increased;—her wants were liberally supplied;—and, by means of this gracious interposition, her family has ever since been decently apparelled, and comfortably supported."

April 12, 1784, Mr. Wesley says, "I found a lovely congregation at Stockport, much alive to God. So was that at Oldham the next day. . . . Here a young woman, of unblamable character (otherwise I should not have given her any credit), gave me a remarkable account. She said, 'I had totally lost the sight of my right eye, when I dreamed one night that our Saviour appeared to me, that I fell at His feet, and He laid His hand on my right eye. Immediately I waked, and from that moment have seen as well with that eye as with the other.'"

April 19, 1784, he again writes, "I went on to Ambleside; where, as I was sitting down to supper, I was informed, notice had been given of my preaching, and that the congregation was waiting. I would not disappoint them; but preached immediately on salvation by faith. Among them were a gentleman and his wife, who gave me a remarkable relation. She said she had often heard her mother relate, what an intimate acquaintance had told her, that her husband was concerned in the Rebellion of 1745. He was tried at Carlisle, and found guilty. The evening before he was to die, sitting and musing in her chair, she fell fast asleep. She dreamed one came to her, and said, 'Go to such a part of the wall, and among the loose stones you will find a key, which you must carry to your husband.' She waked; but thinking it a common dream, paid no attention to it. Presently she fell asleep again, and dreamed the very same dream. She started up, put on her cloak and hat, and went to that part of the wall, and among the loose stones found a key. Having with some difficulty procured admission into the gaol, she gave the key to her husband. It opened the door of his cell, as well as the lock of the prison door. So at midnight he escaped for life."

The Rev. Jacob Stanley gives the following dream in the "Memoir of the Rev. S. Woolmer," in the June number for 1830 of the *Wesleyan-Methodist Magazine*:—

"A very remarkable circumstance occurred on his appointment to the Truro Circuit in 1801. A truly sincere woman, the wife of a class-leader in the Gwennap Society, had for

some time been seeking the Lord; but had not found Him. Her distress became very great. One night she dreamed that she was sitting by her fire, looking into the garden, bemoaning her miserable state, when she saw a tall and respectable-looking man coming up the walk. He was an entire stranger; yet opened the door, and without ceremony inquired of her what was the matter. She told him how unhappy she was: on which he smiled and said, 'Behold the Lamb of God, that taketh away the sin of the world,' and left her. Soon after she awoke deeply impressed with her dream, and encouraged to hope that the day of deliverance was at hand. This occurred about the time of the Conference; and she fully believed that one of the new preachers would be the messenger of peace to her soul. She anxiously awaited for their arrival. The first came, but he was not the man. The second visited Gwennap; neither was he the man. There only remained a third; and she began to fear it was only a dream. The evening for the visit of the third stranger arrived, when she went to the chapel, in company with a female friend, to whom she said, 'If I am to be blessed this night, it will be by the ministry of the gentleman whom I saw in my dream;' whose appearance and dress she minutely described. In a few minutes, Mr. Woolmer entered, in the very dress she had described, and preached from the words she had dreamed he had addressed to her. It was to her the hour of salvation; and she returned home rejoicing in God her Saviour."

In the "Memoir of the Rev. Robert Johnson," by the Rev. Daniel Isaac, contained in the *Wesleyan-Methodist Magazine* for April, 1830, is the following account of his conversion, as brought about through a dream, not of his own, but another's: "He was awakened to a sense of his ruined and lost condition," says Mr. Isaac, "under a sermon preached by the late R. E. Brackenbury, Esq., in the year 1780. His distress of mind was so great, that for three months a smile was not seen upon his countenance. He frequently wandered about the fields, wishing he were anything rather than an accountable creature.

"About this time, a woman dreamed that she saw a young man sitting under the gallery of the chapel, in a very pensive mood. Being at the chapel on the following evening, she perceived a person in the place, and answering to the description of the man she had seen in her dream. This was Mr. Johnson. She desired her brother to go and speak to him: and he requested Mr. Johnson to accompany him to a class-meeting. He had frequently attended the chapel prior

to this, but no one had taken the slightest notice of him. The invitation was accepted with gratitude, and before the meeting concluded the Lord set his soul at liberty. From that time he continued remarkable for seriousness and steadiness, and ultimately became a minister of the Gospel, in which office he was the agent in the hands of the Spirit of doing a large amount of good, both in the church and in the world."

When the Rev. D. J. Draper, who was lost at sea in the *London*, was about seventeen years old, he was convinced of sin, and became a penitent seeker of salvation. One evening, he had been at a neighbouring farm-house playing at cards. In the night he dreamed that he was dealing out the pack, and that while doing so he saw Christ, who, with a countenance in which grief and anger were depicted, pointed to a dust-covered Bible, and bade him read and study it. The dream so affected him, that he could not work the next day, and he became some time very ill. A few weeks after this dream, he found peace with God, and became a member of the Methodist Church.

The Rev. Dr. Leifchild gives the following in his *Remarkable Facts* :—

"To come to our own times, I may mention a remarkable dream of a more personal and private nature, connected with the spiritual history of an individual of whom I had some knowledge, the late Major-General Burn, who thus records the fact :—"About a fortnight or more after my brother's death, while I continued in a mournfully disconsolate state of mind because I could not love Christ, I dreamed a very distinct and remarkable dream, which had such a happy effect on my heart, that I have ever since looked upon it as the principal means the Almighty was pleased to employ in bringing about my thorough conversion. I thought I was sitting a little before daylight in the morning with my deceased brother, on the wall of the churchyard in the parish where we had lived many years together. We remained silent for some time, and then he asked me if I would not go with him into the church. I readily consented, and immediately rising up, walked with him towards the porch, or outer gate, which I thought was very large and spacious ; but when we had passed through it, and came to the inner door that led directly into the body of the church, some way or other, but how I could not well conceive, my brother slipped in before me, and when I attempted to follow (which I was all eagerness to do), the door, which slid from the top to the bottom, like those in some fortified towns on the Continent, was instantly

let down more than half-way, so that I now found it requisite to bend myself almost double before I could possibly enter; but as I stooped to try, the door continued falling lower and lower, and consequently the passage became so narrow, that I found it altogether impracticable in that posture. Grieved to be left behind, and determined to get in if possible, I fell down on my hands, and tried to squeeze my head and shoulders through, but finding myself still too high, I then kneeled down, crept, wrestled, and pushed more eagerly, but all to no purpose. Vexed to the last degree, yet unwilling to be left outside, I came to the resolution of throwing off all my clothes, and crawling like a worm; but being very desirous to preserve a fine silk waistcoat which I had brought from France, I kept that on in hopes of being able to carry that with me; then, laying myself flat on my face, I toiled, and pushed, and strove, and soiled my embroidered waistcoat, but could not get in after all. At last, driven almost to despair, I stripped myself entirely, and forced my body between the door and the ground, till the rough stones and gravel tore all my skin and flesh upon my breast, and (as I thought) covered me with blood. Indifferent, however, about this, and perceiving I advanced a little, I continued to strive and squeeze with more violence than ever, till at last I got safely through. As soon as I stood upon my feet on the inside, an invisible hand clothed me in a long white robe; and as I turned round to view the place, I saw a goodly company of saints (among whom was my brother) all dressed in the same manner, partaking of the Lord's Supper. I sat down in the midst of them, and the bread and wine being administered to me, I felt such seraphic joy, such celestial ecstasy, as no mortal can express. I heard a voice call me three times by name, saying I was wanted at home. My joy was so great and overcoming, that it soon broke asunder the silken bands of sleep, and made me start up in my bed, singing the high praises of God.

"So much was I impressed by this remarkable dream, that from this day I was enabled to begin an entirely new life, which, as I advanced in the saving knowledge of Divine things, proved as different from the life I had led for several years just as it is possible any two opposites can be. Old things were now done away, and all things become new."

"Dreams that are repeated and make a distinct and indelible impression, and relate to a work of God in progress, but threatened with failure, and foretell or show its certain success, particularly if in a way that is answered by the event, may surely be considered as sent by God to inspirit

His servants, or confirm His own prophetic word and engagements.

"The most remarkable dream of this kind upon record, was that of John Huss, the martyr of Bohemia, which took place in the fifteenth century, while he was confined in prison at Constance, and condemned by the papacy to be burnt alive as a heretic. He suffered joyfully at the stake, where Jerome of Prague was soon afterwards burnt also by the order of the same persecuting power. A few days before Huss suffered, he dreamt that he beheld from the bottom of his dungeon the images of Jesus Christ, which he had caused to be painted on the walls of his oratory, obliterated by the pope and the bishops. This dream greatly afflicted him; but the next day he beheld in another dream several painters busily employed in restoring the images in greater number, and with increased brilliancy. Having completed their labours, they appeared surrounded by a great concourse of people, exclaiming, 'Now let the pope and bishops come, they will never be able to efface them again.' The inhabitants of Bethlehem, a place where he had borne his testimony for the truth, were seen to be greatly rejoicing, and he felt himself partaking of their joy.

"On communicating these dreams to a faithful friend, he was cautioned against trusting to them, and exhorted to turn his whole attention to the preparation of his defence; to whom he replied in these memorable words: 'I am not a dreamer, but I hold this for certain, that the image of Christ shall never be effaced. They have wished to destroy it, but it shall be painted again in the hearts of men by painters abler than myself. The nation which loves Jesus Christ will rejoice thereat, and I, *awakening from the dead*, and reviving as it were from the grave, shall thrill with great joy.'

"A century has nearly passed away, during which the witnesses for Christ and His truth were everywhere silenced, and His image, which they had sought by their preaching to form in the hearts of men, seemed about to be obliterated, until the triumph of the papacy under Leo X. appeared so complete, that it was celebrated at Rome by a triumphal feast. A few years before the expiration of that period, however, Luther, the morning star of the Reformation, arose, and was followed by numerous reformers, who renewed, in far brighter and more enduring colours, the image of Christ in the hearts of multitudes in different places. Thus was the prediction of the Apocalypse fulfilled, that after three days (years) and a half of the total silencing of the witnesses, they should rise up in a new spirit, and gain the ascendency (Rev. xi. 11)."

Soon after the death of the Rev. J. Fletcher, of Madeley, in 1785, Mrs. Fletcher had his nephew from Switzerland come on a visit to her. He was a young gentleman of learning, intelligence, and refinement; but withal sceptical in his views of experimental Christianity. She was concerned for his salvation from the first day she saw him, and set her heart upon being the agent of accomplishing it. She had many arguments with him, and made many heart-searching appeals to him. In the midst of her anxieties about his eternal welfare and her efforts to secure it, she had a dream, which gave her assurance her prayers and endeavours would be crowned with success:—

"One night, about the beginning of November, I dreamed I was in a church, standing by a communion-table, on which lay a large Common Prayer-book, open in the service of matrimony. I observed it was all marked as my dear husband used to mark those books he much approved. I beheld it with pleasure; for, being near the 12th of November, I took it as a token that he remembered with approbation the transaction of that day,—our marriage. I was conscious of the presence of his dear spirit, as sent to communicate something to me. As I looked on the book, he signified to me that the whole was emblematic, though few entered into the spirituality of it; adding, 'This is a great mystery, I speak concerning Christ and the Church.' As I cast my eyes on that word, 'Who giveth this woman to this man?' he pointed me to that text, 'None cometh to the Son but whom the Father draweth.' As nothing was spoken in words, it is difficult to describe the ideas which were conveyed to my mind. A gleam of light seemed to break forth in my soul, by which I discovered in how full a sense the souls of the redeemed are given by the Father to the Son as His Bride! I then thought on those words, 'The marriage of the Lamb is come, and His wife hath made herself ready.' In this acceptable moment my nephew came to my mind. I said with a groan, 'O, for our nephew!' Immediately I saw a little bird fly round and round. I said, 'That is the emblem of my nephew's spirit. If it comes to me, and I take it up, his soul will be given unto me.' I had no sooner spoken the word but it came and lighted on the table before me. I took it up, and stroked it, and let it fly again. A thought then struck my mind, 'O, but he does not believe the Scriptures!' The bird came, and I took it up the second time. As it flew again, I thought, 'O, but he does not believe in the Divinity of our Lord!' Immediately it returned, and I took it up a third time. I no more saw it flying, but a beautiful large bird stood with great solemnity before me, and I awoke."

Soon after this her nephew became awakened about his salvation, during which time he also had a dream. He thought he was in Switzerland, and attempting to converse with one of his old companions on the things of God; but he was much surprised to find he could only speak in English. Afterward, as he stood at the window with his father, he saw eight full moons all at once, and said in his mind, "It means eight months." A beautiful city then rose up before his eyes; and, as he looked thereon, he beheld a lovely appearance, and thought, "Is that St. John?" He looked till, dazzled with the beams of glory which surrounded the face, as it passed over the city, he cried out, "See, father, see! The Lord Jesus! the Lord Jesus," and so awoke.

"This dream," says Mrs. Fletcher, "seemed to make a deep impression on him, though he attempted no explanation. About a week after this, coming home one night from visiting a sick neighbour, on my inquiring after his state, he answered, 'Aunt, I have not found the evening long; for I have been in deep recollection almost all the time you have been gone. And now I can say, "faith is the evidence of things not seen;" for if I had seen my Lord, I could not be more assured than I am.' From this time the change has been more and more evident. He attends all the meetings with me, and our dear friends are not a little delighted to hear the nephew and godson of their beloved minister, telling, in his broken English, that his eyes, which had long been accustomed to see darkness, do now behold the light of the Lord."

Thus the dream of each was fulfilled.

The following dream is given by the Rev. W. Haslam, in *From Death to Life*:—"One more case I will relate, with its solemn end, and then proceed with my narrative. A careless, worldly man in my parish dreamt one night that he was in the market-hall of a certain town. He was surprised to see in a wall a doorway, which he had never noticed before, so much so, that he went forward to examine it, and found that it really was a door, and that it opened to his touch. He went inside, and there he saw an impressive and strange scene. There were a number of men and women walking about, who appeared to be very woeful, and in great agony of pain. They were too distressed to speak, but he recognised most of them as persons who had been dead some time. They looked mournfully at him, as if sorry that he had come there, but did not speak. He was much alarmed, and made his way back to the door to escape, but was stopped by a stern, sullen-looking porter, who said, in a sepulchral voice, 'You cannot pass.' He said, 'I came in this way, and I want

to go out.' 'You cannot,' said the solemn voice. 'Look, the door only opens one way; you may come in by it, but you cannot go out.' It was so, and his heart sank within him, as he looked at that mysterious portal. At last the porter relented, and, as a special favour, let him go forth for eight days. He was so glad at his release that he awoke.

"When he told me the dream I warned him, and begged him to give his heart to God. 'You may die,' I said, 'before the eighth day.' He laughed at the idea, and said, he was 'not going to be frightened by a dream.' 'When I am converted,' he continued, 'I hope I shall be able to say that I was drawn by love, and not driven by fear.' 'But what,' I said, 'if you have been neglecting and slighting God's love for a long time, and He is now moving you with fear to return to Him?' Nothing would do; he turned a deaf ear to every entreaty. When the eighth day arrived, being market-day, he went to the hall as usual, and looked at the wall of which he had dreamed with particular interest, but seeing no door there, he exclaimed, 'It's all right; now I will go and have a good dinner over it, with a bottle of wine!'

"Whether he stopped at one bottle or not, I cannot tell; but late on Saturday night, as he was going home, he was thrown from his horse and killed; that was at the end of the eighth day.

"Whether these dreams and visions (referring to others) were the cause or effect of the people's sensitive state I do not know; but certainly they were very impressible, and even the cold and hardened amongst them were ready to hear about the mysteries of the unseen world. I attribute this to the spiritual atmosphere in which they were then living."

The following dream was related to me by the Rev. T. H. P——: Mr. J. H——, of Y——, in Yorkshire, was notorious for his irreligion, and especially for his habit of intemperance. One Sunday afternoon he was sitting in a public-house drinking. He had taken several mugs of ale, when he fell asleep and dreamed that he was in the Methodist chapel of the village; and the preacher took for his text, "Behold, ye despisers, wonder and perish," &c. The text and sermon so affected him that he awoke under their influence. The landlady came in and asked him what was the matter. He said, "I'm going." "But won't you have some more beer before you go?" she asked. "Not a drop more," he said. He at once wended his way to the Methodist chapel. Every one that saw him come in was amazed. He entered just in time to hear the text. The preacher, the text, and the sermon, were the same that he had heard in his dream. He was awakened

by the Spirit of God in that service, and went home and began to pray. The whole village were in wonderment at the change that had come over him. The end of the matter was, he was converted, joined the Methodist church, and became a local preacher of great power and usefulness; and after many years of service for Christ, he died in the triumph of faith.

In closing this chapter, it may be asked in respect to the preceding dreams, whether natural science is prepared to give satisfactory explanations of them? As a rule this class of dreams is significantly omitted from philosophical treatises on the general subject. Attempts to explain them, as merely natural phenomena, have been signal failures. Dreams merely sensuous or intellectual, as we have said, science and philosophy may have credit for elucidating on principles easily admitted; but such dreams as we have quoted, they can no more explain, than they can explain the mysteries of God. There are, then, dreams of which it may be said, Do not their interpretations belong to science and philosophy? and dreams of which it may be said, Do not their interpretations belong to God?

Do not the previous instances of dreams, with hundreds of others of a similar nature, which might have been given, show that while the senses of the body and the faculties of the mind are closed to the material world, the spirit within may be awake to influences communicated to it from God through mysterious agency that He may employ? We may see that God is not restricted to outward and visible means to teach men wisdom and to give them understanding in spiritual things. How often by means of dreams has God accomplished His purposes, where ordinary means have failed! How many have been led to repentance and salvation! How many have been quieted and solaced in their troubles! How many have been forewarned of danger and avoided it! How many have gathered inspiration and encouragement in work for God! How many have been assisted in solving religious difficulties in thought and life!

The records of these things are only written and spoken to a limited extent, for fear of scepticism in the church as well as in the world, whose fashion it is to ridicule almost everything that does not come within the range of its own narrow belief and experience.

CHAPTER XII.

VISIONS.

THERE are three kinds of visions, as of dreams. First, the vision of things as they come before us in our relation to them in the material creation. Secondly, the vision of the intellect, as it sees things in its reason, understanding, memory, and imagination. Thirdly, the vision of the spirit, as it sees things in the world of supersensuousness, revealed by means of Divine appointment. It is of this last class of visions that I desire to speak in this chapter.

But is there such a world to which this class of visions is applicable?

Does not the *seen* of everything imply the unseen in relation to it? and does not belief in the one necessarily involve belief in the other? If a man say, I believe in what I can see with my outward eyes, does not that imply that he believes in that which is covered by what he sees? A man may say, "I believe in that living body which is before me;" does not that involve his belief in everything in that body which he does not see? Each individual thing on which we look with our natural vision has its existence in that which our natural vision cannot see. Here, for instance, is the earth on which we tread, and which in part we see with our physical eyes; does it not exist and revolve in *space*, which no eyes of flesh can see, and no hands of flesh can handle? Yea, does not the whole universe, visible and invisible, exist in the unseen:—in the infinity of Deity, Whom no man has seen or can see? "In Him we live, move, and have our being" (Acts xvii. 28).

In this world of materiality to which in our materiality we belong, there are things and beings that we see and come in personal contact with, more or less. Reasoning analogically, may there not be persons and things in the world of immateriality answering to it, and which with our bodily vision we cannot see, or with our bodily hands touch?

Let us look to ourselves. Is not man a sort of miniature world? He has a body which is *seen:* but the nobler part of him—his mind—is *not* seen. But this unseen existence is

not a *vacuity*. It contains faculties as real as those of the body, though as really unseen as they are seen. Not only so; but these faculties are ever and anon in unseen operation, producing effects as unseen to sensuous vision as are the faculties themselves; and yet they are distinctly seen by an unseen power in the mind, as the operations of the body are seen by its own eyes.

We take it, then, as a truth, that there is an unseen universe, as real, if not more so, than the seen. We belong, in part, to it. Do we not carry on transactions in it as we do in the seen. What of business done through the telegraph by unseen magnetism, with some unseen man, in unseen (by us) America or Australia? What of our perceptions, conceptions, fears, loves, hopes, joys, and sorrows? Are they not all *unseen?* What of so many elements of nature, electricity, oxygen, nitrogen, hydrogen; all unseen? What of those properties of our food and drink that sustain life? And what of life itself? What of the sensations of our bodies? What of the vital parts of our system? What of the manifold laws of nature of which philosophers have so much to say, as against God, Christ, the soul, &c., because unseen? Do we see growth, strength, force, whether in vegetable, brute, or man? Carry out the inquiry still farther, and it will lead to the conclusion that for all purposes of life, in its activities, energies, and enjoyments, we have to do more with the unseen than we have with the seen; that the seen rests on the unseen—is the outcome of it—and without it would have no existence.

If then there is an unseen world and unseen existences within it, and we belong to it, how are we to hold commerce with it, to see the unseen, to hear the unheard, and to feel the unfelt? We can only do so by having and using corresponding powers; as we can only have to do with the sensuous world by the use of corresponding faculties. But have we powers which belong to the unseen world, and which by their use will bring us into contact with its realities of existences? An answer to this question may be more easily given by each man for himself than by science and philosophy for him.

Is it not true to experience, that there are within us, as we have intimated, unseen powers that are responsive to influences other than those which fall from objects external to our senses? Have we not eyes which see, when no material light shines? ears which hear without external sounds? Do we not smell odours, taste sweets or bitters, feel sensations, and pass through scenes, that are altogether confined to the mental

faculties, and with which the body, in itself, has nothing to do? Cannot we mentally carry on conversation with the absent? Cannot we, in our minds, sing over hymns and songs of former years? Cannot we on the tablet of our minds paint pictures, new and old? Cannot we, as in a moment, traverse distances, see things, and do things, which might have taken months actually to accomplish? We read accounts of disasters on sea or land; of loathsome diseases, and hideous murders; do we not experience similar sensations, to what we should, if we physically saw them? So of scenes pleasant and beautiful. In the night-time we may pass spots of which we have heard that ghosts and unearthly noises have been seen and heard; do we not see and hear them in our minds? We come in contact with objects which at different times have given us the sensation of cold or heat; do we not feel a similar sensation, although the actual heat or cold may not be there? In a word, in vastly shorter time than it takes to write the fact, can we not see the panorama of a whole life, and live it over again? As on the retina of the eyes, the whole district of a country or the whole heavens above us may be pictured in an instant, so the whole of a past life may be seen in a moment by the mental vision.

Here, then, we are before the truth, that mind is the subject of sounds, sights, sensations, and actions, distinct and independent of all visible external causes whatsoever. What are these, in part, but visions in the mind? But these visions are of *objects* within; as a mountain may be an object seen without. What is that which *sees* these objects within, and passes through the experiences associated with them? Is it not personality as real in relation to these inner objects, as personality in relation to the material objects of sight? Does not the existence of this personality in the mind render the perception, or vision, of things that God may reflect on the mind, from the supersensuous world, as possible as any that may be reflected on the retina of the eyes from the outer world? With this power within us, what is there to make impossible, or even improbable, visions of every kind —"prophetic as to the future, inspirative as to doctrine, perceptive as to facts, revelative as to Divine dealings?"

"But are not most of your above references to be explained by intellectual philosophy, as imaginations, fancies, memories, and association of ideas?" What then? My argument is untouched, viz., that these things indicate, nay prove, unseen powers in man, an unseen personality in the centre of those powers, and an unseen world in which these powers and personality have their existence and operation.

As to the class of visions to which I shall limit my remarks in the following chapter, they are those by which God revealed His will in certain images and representations of things unto men; sometimes awake, sometimes asleep, sometimes to the mind, sometimes to the natural eyes: "visions of the head" (Dan. iv. 5); "visions of the night" (Dan. vii. 1, Gen. xlvi. 2); "visions of God" (Ez. i. 1); "visions of an angel" (Acts x. 3, Luke i. 28); visions that it is only the Divine prerogative to give (Num. xii. 6).

God being the Ruler of the unseen world as well as of the seen, there need be no difficulty in accepting the doctrine of visions. He can as easily reveal to man things of the spiritual world as He can things of the physical; and being thus revealed, they are not visions of the imagination, as imagination is quiescent in the matter. They are as real manifestations to the spiritual sight, as objects of materiality are to the corporeal. If scientific minds can reveal to *un*-scientific minds, hidden mysteries of earth and skies, why may not God reveal to man's spirit, as it may please Him, the hidden mysteries of the invisible state? The fact that these revelations are *partial*, is in accord with Divine Sovereignty; and in accord with the fact that the revelations of the mysteries of nature by science are partial, both in their publication and in their belief.

As a means of influencing human mind, visions were frequently adopted by the Divine Mind, during the whole period included in the revelation of the Scriptures. God made choice of His own times, in which to give them, His own subjects to whom to give them, and His own means and agencies by and through which to give them. In kind they widely differed; so in design and influence. God appeared to Abraham in the vision of a smoking furnace, and entered into covenant with him to be his God and to multiply his seed as the stars of heaven (Gen. xv.). In the vision of a burning bush God appeared to Moses, and taught him how the children of Israel should be preserved in the midst of the fiery persecutions to which they were subjected in Egypt. In a vision God revealed His glory to Moses, from which he learned the glorious power and holiness of Him with Whom he had to do (Ex. xxiv. 10, 17). In a vision God made known to Balaam the excellency of His people against whom he was persuaded by Balak to utter his maledictions (Num. xxiv. 4, 16). In various dreams and visions (Judges vii. 1—16) Gideon saw how God would deliver Israel from the hands of Midian. The vision of Solomon at Gibeon, revealed to him how God favoured his petition for wisdom more than for

wealth (1 Kings iii. 5-15). The visions of Elijah at Horeb showed him how Jehovah influenced men more by the silent and quiet ways of His procedure than by the scenes of Carmel (1 Kings xix. 11-13). The vision of *Isaiah* in the temple taught him the lessons of his impurity, his cleansing, and his qualification for Divine service. In the visions of the rod of an almond tree, and a seething pot, Jeremiah was taught the nature of Divine judgments which should come upon His unfaithful people, and the speed and certainty of their occurrence (chapters i., xi., xiii.) *Ezekiel*, in the vision of a roll which he read and then ate, was taught the lamentable and woeful words which he was as a prophet of God charged to speak unto His people Israel (chapters ii., ix., x., 3, 1-4).

This same prophet Ezekiel had various other visions from God, teaching him solemn lessons of truth and righteousness —the vision of the temple; the vision of a man with a writer's ink-horn; the vision of coals of fire scattered over Jerusalem; the vision of the valley of dry bones; the vision of a city with its temple and ordinances; the vision of a man measuring the city and temple; the vision of the glory of God and the four cherubims; the vision of the four wheels; the vision of the healing waters; each of which conveyed to his mind its own important lessons which he was to communicate to the people.

Daniel was a prophet taught of God in visions, viz.: the vision of the four beasts (chapter vii.); the vision of the Ancient of Days sitting on the throne (chapters vii., ix., xii.); the vision of the ram, the he-goat, and little horn (chapter viii.); the vision of the angel by the banks of Hiddekel (chapters x., xii. 5-7).

Amos was also taught of God by visions, viz.: the vision of grasshoppers; of fire; of a plumb-line; of a basket of summer fruit; of the temple smitten (chapters vii. 1, 2-4, 7, 9, viii. 1, 2, ix. 1).

Zechariah, too, received the word of the Lord in visions, viz.: the different coloured horses; the four horns, and carpenters; a man with a measuring line; Joshua, the high priest; the golden candlestick; the flying roll; the ephah, talent of lead, and women with wings; the brass mountain and four chariots (chapters i. 8-11, ii. 1-3, iii. 1-5, v. 1-4).

Visions, as a medium of the Divine Mind to influence human mind, were not restricted to the Old-Testament period. Again and again we find them adopted in the New. When Zacharias, the father of John the Baptist, came out of the temple speechless, the people said he had seen a vision (Luke i. 22). The women returning from the sepulchre of

Christ said they had seen a vision (Luke xxiv. 23). Stephen, as he was being martyred, looked up to heaven and had a vision of Jesus standing at the right hand of God (Acts vii. 55, 56).

It was in a vision that the Lord Jesus was seen by Saul of Tarsus, on his way to Damascus (Acts ix.): which vision resulted in his conversion from Rabbinism to Christianity. In order to distinguish this vision, the apostle, in his defence before Agrippa, calls it the "heavenly vision." From this we may infer that there were earthly visions, or visions of the earth, or earthly things. This was one given him from heaven, by the Lord Jesus Christ Himself.

Besides this vision, that decided the entire course of his subsequent life, Paul had three other distinct visions, as recorded in Acts xviii. 9, xxii. 17, 18, xxiii. 11, 2 Cor. xii. In a vision the Lord appeared to Ananias, and Ananias to Paul (Acts ix. 10, 12). In a vision an angel appeared to Cornelius (Acts x. 3). Peter had a vision of unclean beasts (Acts x. 9-18). In a vision Paul had a call from a man of Macedonia to go over and help them (Acts xvi. 9), and in a vision he was caught up into the third heavens (2 Cor. xii. 1-4).

The last book of the Scriptures brings nearly all its revelations to us in *visions;* visions of things in heaven, earth, and hell; visions of Christ walking in the midst of the seven golden candlesticks, and holding seven stars in His right hand (ch. i. 10-20); a door opened in heaven (iv. 1); a rainbow about the throne (iv. 2, 3); lamps of fire burning before the throne (iv. 5); a sea of glass (iv. 6); four living creatures; the book with seven seals; golden vials full of odours; opening of the seven seals; four horses with their riders; earthquake, and convulsions of the heavenly bodies; four angels holding the four winds of heaven; the sealing of the hundred and forty-four thousand; the sounding of the seven trumpets; silence in heaven for half an hour; opening of the seventh seal; incense ascending from the golden altar; the censer filled with fire; hail and fire mingled with blood; mountain cast into the sea; a star falling on the third part of the waters; the third part of the sun, moon, and stars darkened; a star falling from heaven; opening of the bottomless pit; locusts like horses; four angels loosed from the Euphrates; an army of horsemen; an angel having a little book to open; the little book eaten; seven thunders uttering their voices; the measurement of the temple; the two witnesses; two olive trees, and two candlesticks.

Visions of the beast out of the bottomless pit; the fall of the tenth part of a city; the second and third woes; the

seventh angel sounding his trumpet; the temple of God opened in heaven; a woman clothed with the sun; birth of a man-child; a red dragon with seven heads and ten horns; war in heaven; the beast rising out of the sea; the beast coming out of the earth having two horns; the Lamb on Mount Zion with the one hundred and forty-four thousand, singing a new song; the angel flying through the air having the everlasting Gospel; an angel proclaiming the fall of Babylon; the Son of Man with sharp sickle in His hand; an angel reaping the harvest; an angel coming out of the temple; an angel having power over fire; the vine of the earth cast into the wine-press; angels with the seven last plagues; a sea of glass mingled with fire; the temple of the tabernacle of the testimony opened; the sore upon the men who had the mark of the beast; the sea turned into blood; the seven angels pouring out the seven vials; rivers and springs turned into blood; men scorched with the great heat; the seat of the beast filled with darkness; the Euphrates dried up; unclean spirits like frogs; the kings of the earth at Armageddon; a great earthquake and hail-storm; an earthquake dividing the city into three parts.

Visions of the woman on the scarlet-coloured beast with seven heads and ten horns; the judgment of the great whore; the destruction of Babylon the great; a stone cast into the sea by an angel; the Word of God riding on a white horse; an angel standing in the sun; fowls gathering to eat the flesh of a slain army; the beast and the false prophet cast into the lake of fire; Satan bound for one thousand years; the souls of the martyrs reigning with Christ a thousand years; the first resurrection; Satan loosed and deceiving the nations; Gog and Magog besieging the camp of the saints; Satan cast into the lake of fire; the great white throne; the opening of the book of life; death and hell cast into the lake of fire; the New Jerusalem descending from God, with particulars as to its size, foundation, walls, gates, &c.; the pure river of the water of life; the tree of life bearing twelve manner of fruits; the invitation of the Spirit and Bride to whosoever will, to come and partake of this blessedness freely.

Such is a summary of nearly all the visions through which the Divine Mind influenced the human mind, as recorded in the Scriptures. It will appear, on a review of them, that they were given almost entirely to prophets chosen of God, through whom He sent His messages unto the people.

It will also appear that these visions were given through the mediation of angels, and only at intervals; that the

prophets could not have them at their own will; that sometimes they came upon them as burdens, as griefs and sorrows (Isaiah xxi. 2, Dan. x. 16); that it was difficult at times for the prophet to comprehend them, as in the case of Daniel, when Gabriel came to make him "understand the vision" (Dan. viii. 16). In the case of John's visions in the "Revelation," while there were some which doubtless he understood, there were many, which he was only the apostolic penman to write, as they were made known to him by the "Spirit that spake unto the churches."

It will still further appear, that while the visions recorded or referred to in Scripture are truthful, it is stated as a fact in history alongside them, that there were "false prophets" who had their visions, but whose visions, like themselves, were "false," or "vain," or "lies." Against all such, the people were warned: "They prophesy unto you a false vision; they speak a vision of their own heart; they find no vision from the Lord" (Jer. xiv. 14, xxiii. 16, Lam. ii. 9, Isa. xxix. 7, Ez. xiii. 1-9, Zec. xiii. 4). Thus, as in dreams, there were visions Divine and human, true and false. The true bear their own witness, and prove the false; the false bear their own witness, and prove the true.

Referring again to the visions of John the apostle. What their direct influence on his own mind was it may be difficult to conjecture; but of their influence on other minds that have read and studied them, we may briefly speak. To some, they have been as so many phantastic displays of morbid religiousness, or scenes of a disordered imagination; the incoherent dreams and fancies of a disorganised brain, deserving no more reliance than the tales of the *Arabian Nights*, the *Book of Mormon*, or the *Koran* of Mahomet. To others, they have been the "Revelations of Jesus Christ," in His Mediatorial power and glory over the invisible world, for the comfort of His militant church. To others, they have been symbolic representations of times, seasons, events, characters, in states and nations, of which they have given explanations in facts of their histories, as they have discovered them. To others, they have been a connected succession of prophecies, part of which have received their fulfilment, part of which are now in course of fulfilment, and the remaining part to be fulfilled; respecting which, they have turned prophets, and named the age, place, persons, and circumstances, in and by which they will be verified. Some have studied them in the light of preceding Scripture; others, in the light of succeeding revelations of Providence. Some have studied them

to their own confusion, and the confusion of others. Some have spent a life in efforts to explain them. Some have left them alone, as secret things of the Most High. Hundreds of volumes have been published to explore their hidden depths. Still their influence is operating, and may not cease until the last seal of time is opened in the light of eternity. These symbolic visions, like ancient inspired prophecy, are best understood in their historic fulfilment.

Did this method of influencing human mind by the Divine, cease with the last vision of John the apostle? If it is said "Yes;" then it may be asked, "What reason is there for such an answer?" Did God there and then finish His revelations to man, as on the sixth day He finished creation? Did He from that time leave man to learn His will from the Bible only, as He left him to discover all he needed for the maintenance of his physical life, in the earth which He had created and "given to the children of men"?

Whatever the answers to these questions, it may be observed that since the close of Scripture visions, there are no visions that come to us with such satisfactory evidences of their Divinity as they. Nevertheless, this may not prove that none have been vouchsafed since then. God still reigns enthroned as King of man. He yet is interested in man's highest happiness. Between Him and man communication is maintained. If by visions He could in ages past influence mind for its enlightenment, why not now? Have there not been, and are there not at present, minds to which He might unveil some mystery of His providence or word in visions, more effectively than in other ways? or to which He might reveal some special message concerning times, persons, places, events, which Scripture does not touch? Might He not give visions of the past or of the future; visions of Scripture truths and providential events; visions of heaven and earth, which, when declared, might at least be auxiliary in sustaining and enforcing the already acknowledged revealed truths of the Bible? What is there to prevent this? What is there to render it unnecessary and improbable? Do not the scepticism and the materialism of human nature, call for all possible auxiliaries to make truth clear, and to enforce it upon faith and practice?

"But, if it be allowed that God may now influence human mind by visions, do you not open a gate for the outflow of all possible fancies, delusions, and superstitions? Undoubtedly there would be the false as well as the true, to which we should have to listen. But this was so in the Scripture times of visions. Each one must be judged on

its own merits. Who is the person that has received it? Is he a man of God, as were the prophets? Has his vision internal evidences of a Divine origin, harmonising with His nature and with His authorised word? What is the design of the vision? What are its lessons? What are its influences on the minds of them whom it concerns. These are questions which may guide in judging of modern visions, as to their Divinity or humanity, the same as those of Scripture.

If the doctrine of visions be rejected on the ground of its probable abuse, then there is no method of Divine influence on human minds but must be rejected, both in the present and past. Not only so; but, if this doctrine is not to be received because the materialism of the age laughs at it, then must every one of a similar kind be discountenanced, until we are left without a God, or, what is equivalent, without any mode of communication with Him, or He with us.

If the *intellect* may have visions of an intellectual kind, why not the spirit of a spiritual kind? Do not poets have visions? Do not astronomers? Do not geologists? Do not mathematicians? Do not painters? Do not politicians? What are *novels*, but visions, mostly of the wildest and least rational kind? What of Mrs. Browning's vision of the poets? What of Milton's visions? What of Coleridge's? What of De Quincey's? What of Shakespeare's? What of Sir Walter Scott's? Are these, and other writings of the greatest authors, rejected, because of their *visionary* character? On this account, are they not the more popular and widely read? In a word, is not everything that is said and done intellectually a vision, before it is produced in actuality? Take the painter of a landscape; does he not paint it as he sees it in his mind? Take an astronomer; does he not write of the stars as he sees them in his mind? Whence come these visions in the mind? From external objects created by infinite wisdom and goodness.

Now, if to the intellect of man, God can, and does, give visions of things in the material world, why can He not, why should He not, give visions to man in his spirit of things in the spiritual world? The fact that so few have had or do have these visions, is only in analogy with the few that have intellectual visions. And the fact that there are some that may be delusions and superstitions, is only in analogy with the fact that some of intellectual visions are delusions and superstitions.

The reader must not infer from the preceding references to visions, that I place them and the Scripture visions in the same category. My point is, that the *doctrine* of visions is

applicable to the spiritual powers of man as to his intellectual. Their *kind* and *design* are another matter altogether. The visions of the intellect, to which allusion has been made, are in a measure under man's own control. He may give them what character and use he please. Hence, they may be true or false, fiction or fact. But the visions of the Scripture to which I have referred, and others that I shall give, are visions vouchsafed by God to man's spirit, over which visions he had no power as to their coming, their character, and their design. As to his *understanding* and *use* of them, these may be in his own power; as the revelations of Divine truth in nature and the Scripture.

I may here quote words from Wesley, which, for their sound sense, on both sides of the question, will suit my purpose. Writing in his journal under date November 25th, 1759, Sunday, he says: "In the afternoon, God was eminently present with us (that is, at Everton), though rather to comfort than convince. But I observed a remarkable difference, since I was here before, as to the manner of the work. None now were in trances, none cried out, none fell down or were convulsed; only some trembled exceedingly, a low murmur was heard, and many were refreshed with the multitude of peace.

"The danger was to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances; as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger is to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were an hindrance to His work, whereas the truth is,—1. God suddenly and strongly convinced many that they were lost sinners; the natural consequence was sudden outcries and strong bodily convulsions. 2. To strengthen and encourage them that believed, and to make the work more apparent, He favoured several of them with Divine dreams, others with trances and visions. 3. In some of these instances, after a time nature mixed with grace. 4. Satan likewise mimicked this work of God in order to discredit the whole work; and yet it is not wise to give up this part, any more than to give up the whole. At first it was, doubtless, wholly from God. It is partly so at this day; and He will enable us to discern how far, in every case, the work is pure, and when it mixes or degenerates.

"Let us even suppose in some few cases there was a mixture of dissimulation; that persons pretended to see or feel what they did not, and imitated the cries or convulsive emotions of those who were really overpowered by the Spirit of God; yet even this should not make us either deny

or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond.

"We may further suppose that Satan will make these visions an occasion of pride; but what can be inferred from hence? Nothing, but that we should guard against it, that we should diligently exhort all to be little in their own eyes, knowing that nothing avails with God but humble love. But still to slight or censure visions in general, would be both irrational and unchristian."

Visions may not be sought or even desired in the presence of the Scriptures and with the indwelling of the Spirit of God. However, if they are given, they must be judged by the foregoing rules; and so far as there is in them anything to serve the good of our hearts and lives, let us use it. As Don Juan D'Avila says in one of his *Spiritual Letters*, "If the soul reap profit from them; and if the sight thereof induce it not to vanity, but to increased humility; if that which they say be agreeable to Scripture; I see no cause why we should fly them any longer. Though no one is to trust his private opinion herein, but he must instantly communicate the matter to some person who is able to give him light. This is the general course which must be taken in all these things; and we may well hope that whoever hath humility to submit himself to the judgment of others, God will not suffer him to be deceived."

The following instances of modern visions are given to show that God may, when He please, vouchsafe through this method to influence the minds of His people.

The Rev. W. Haslam, in his work, *From Death to Life*, gives the following:—

"Next let me tell of a vision which refers to others. My sister came to me one morning, and said, 'William, I had a vision last night of a young man in a tall hat, with a green-and-red carpet bag in his hand. I saw him so plainly, that I should know him again anywhere. He was walking up the road, when you met him, shook hands, and returned with him to the house. Then you and F—— brought him in at the glass door. On the hall table there stood a basket containing four beautiful and fragrant fruits. You took up the basket and offered it to the visitor, who, putting his hand upon one, said, "Oh, thank you!" then touching the three others in order said, "That is for mother, and that for sister, and that for ——," I could not hear whom. You may smile,' she continued, 'but I heard that, and saw it all as plainly as I see you now.'

"I was accustomed to hear such things, and consequently thought no more about it, but went on to speak of other subjects. In the course of the afternoon, as I was going out, I met a relative coming along the road, and took him back with me to the house; there my wife came out to him, and we led him in through the glass door. When he had sat some time, and had had some luncheon, my wife said, 'I wonder whether this is the young man we heard about this morning.' 'What young man?' asked our visitor, hastily; 'what young man do you mean?' 'I should not wonder if it is,' I replied; 'we will see presently.' He seemed very suspicious, having heard before he came that some mysterious change had taken place in us, and so looked again and again to see if he could detect anything different.

"'Come and see my sister,' I said, to which he assented, and we went across to her house. As soon as we entered her room, she said, 'How do you do? I saw you last night.' 'What do you mean?' said he, withdrawing his hand. 'Why, I was on board the steamer last night.' 'That may be,' she said, 'but you are the gentleman I saw. Have you not a green-and-red carpet bag? and did not William meet you on the road?' Poor young man! he looked dreadfully perplexed. 'Never mind her,' I said; 'sit down and tell us about your journey.'

"After we had talked of this and other subjects, we returned home. I then told him that we were converted, and asked if he had given his heart to God. He said he had. Not being satisfied, I put the question in another form, and yet remained unsatisfied with his answer. 'Do you doubt me?' he asked: 'I will prove it to you.' He then went up to his room for a little while, and returned with a paper in his hand, in which was a dedication of himself to God, duly signed and sealed. I had never seen an instrument of this kind before, and asked if he really believed in it.

"'Yes, certainly,' he replied; 'and I mean it, too.'

"'But,' I said, 'do you not see that faith does not consist in believing what you write, but in what God has written? The Word says that God is more willing to take than you are to give: you believe you have given, but do you believe that God has taken? He is far more ready to take your heart than you are to give it; as surely as you have given, so surely He has taken. Cannot you see that?'

"He replied, 'I knew there was something wrong about this, but I did not know what. Thank you! thank you!' then thoughtfully folding up the paper, he went out of the room. The bell was rung for dinner, but he did not appear;

and then for tea, but he declined taking any. After we had gone to church, he found his way down and followed us there; and when the service was over, he returned again to his room. I was detained at the schoolroom that night, and until two o'clock in the morning, praying and talking with anxious souls, and returned home very tired. Going up to bed, I saw a light shining under my visitor's door, and hesitating there a few moments, I heard him pleading earnestly for mercy. I had a great mind to knock, but was afraid of disturbing him; so I prayed for him and went to bed.

"In the morning he came down smiling. 'Thank God,' he said, 'it is all right; I am saved.' In his hand he held three letters—one to his mother, one to his sister, and the other to a cousin, in which he invited them earnestly to come to Jesus. Within the week all four were in our house, praising God for salvation.

"As the vision indicated, we had nothing to do but hold the basket to him. He accepted it and the fruit for himself and his relatives."

Mrs. Fletcher, of Madeley, wrote in her diary, under date February 16th, 1786, the following account, which may be taken as one way in which God chose to afford comfort to her soon after the death of her husband:—

"I found to-day some refreshment in conversing with that dear old saint, Mary Matthews, one of my dear love's first children, who endured much persecution for the truth's sake many years since. She was called under the first sermon she heard him preach; and after feeling the spirit of bondage nearly two years, was very clearly set at liberty, and walked many years in faith and love. It was she who was so blessed the first Sabbath my dear husband introduced me into the kitchen among those who met there; and she has enjoyed a fuller liberty ever since. She told me, that on the day after the preaching, in the last week, having undertaken to open the door in time for the morning service, she took the key of the room for that purpose, and believed the Lord would awake her in time. About two in the morning (instead of five) she was waked with an extraordinary power of God. She thought, 'I must rise and pray.' She came down and broke up the fire, and, being in a small house all alone, she sat down to meditate, and give full scope to the Spirit. She took up her hymn-book, but could not read. 'For,' said she, 'all around me seemed God! It appeared to me as if the room was full of heavenly spirits. I laid the book down, and, falling back in my chair, I remembered no more of anything outward, but thought I was at the threshold of a most beauti-

ful place. I could just look in. The first thing I saw was the Lord Jesus sitting on a throne! There was a beautiful crown over His head! It did not seem to bear with a weight, but as if it was suspended there; and as He turned His head, it turned with Him. A glorious light appeared on one side, and all around Him was glory! I thought on that word of St. Paul, "Who dwelleth in light unapproachable!" Turning my eye a little, I saw close to my Saviour my dear minister, Mr. Fletcher. He looked continually on the Lord Jesus with a sweet smile. But he had a very different appearance from what he had when in the body: and yet there was such an exact resemblance, that I could have known him among a thousand; features and limbs just the same, but not of flesh. It was what I cannot describe—all light. I know not what to call it. I never saw anything like it. It was, I thought, such a body as could go thousands of miles in a moment. There were several passed who had the same appearance; and I seemed to have lost my old, weak, shaking body! I seemed to myself as if I could have gone to the world's end as light as air! I looked on him a long time, and observed every feature with its old likeness. He then turned his eyes on me, and held out his hand to me, just as he used to do. After this, the whole disappeared, and I came to myself, and found it was just the time when I should open the preaching-house door.' I found her words a comfort to me. Ah! my dear husband was a suffering member here; but he is now a bright star in glory."

The following instance of a vision is given from a popular religious journal: "Sitting at the breakfast table with Brother W——, at his home in a quiet New Hampshire village, in July, 1879, he related a bit of his experience substantially as follows:—

"In the year 1871 I bought this stand, and gave my notes for 1,000 dollars, payable at the rate of 100 dollars per year for ten years. In the spring of 1873, the man of whom I bought decided to remove to the west, and very much desired to settle up and get the whole amount of his money. I was not obliged to pay him till the notes fell due, but as it would be a great accommodation to him to get the money, I engaged to pay it if possible.

"I accordingly sold a portion of the place for 400 dollars, disposed of some wood for 100 dollars, and then undertook to borrow the balance of the debt. I borrowed all I could get in the village, and still lacked 150 dollars. I went to about every man in the neighbourhood that I thought had money, but I could not get a dollar more. The time was

getting short; the man wanted his money soon, and I did not know what to do about it.

"I went to the Lord in prayer, and asked Him to show me the man who had the money to spare. Immediately, while my eyes were closed, I saw before me a man with whom I was well acquainted, but one whom I had no idea had any money to lend. I saw him with my mental vision just as clearly as I can see you sitting by my side.

"I thanked the Lord, and started off into the factory, went into the spinning-room and found the man, and said to him,

"'Have you any money by you that you could let me have for a short time?'

"'How much do you want?' he inquired.

"'One hundred and fifty dollars.'

"'Yes, I can let you have a hundred and fifty dollars, or more if you like.'

"I borrowed 175 dollars of him, paid the mortgage off in good time, and when a few weeks later I carried back 100 dollars of the money, he refused to take any interest for it.

"The occurrence did me good, and strengthened my faith in the Lord who hears and answers prayer. I told the man that the Lord sent me to him to get the money."

Why should not such occurrences strengthen the faith of the Lord's trusting ones? True, such things may not be of every-day occurrence, for prayer and providence are not intended as substitutes for hard work, economy, and common sense; but yet there are emergencies when after all our powers are exerted, we need the wisdom of a mightier mind, the strength of a stronger hand.

Miss Havergal, in a letter to her mother, dated Ormont Dessus, Sept. 29th, 1874, gives an account of a musical vision that she had:—"In the train I had one of those curious musical visions, which only very rarely visit me. I hear strange and very beautiful chords, generally full, slow and grand, succeeding each other in most interesting sequences. I do not invent them, I could not; they pass before my mind, and I only listen. Now and then my will seems aroused, when I see ahead how some fine resolution might follow, and I seem to *will* that certain chords should come, and then they do come; but then my will seems suspended again, and they go on quite independently. It is so interesting, the chords seem to *fold over each other*, and die away down into music of infinite softness, and then they *un*fold and open out, as if great curtains were being withdrawn one after another, widening the view, till, with a gathering power and intensity and fulness, it seems as if the very skies were being opened

out before one, and a sort of great blaze and glory of music, such as my outward ears never heard, gradually swells out in perfectly sublime splendour. This time there was an added feature. I seemed to hear depths and heights of sound beyond the scale which human ears can receive, keen, far-up octaves, like vividly-twinkling *starlight* of music, and mighty, slow vibrations of gigantic strings going down into grand thunders of depths, octaves below anything otherwise appreciable as musical notes. Then, all at once, it seemed as if my soul had got a new sense, and I could *see* this inner music as well as hear it; and then it was like gazing down into marvellous *abysses of sound*, and up into dazzling regions of what, to the eye, would have been light and colour, but to this new sense was *sound*. Wasn't it odd? It lasted perhaps half an hour, but I don't know exactly, and it is very difficult to describe it in words."

A week or two before the Rev. Alfred Cookman died, he had a most remarkable vision. "He found himself," says Dr. Ridgaway, his biographer, "just inside of heaven. He was first received by his grandfather Cookman, who said, 'When you were in England, I took great pleasure in showing you the different places of interest, now I welcome you to heaven, my grandson, washed in the blood of the Lamb!' He was next received by his father, whose features were as distinct as when he saw him in his boyhood days, he also said, 'Welcome, my son, washed in the blood of the Lamb!' Then his brother George took him in his arms, and said, 'Welcome, my brother, washed in the blood of the Lamb!' And, lastly, his son Bruner, received him with the same salutation, 'Welcome, father, washed in the blood of the Lamb!' Each one of these, in turn, presented him to the Throne. When he told his wife of what he had seen and heard, he remarked, 'That was an abundant entrance.' She asked him if it was a dream. He replied, 'No, it was between sleeping and waking.' Saint Stephen is not the last of God's suffering, dying servants, who have seen heaven opened before their entrance into it."

The doctrine of visions, and of dreams, being so closely allied, there is no need to pursue the subject any further, excepting to say that their explanation lies above the province of philosophy or science. The same remarks may be made in respect to them as were made in respect to dreams, to which the reader is referred.

CHAPTER XIII.

SACRED MUSIC.

I HAVE spoken of music (Book I., chap. v.) as a means of influencing mind, between man and man. In this chapter I shall speak of it as a means by which the Divine Mind influences the human.

"Music," says Charles Kingsley, "has been called the speech of angels; I will go further, and call it the speech of God Himself. Yes, I say it with all reverence; but I do say it. There is music in God. Not the music of voice or sound; a music which no ears can hear, but only the spirit of a man, when awakened by the Holy Spirit, and taught to know God—Father, Son, and Holy Ghost."

There is music in *heaven.* When the foundations of the earth were laid, its strains reverberated through the vast orchestra of space; "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). The anthems of heaven's angelic choir were heard on the plains of Bethlehem at the birth of the world's Saviour, "Glory to God in the highest, on earth peace, goodwill toward men" (Luke ii. 13, 14). The heavenly music was again heard by John the apostle, just before the veil was drawn over his apocalyptic visions. He heard countless angels harping with their harps, and an innumerable number of redeemed spirits from earth shouting in mighty voices, as the sound of many waters, and as with voice of great thunder, "singing the song of Moses and the Lamb" (Rev. xiv. 2, xv. 2).

And then, is there not music in *nature,* composed by God, and played under the influence of His all-ruling laws? Is there not music in the air; sometimes soft and gentle as the wave of angels' wings; sometimes weird as "when it sweeps the wild moors and mingles the multitudinous murmurs of the withered heather-bells;" sometimes as solemn and overwhelming, as when it roared amid the rocks of Horeb and oppressed the prophet with a profound sense of Jehovah's power? Is there not music in the sea, as its ripples play on the shingles of the shore, or as its wild surges heave and roar

under the sweeping gales of a wintry tempest? Do not the lark, the thrush, and the nightingale, with other bird-choristers of God, make music as they "sing among the branches," or hover in the stillness of a summer's sky? David, whose soul was all alive to the inspirations of music, hears it in the sun, moon, and stars, in mountains, hills, and valleys, in fruitful trees and cedars, in beasts and cattle, in fire and hail, in snow and vapour, in wind and storm—all fulfilling His word.

> "In reason's ear they all rejoice,
> And utter forth a glorious voice,
> For ever singing as they shine,
> The hand that made us is Divine."

This music of God—in Himself—in His palace—in His works—it were strange not to find in His people and in their service of Him. And so, as we read in the Bible, we can trace its use among them up to the beginning; both in its vocal and instrumental forms.

Jubal before the flood was the "father of all such as handle the harp and organ" (Gen. iv. 21). Laban complained that Jacob did not give him the opportunity of sending him and his daughters away "with mirth and with songs, with tabret and with harp" (Gen. xxxi. 27). As soon as the Israelites were delivered from the dangers of their passage across the sea, they praised their Great Deliverer with instruments and voices (Ex. xv.). The daughter of Jephthah met him with music, to welcome him home on his return from victory (Judges xi. 34). David, well skilled in music, had numerous men and women in his court who played on various instruments (1 Sam. xvi. 2, xix. 21). Solomon dedicated his temple with a magnificent display of music. Trumpeters and singers joined in holy concert to make "one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord; then the house was filled with a cloud, even the house of the Lord: so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God" (2 Chr. v. 13, 14). "Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord, with the words of David, and of Asaph the seer" (2 Chr. xxix. 30). The return of the ark of the covenant of the Lord was "with shouting, and with sound of cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps" (1 Chr. xv. 28). The dedication of the wall of Jerusalem was kept "with singing, with cymbals, psalteries, and harps" (Neh. xii. 27).

Neither did the coming in of another dispensation change this element in the Divine life and service. Rather might we not expect that music would be purified and elevated to higher use, as the dispensation was more spiritual and Divine? Christ and His disciples sang together at the close of the Supper, and prior to the Agony in Gethsemane (Matt. xxvi. 30). Paul and Silas sang praises unto God at midnight in the Philippian jail, so that the prisoners heard them (Acts xvi. 25). Doubtless these same servants of the Most High joined singing with prayer as they met at the river side where prayer was wont to be made (Acts xvi. 13). Paul, writing the Ephesians, says they are not to be "drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart unto the Lord" (Eph. v. 18, 19). In writing the Colossians, he says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord" (Col. iii. 16). The apostle James says, "Is any merry? let him sing psalms" (Jas. v. 13).

We see, from these passages, what should be the nature, spirit, and object of that music which Christ's people should introduce in their meetings of social and public worship. It should be intensely spiritual, devout, earnest, melodious. It should be *unto the Lord;* for His praise and glory; to exhibit His grace and mercy, His excellency and love. Its *effects* should be stimulating, admonishing, comforting, instructive, elevating, on the minds of those who take part therein. Only such music will bring such results. His Spirit in our music, leading us up in holy concert to praise Him, will always bring in return to our hearts and lives the music of His love and peace.

We thus see how the general doctrine and practice of sacred music comes to us from God, in Himself, in His works, in His palace, and in His people, during all the ages.

We may now look at the influence of Divine music on individual minds directly, and through social and public use.

There is Divine music in the individual mind, confined to itself; heard only by its own ears and the ears of God. Its renewal in righteousness; its harmony in all its powers with law and order, in the kingdom of Christ; its harmony of faith, love, and hope with the indwelling Spirit; its anticipations of the future and its reflections on the past; its ease, rest, and peace in God, with a blessed sense of His approbation, inspire in the mind a continual concert of music, which

surpasses all sheer external harmonies. This is what David meant, when he said, "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psalm xxxii. 1, 2).

There is silent music in the soul, often experienced from consciousness of contributing, according to our abilities and opportunities, to the wellbeing of others. "A cup of cold water," given to a disciple in the name of Christ, starts within the soul a song of delight. So any act of beneficence or self-denial for His name's sake. It is said that George Herbert was once on his way to Salisbury cathedral, dressed in his canonicals. He saw a poor man struggling, in vain, to lift his horse and cart which had fallen in the mire. Herbert assisted him; and in doing so soiled his gown and bands. When one of his brethren saw his condition, and knew its cause, he expressed his surprise that he should have done such a thing. "That act," said Herbert in reply, "will be music in my soul at midnight."

But this Divine music in the mind has its outward as well as internal expressions. Its vibrations sound in all possible ways and times. With the lips in different voices, intonations, degrees, and forms; and with instruments in all their variant kinds. On hill and in dale; in the night's darkness as in the day's sunshine; in solitude and in company, Divine music in the soul sends out its strains in all its varying melodies and harmonies. "I will praise Thee," says the Psalmist, "with the psaltery, even Thy truth, O my God; unto Thee will I sing with the harp, O Thou Holy One of Israel. My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed" (Psalm lxxi. 22, 23). Again he says, "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets, and sound of cornet, make a joyful noise before the Lord the King" (Psalm xcviii. 4-6). We are called upon to "sing unto the Lord with thanksgiving; sing praises upon the harp unto our God" (Psalm cxlvii. 7). "Let the saints be joyful in glory: let them sing aloud on their beds. Let the high praises of God be in their mouth" (Psalm cxlix. 5, 6). "The righteous doth sing and rejoice" (Prov. xxix. 6). "Behold, My servants shall sing for joy of heart" (Isaiah lxv. 14). A heart fixed in Christ's truth and grace expresses its emotions in singing. "My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake, psaltery and harp; I myself will awake early. I will praise Thee, O Lord, among the people; I will sing unto Thee among the nations"

(Psalm lvii. 7-9). As the pious mind thinks of Divine mercy, and God's gracious sympathy and protection in trouble, it sends out its sacred music of song and praise. "I will sing of Thy power; yea, I will sing aloud of Thy mercy in the morning: for Thou hast been my defence and refuge in the day of trouble. Unto Thee, O my Strength, will I sing: for God is my defence and the God of my mercy" (Psalm lix. 16, 17). "I will sing of mercy and judgment: unto Thee, O Lord, will I sing" (Psalm ci. 1). "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being" (Ps. civ. 33).

The blessed influences of such soul-music, silent or expressed, can only be appreciated by those who are the subjects of them.

"Next after prayer," says Miss Havergal, "nothing is so healing and calming as pouring out oneself in music. Not in singing only; there, one is limited by words, but playing, it restores the balance marvellously. Conventionality would forbid this 'antidote of medicated music' in *some* sorrows, but in *such* one can have the outlet of words and the balm of human sympathy; music seems an especial medicine for all things in which this is not to be had, or could not be sought."

"God, my Maker, who giveth songs in the night" (Job xxxv. 10). How the night's darkness is lit up with heavenly brightness by His songs! The solitude of night filled with ministering angels singing their celestial anthems! The sorrows of the night assuaged by strains of holy melodies! The night's tedious length shortened by listening closely to the music of the Divine promises as they pass one after the other over the chords of a well-tuned memory! O, the soothing, the strengthening, the elevating, the unearthly songs which God inspires into the souls of His people in the nights of this world's various troubles and afflictions!

Travelling along the dead level of life, over its rough and rugged ways, we get weary and footsore; but under the influence of the music of Zion, sung by ourselves, or by our fellow-travellers, we mount as on eagle wings; we run and are not weary; we walk, and are not faint. As children often sing themselves to rest in the darkness of night, and boys sing to keep their spirits up in places of loneliness and fear, so Christians, in the night of the power of evil and affliction, by holy song cheer and elevate their dejected hearts. A mother who had lost her loved child in death repaired to the house of God in the night of her distress, and amid its sacred hymns of praise forgot for the time her deep sorrows of

bereavement. A friend of mine, passing through a season of dense darkness of trouble, found light and relief in singing—

> "In darkest shades, if Thou appear
> My dawning is begun;
> Thou art my soul's bright morning star,
> And Thou my rising sun."

Another who felt the pressure of life's cares and troubles, found solace in singing—

> "I rest beneath the Almighty's shade,
> My griefs expire, my troubles cease:
> Thou, Lord, on Whom my soul is stayed,
> Will keep me still in perfect peace."

Miss Havergal not only found music a charm and beauty in the full flow of vigorous life, but in the night of suffering she realised its inspiring sweetness. "You see, Marie, I know something of the sweetness of taking pain direct from His hand. I had just been saying all this to the Lord, and then it came to me in this hymn, 'I take this pain from Jesus.'" The next day she told her sister: "While I was in such pain, the very lines I've been waiting for came to me." Very early on her last Christmas morning she awoke in severe pain, and was very ill for some days. But she said, cheerily, "I really have had such songs in the night, and some Christmas verses for next year came so easily."

The following simple lines express the influence of music in the night-hour of dying:—

> "Come, sing to me of heaven,
> When I'm about to die,
> In songs of holy symphony,
> To waft my soul on high."

Dr. George Moore says, "Nor can there be a finer application of music than to assist the dying man to raise his thoughts to the home of harmony and light. I knew an excellent physician, who, having been infected through a wound while examining a body that died of a malignant disease, soon discovered such symptoms in himself as warned him that he must speedily pass away from earth. He, therefore, sent for a pious friend to sing and play the harp in the next room, until his spirit should be liberated. This was done; the darkness of death seemed not able to enter there; not a groan was heard, and the believer 'fell asleep in Jesus,' with the music of *that* name within his soul."

The Rev. Rowland Hill was once heard singing in solitude

the lines following, which in the singing were an inspiration of hope and comfort to him in prospect of the night of death :—

"And when I'm to die
Receive me I'll cry,
For Jesus hath loved me,
I cannot tell why;
But this I do find, we two are so joined,
He'll not be in glory
And leave me behind."

[See the close of the chapter on "Good Angels" for further illustrations on this particular.]

As an illustration of Divine influence accompanying spiritual song from a voice and heart moved by the indwelling love of Jesus, the following incident may be given. It will be found in the *Life of Bishop Asbury*, by Dr. Strickland. "When Asbury was spending a few weeks in one of the cities of the Union, and preaching every day, he was refreshed in spirit by witnessing the conversion of a number of souls. Among them was a young lady. She had just returned from a fashionable boarding-school, having finished the course of study, and having received a diploma setting forth her attainments and accomplishments. Special attention had been bestowed upon her musical education. She had a voice of great power and melody, and her performance on the piano exhibited rare attainments in the art. Her father was a gentleman of wealth, and took great pride in his daughter. At fashionable parties she was a star of general attraction, and her musical power, as well as prepossessing appearance and manners, made her society extremely desirable.

"This gifted and accomplished young lady was induced to go one evening to hear Asbury. His voice and manner riveted her attention, and ere she was aware, as the man of God presented the claims of religion upon the young, her heart was touched. She yielded to the persuasive power of the Gospel, and in penitence sought and found the blessings of religion. Her conversion was as sudden as it was unexpected by her friends, but it was, nevertheless, clear and genuine. No place to her was now so attractive as the house of God, and thither she wended her steps from evening to evening, enjoying the rapturous bliss

"'Of a soul in its earliest love.'

"Of course, it was not long until the change wrought upon her by the power of the Gospel was known to her parents, who, strange to say, felt grieved and indignant at the result. They were worldly and thoughtless, not only neglecting the

claims of religion themselves, but wholly careless in regard to their children. Their only object was to fit them for moving in fashionable circles, and no pains or expense were spared to effect it.

"To win her back to the world was now the design of the father. He was too much of a gentleman, and had too much respect for himself and the proprieties of life, to resort to any coercive measures. He accordingly brought around her the thoughtless and the gay of her companions, and threw her as often as possible into their society. Naturally amiable, and loving her parents with all the devotion of an affectionate child, she yielded to her father's requests to visit different places of mirth and gaiety; and though she did not put on the morose look of cloistered piety, yet she was serenely quiet and affable in her manners, preserving the true dignity of the Christian. She had a heartfelt joy to which the worldly are strangers, and while she felt sympathy for the pursuers of shadows, she allowed not her anxiety for their spiritual welfare to destroy their brief uncertain joy. She preferred holding up the light of a Christian example in a calm, quiet, unobtrusive manner, rather than to resort to any effort to convince them of the error of their way. All the efforts of her father were, however, of no avail to lure her from the purpose she had formed to lead a religious life.

"As a last resort he gave a large party, and sent out invitations to the most worldly and fashionable of the city. The evening at length arrived; the company came together; all was a scene of gaiety and mirth, for the pleasure-loving throng were there. In the midst of this scene it was arranged that she should be invited to sing and play on the piano one of those fashionable airs to which they had been wont to listen with so much interest previous to her conversion. She made no objection as she was led by her father to the piano. Taking her seat, she commenced in a strain the most touching, because it came from her heart, and sang, with a full clear voice, that beautiful hymn of Charles Wesley:—

"'No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!

"'No matter which my thoughts employ,
A moment's misery or joy;
But O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends, or angels spend?

"'Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make mine own election sure,
And, when I fail on earth, secure
A mansion in the skies.'"

"She had not sung through one verse before her father, who stood by her side, was seen to drop his head. Every whisper ceased, and the most intense feeling was evidently pervading the entire company. Every word was distinctly heard, and each seemed an arrow from the Spirit's quiver going directly to the hearts of the hearers. When she ceased her father was gone. His feelings were too great to be suppressed, and he sought another room, where he gave vent to his tears. Mary had conquered, and from that hour she was free from the allurements of the world. For many years she lived to adorn her profession, and then went to join the song of the redeemed in heaven."

The influence of music in the social and public worship of God is too well known to need much said here. Its attraction is great; and its results obvious. It sometimes draws people to the sanctuary, when preaching and other parts of the service fail to do so. Men whom no reasoning or declamation in a sermon could touch, have been melted into tears under the magic strains of holy melodies.

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."

Phillips, Bliss, and Sankey, for instance, have wielded mighty influence over thousands by the evangelical truths they have enunciated in holy songs. The singing at American camp meetings, and in early Methodist congregations, in class meetings, and in prayer meetings, are illustrations of the stirring, melting, irresistible effects of spiritual songs. The Rev. W. Gibson, in speaking of a Gospel mission which he and others conducted in Rouen, says, "One main cause of the success of the meetings has been the superior harmonium-playing and the liveliness of the singing. Many French people have gone away saying, 'Ils chantant bien, nous reviendrons.' 'They sing well; we will come again.'"

How often have spiritual songs in the house of God, expressed in the melody of the heart and fervour of the voice, stimulated the inner life to greater vigour and higher aspirations! How often excited the languid soul and inspired the fainting spirit! They have calmed the troubled mind, and poured solace into the sorrowful breast. They have been light to them that walked in darkness. They have taken burdens from

many cast down under their weight. To mourners they have been a sunshine and a joy. To tempted ones they have been a succour and a deliverance. To hardened ones they have been as the rod of Moses, smiting the heart of rock and drawing thence the waters of penitential sorrow. "Yes, hymns," says Canon Farrar, "have cheered the sorrows of the innocent, and at the same time they have moved the penitence of the guilty, they have fired the warrior's courage, and they have steeled the martyr's heart. Every age has needed them. St. Chrysostom wrote them, and St. Ambrose, no less than Milton and Wesley. St. Augustine tells us how they melted him to tears; Luther how they awoke him from an almost deadly swoon; Melancthon how a hymn alone, sung by a little girl upon a door-step, consoled the loneliness of his exile. Coming from every religious movement, our hymns betoken an unsectarian catholicity such as marks all true religion. On the neutral ground of hymns we rejoice alike in the classic sweetness of Addison, in the simple faith of Ken, in the fervent devotion of Toplady, the poetic tenderness of Heber, the chastened sadness of Cowper, the saintly strength of Newman, the soothing peacefulness of Keble, the passionate yearnings of Faber and Neale. What matters that some of these were bishops and some Dissenters, some Puritans and some Roman Catholics, some Arminians and some Calvinists? A true hymn, simple and passionate, natural, manly, fervent, thrilling with spontaneity and vigour, knows nothing of the petty distinctions of ritualist or evangelical; it knows only of God and of Christ."

Sacred music in social worship gives Divine impetus and encouragement in the duties and conflicts of life. How often have languid and fainting spirits been cheered and stimulated to renewed vigour and courage under the influence of holy song! When Napoleon Bonaparte was struggling with the difficulties of his passage across the Alps, he was in one part brought to a standstill and knew not what to do. At last he ordered the band to play one of its marches. This had its desired effect. The soldiers received inspiration from the sounds and pressed through the difficulties that lay before them. Dr. Kane, ice-bound in the Arctic regions, discovered on the ship an old violin, and causing it to be played, revived the spirits of the depressed and discouraged crew from the monotony which had fallen upon them. Thus many Christians, in the troubles and difficulties that have met them in the way to heaven, have found stimulus, hope, and encouragement, from singing the songs of Zion.

The Divine influence that has accompanied sacred music

in its use and development, is well described in the following words of the Rev. Hugh P. Hughes :—

"Descending to the great Protestant Reformation we find the same intimate relation between sacred music and the revival of the work of God. In Germany, Luther's hymns 'helped his cause amazingly. They spread among all classes of the people, and were sung, not only in the churches and schools, but also in the houses and workshops, in the streets and market-places, in lanes and fields.' They were sung by children in the cottage, and by martyrs on the scaffold. Coleridge went so far as to say that 'Luther did as much for the Reformation by his hymns, as by his translation of the Bible.' In France the translation of the Psalms into French verse, and the singing of these translations in the public services of the Protestants, attracted immense crowds of persons of all ranks of society. Rome was so alarmed that Clement Marot, one of the translators, was driven into exile; Claude Goudimel, who had taken an active part in setting the metrical psalms to music, was murdered; and the French Government actually passed a law threatening severe punishment to every one found singing psalms in the language of the people. Such was the striking tribute which the authorities of the Romish Church paid to the mighty persuasiveness of Protestant song. The same close connection between religion and sacred music was exhibited during the glorious progress of the Reformation on this island, both in Scotland and in England. Referring to our own country, Bishop Jewel states that 'nothing promoted the Reformation more than inviting the common people to sing psalms; and that sometimes there would be six thousand persons at St. Paul's Cross singing together, which was very grievous to the Papists.' Since the Reformation no religious awakening has been more thorough or abiding in its results than that great American Revival in New England, in which the illustrious President Edwards took so prominent a part. But what a testimony did that great thinker and saint bear to sacred music! 'There has been no part of Divine worship,' he wrote, 'in which good men have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing His praise.'

"I need not refer to the part which Charles Wesley took in the Methodist Reformation. Would it be too much to say that the hymns of Charles Wesley have done more even than the mighty sermons of John Wesley to awake the Anglo-Saxon race, and, through them, the nations of the earth, from the deadly sleep of spiritual indifference? I fear that, to the

incalculable loss of men, there are but very few now who are wise enough to read the intense, heart-searching, inspiring sermons of John Wesley, but ever-increasing millions in all lands are daily learning from the hymns of Charles Wesley the good news of a present and conscious salvation. In our own day the mighty power of sacred music is more manifest than ever. I believe that nothing has done so much to advance the general interests of the High Church party as the publication of that masterpiece of popular musical literature, *Hymns Ancient and Modern.* Thousands of persons who have never heard a Tractarian preacher, or assisted at a Ritualistic service, have been unconsciously leavened with sacramentarian doctrine by that seductive volume. Tens of thousands more have crowded Ritualistic churches under the charm of the beautiful music with which that tune-book abounds. If we turn to the opposite pole of the religious world, we find Mr. Philip Phillips, 'The Singing Pilgrim,' attracting thousands to hear him 'sing the Gospel' with simple and affecting pathos. Mr. Sankey, again, has reached many hearts that Mr. Moody could not move, and has most materially contributed to the success of the great evangelist. Once more, in the *Children's Mission Services*, one of the most novel and remarkable of the modern developments of Christian evangelism,—a development that is, I think, destined to become increasingly important,—the singing of hymns is found to be a potent instrument both of persuasiveness and of faith.

"One of the chief reasons why sacred music occupies to-day even a more influential place than in former times, is the fact that all Protestant churches are rapidly throwing off the mischievous restriction which Calvin imposed upon Christian song. The vast and imperial mind of Calvin exhibited in many directions an astonishing narrowness, of which a striking illustration was his dogma that whatever is sung in church ought to be taken directly out of the Scriptures. That unhappy tenet doomed a great part of Protestant Christendom for many generations to the use of a class of compositions which are among the most repulsive abortions to which the erratic mind of man has ever given birth—metrical translations of Hebrew Psalms. Had church song been limited to the chanting of musical prose translations of the Psalms, it would have been a calamitous restriction, but that would have been endurable in comparison with the dismal reign of Sternhold and Hopkins, *et hoc genus omne.* However, Calvin's rule became at last intolerable, especially in the Dissenting churches of this country, because their non-liturgical services,

as I have already explained, furnished no other channel for congregational worship, except the hymn-book. Hence the revolt against Calvin began with Watts and the hymn writers of Dissent. The Wesleys followed, and now the custom of using hymns as well as psalms, which Luther and Cranmer began to introduce, has been universally established. Indeed the present tendency is towards the opposite extreme. The use of the Psalms in the public service has been largely abandoned. It is an almost inexplicable fact that any congregation in Christendom should be content to forego the use of the inspired hymn book which the Almighty Himself has provided. It is a lamentable illustration of 'the falsehood of extremes.' When the chanting of psalms is mingled with the singing of hymns in the services of our churches and schools, it not only gives a most agreeable and refreshing variety to the service of sacred song, but also greatly assists in preserving those elements of manliness, composure, and reverence which are essential to Scriptural worship, and which it was never more necessary to emphasise than to-day, when much popular so-called sacred music is sentimental, hysterical, and irreverent.

"Although our survey of the history of the Church has necessarily been brief and slight, it has, I trust, been sufficient to establish an historical connection between revivals of religion and revivals of music, and, therefore, to prove that it is the sacred duty of every Christian to promote to the utmost the service of sacred song. I will confirm my argument by quoting the recorded judgment of two of the most gifted and devoted ministers the Church of Christ has ever had. President Edwards, who was not only one of the profoundest thinkers of all time, but also the human instrument of what was perhaps the most powerful revival ever witnessed on the other side of the Atlantic, wrote these strong words:—'As it is commanded of God that all should sing, so all should make conscience of learning to sing, as it is a thing that cannot be done decently without learning. Those, therefore, who neglect to learn to sing live in sin, as they neglect what is necessary to their attending one of the ordinances of God's worship.' The other great preacher, whose words I am about to quote, needs no introduction to any English audience. Dr. Guthrie once said, 'People seem to forget that of all parts of this earthly worship the singing is the only part we shall take with us to heaven. There will be no preaching there; there will be no praying there; but there the sound of God's praise is never to cease. For myself, I know nothing more revolting than to see a fine lady sit down

at a piano and warble out the finest music, who, when she comes to the house of God, sits mute; as if God's praises were not worthy of being sung.' I do not endorse the very strong language of President Edwards, but I think we may all agree with the decided conviction expressed both by President Edwards and by Dr. Guthrie that it is an essential and most important part of our duty as Christians to promote and develop music in the Church of God."

It would be wise if churches gave more attention to the music of their congregations, and aimed more at the glory of God and the edification of the people. If the worship of God were a mechanical performance, or an oratorio, it might resolve itself into an artistic display of the organ and choir; but inasmuch as it is the union of all present, in voice and heart, to make "melody unto the Lord," *choir performances* and praising God *by deputy* are absolutely inconsistent, if not wicked and foolish. It is derogatory to God's glory, and injurious to the interests of His people. Better banish all choirs from our public services, and be led by a *precentor*, than have the music of God's house monopolised by a bundle of pipes and a concert of voices, which sing only to glorify their own skill and science. The grandest music in Divine service the writer has ever heard, has been that which has gone out from the hearts and voices of a congregation, led by one who himself has made "melody in his heart unto the Lord."

By having a precentor to lead the music of the public worship of God, the singing is thrown more on the congregation. There is no alternative but they *must* sing, or listen to a *solo*, which perhaps in such a case would be more ludicrous than the organ or choir performing to the glory of God; unless, forsooth, the precentor was a Phillips or Sankey.

However, we have to face the custom of the churches as it is. Now, inasmuch as this is to have an organ and choir, the churches should see to it that they only lead, and the congregation join in the musical praise of God, realising Watts's words, "At once they sing."

In order that congregational music in singing may be more encouraged and strengthened, so that it may have a more beneficial effect on the minds of the people, I would suggest:—

1. That those ornate and elaborate compositions, to which the name of "Service" has been given, should have no place in the choir. "These services," says the Rev. E. V. Hall (by whom these suggestions are chiefly given), "though they afford opportunities to the choir for the display of its musical powers, yet rob the congregation of its undoubted privilege—that of joining audibly in the praises of God."

2. That *rapid* singing which is followed in some choirs should be protested against. Congregations will not and cannot join in singing hymns that are galloped through as though a race was being run for a prize.

3. New tunes and music should be introduced as sparingly as possible. The organist may be clever in his profession, and some of the choir may have a wish to test and show their ability, in what is *new*, and as they may think interesting; but congregations are disheartened when too frequently required to listen to novelties. They do not like to have an old well-known hymn given out, and then be obliged to listen to a tune which they have never heard before, and do not wish to hear again.

4. As far as possible, all those who take a part in the choir should be men and women who can make "melody in their hearts unto the Lord," as well as in their voices.

5. Choirs should distinctly understand that their work is only to *lead* the congregation in music, and not *to take its place*, and that they should study in all their singing to do this, and that only so far as they do this, they fulfil their functions.

Wesley's observations on sacred music in choirs will not be out of place here. Under date of March 29, 1764, he writes in his journal, "I heard *Judith*, an oratorio, performed at the Lock. Some parts of it were exceeding fine; but there are two things in all modern pieces of music which I could never reconcile to common sense. One is, singing the same words ten times over; the other, singing different words by different persons, at one and the same time. And this in the most solemn addresses to God, whether by way of prayer or thanksgiving. This can never be defended by all the musicians in Europe, till reason is quite out of date."

Under date of August 9, 1768, he writes, "When we came to Neath, I was a little surprised to hear I was to preach in the church; of which the churchwardens had the disposal, the minister being just dead. I began reading prayers at six, but was greatly disgusted at the manner of singing. 1. Twelve or fourteen persons kept it to themselves, and quite shut out the congregation. 2. Then repeated the same words, contrary to all sense and reason, six or eight or ten times over. 3. According to the custom of modern music, different persons sing different words at one and the same moment; an intolerable insult on common sense, and utterly incompatible with any devotion."

Again, under date of October 22, 1768, he writes, "I was much surprised in reading an 'Essay on Music,' wrote by one

who is a thorough master of the subject, to find that the music of the ancients was as simple as that of the Methodists; that their music wholly consisted of melody, or the arrangement of single notes; that what is now called harmony, singing in parts, the whole of counterpoint and fugues, is quite novel, being never known in the world till the popedom of Leo the Tenth. He farther observes, that as the singing of different words by different persons at the same time necessarily prevents attention to the sense, so it frequently destroys melody for the sake of harmony; meantime it destroys the very end of music, which is to affect the passions."

Again, under date *Saturday*, April 7, 1781, he writes, "At noon I preached at Preston-on-the-Hill; and in the evening at Warrington. *Sunday, 8th.*—The service was at the usual hours. I came just in time to put a stop to a bad custom, which was creeping in here; a few men, who had fine voices, sang a psalm which no one knew, in a tune fit for an opera, wherein three, four, or five persons sung different words at the same time! What an insult upon common sense! What a burlesque upon public worship! No custom can excuse a mixture of profaneness and absurdity."

If organs and choirs are to be retained in the public service of God, there is no other way in which they can be subservient to the interests of the church, than being subject to the powers that govern and control those interests. It is simply preposterous for a choir to think that its prerogative is to have in its hands the government of the musical part of the public service of God's house. When this is the case, and the head of that choir, and perhaps the bulk of the choir itself, are worldly characters, how can you depend on the spirituality of worship? If there is singing "with the understanding," will there be singing "with the Spirit?" Will they study the glory of God? Will they select such tunes as will edify the congregation? Will they seek so to adapt themselves, that the congregations can sing in unison with them? Thousands of ministers, as well as people, know too well what are the consequences of putting into the hands of *such* a choir the power of controlling the music of the house of God. When "making melody in our hearts unto the Lord," is lost sight of in the music of God's house, and science and art take its place, that music is more befitting a concert-room than a place and service dedicated to Almighty God. Singing in which, and through which, run the inspiring influences of the Spirit of Christ, as He moves the love, and faith, and hope, and humility of choir and congregation, is as contributory to their edification as may be the prayers, preaching, and read-

ing. Have we not seen this? Have we not felt it? Under its influence, have not weary spirits been refreshed, discouraged hearts revived, weak affections strengthened? Has it not been delightful thus to sing? Has it not been a "little heaven below?"

When singing in our public services attains to such excellency of nature, it is attractive; it is profitable. We renew our strength under its influences and mount up as on wings of eagles. The remembrance of it is refreshing to us. We say of it as George Herbert:—

"Sweetest of sweets, I thank you: when displeasure
Did through my body wound my mind,
You took me thence: and in your house of pleasure
A dainty lodging me assign'd.

"Now I in you without a body move,
Rising and falling with your wings:
We both together sweetly live and love,
Yet say sometimes, God help poor kings!

"Comfort, I'll die; for if you post from me,
Sure I shall do so, and much more:
But if I travel in your company,
You know the way to heaven's door."

CHAPTER XIV.

CHRISTIAN CONVERSATION.

IN the preceding division of this work I have spoken of conversation as a medium of human mind influencing human mind. In this chapter I propose to speak of conversation as a medium through which Divine influences may be communicated from mind to mind.

Conversation, considered as a means of moral and spiritual influence, is capable of good or evil, according to the character of the minds engaged in it. The libidinous may corrupt the pure; the envious and slanderous may embitter the loving and kind; the sceptical and superstitious may pervert the true and devout. In these ways, one sinner may destroy much good. How often has the dearest friendship been broken up through lying or equivocating words spoken in conversation! Contentions, strifes, litigations, and such-like evils, have been fruits that have grown out of seeds sown in conversation. Some persons, weak-minded and foolish, incessantly talk to create "wonder," or to tell something "new," or to keep up "interest" in talking. In doing so, how often they drop words, divulge secrets, and exhibit tempers, which, like thistle-seed, rapidly and rankly grow to vitiate other minds! If a man cannot sow good seed in his neighbour's garden, he ought not to sow tares. If he cannot diffuse in company the fragrance of the rose, he ought not to diffuse that of the poppy. If he has nothing wise to say, let him hold his peace, and not speak folly. Why should he scatter firebrands and death? Rather than do this, he had better retire to a hermitage, and spend his days in no company but his own blessed self! David says, "Whoso privily slandereth his neighbour, him will I cut off" (Ps. ci. 5) from my company. It were well that every Christian should do the same.

Conversation is as capable of being the means of good as it is of evil. To give character to conversation for this purpose, Lord Chesterfield and others published treatises on the "Art of Conversation." But their "Art" is only human; and

the observance of it will lead to no higher good than what is human in its nature and results. We have a more sure guide to conversation than any that have been produced by the wisdom of this world.

Conversation, to have Divine influence accompanying it, must be according to the Divine mind, as revealed in the Scriptures. Hence, the general rule therein given to form Christian conversation, is, "If any man speak, let him speak as the oracles of God" (1 Pet. iv. 11). To be in harmony with these it must be *true*—"speaking the truth." It must be *sincere*—"speaking the truth from the *heart*." It must be *pure*—"no corrupt communication proceeding out of the mouth." It must be without *superfluity*—"in a multitude of words there lacketh not sin." "Let your yea be yea, and your nay nay." It must have a *specific* aim—the glory of God and the good of each other: "Let your conversation be as it becometh the Gospel of Jesus Christ. Let your words be with grace, seasoned with salt; ministering grace unto the hearers." It must be in *love*—"speaking the truth in *love*."

The following Scripture texts may be read to advantage in this connection: "Lord, who shall abide in Thy tabernacle? He that speaketh truth in his heart. He that backbiteth not with his tongue" (Ps. xv. 1-3). "The mouth of the righteous speaketh wisdom, and his tongue talketh judgment" (Ps. xxxvii. 30). "The mouth of a righteous man is a well of life. In the lips of him that hath understanding wisdom is found. The tongue of the just is as choice silver. The lips of the righteous feed many. The mouth of the just bringeth forth wisdom" (Prov. x. 11, 13, 20, 21, 31, 32). "A good man out of the good treasure of his heart bringeth forth that which is good; for of the abundance of the heart the mouth speaketh" (Luke vi. 45). "Speak every man truth to his neighbour; for we are members one of another. Let no communication proceed out of your mouth, but what is good to the use of edifying, that it may administer grace unto the hearers" (Eph. iv. 25, 29). "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom" (Jas. iii. 13). "Let your conversation be as it becometh the Gospel of Christ" (Phil. i. 27). "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than this cometh of evil" (Matt. v. 37).

Christian conversation, carried on by the above Scriptural

rules, cannot fail to have Divine influence accompanying it. It will edify in the faith of Christ, and build up in the love of God. It will comfort and encourage amid the sorrows and trials of life. It will warn and admonish against the dangers and temptations of the world. It will provoke unto love and good works. It will stimulate to diligence and fidelity in duty and privilege. Kindred spirits in Jesus coming together in holy converse have mutual joys, hopes, peace, sympathies; and being "members one of another," they harmonise in serving one another in love. Cowper says—

> "True bliss, if man may reach it, is composed
> Of hearts in union mutually disclosed,
> And, farewell else all hope of pure delight,
> Those hearts should be reclaimed, renewed, upright.
> Bad men, profaning friendship's hallowed name,
> Form, in its stead, a covenant of shame,
> A dark confederacy against the laws
> Of virtue, and religion's glorious cause:
> They build each other up with dreadful skill,
> As bastion set point blank against God's will;
> Enlarge and fortify the dread redoubt,
> Deeply resolved to shut a Saviour out;
> Call legions up from hell to back the deed;
> And, cursed with conquest, finally succeed.
> But souls that carry on a blest exchange
> Of joys they meet within their heavenly range,
> And with a fearless confidence make known
> The sorrows sympathy esteems its own,
> Daily derive increasing light and force
> From such communion in their pleasant course,
> Feel less the journey's roughness and its length,
> Meet their opposers with united strength,
> And one in heart, in interest, in design,
> Gird up each other to the race divine."

"Religion," says Dr. Jenkyn, "like salt, dries up the noxious humours which, in the conversation, tended to putridity; and then renders it wholesome for the nourishment and edification of those who partake it. . . . . It may be strange and mysterious to us, how words placed together in certain collocations and positions, and fraught with certain feelings, can 'minister grace;' but as God 'ministers grace' by words and makes syllables to be 'words of life' to us, we have every encouragement to believe that our religious conversation will prove efficient means of grace to others. The words of a physician minister health; the words of a king minister pardon; but the words of a Christian minister grace and everlasting life."

Dr. Richard Lucas, in his *Inquiry after Happiness*, speaking of the gracious influences connected with Christian conversation, observes: "How convictive, how moving, is the discourse

of a devout and pious friend! When he complains or when he rejoices; when he relates the history of his own experience; when he lets us see the designs he has formed, and the ends his soul thirsts after; how does our heart burn within us! What variety of affections does it raise within us, when he makes his remarks on human nature and the world; when he bewails the dishonour of God, and the decay of religion amongst us; when he relates the misery of sinners, and observes the particular sins and follies that occasion it! How often does he hereby provoke us to wise reflections on ourselves! How many new beauties does he discover to us in virtue! How many deformities in sin, which had escaped our observation!"

Again he says, "The conversation of good men wonderfully contributes to the building us up in faith and virtue. How does the sense and experience of such as deserve our esteem and affection, establish our judgment when they concur with us! How does their knowledge enlighten us, and their example influence us! A pious friendship renders religion itself more engaging: it reminds us when we are forgetful, supports us when we faint, and recalls us into the right path when we get out of it. This is the business of conversation, the end of friendship. We should be often talking together of the things of God, communicating and laying open the state of our souls, our fears, our hopes, our improvements, and defects. We should watch over one another, comfort and support one another: our discourse should always minister new warmth or new strength to our holy faith and love."

As an illustration of a Christian company and their conversation, I give the following from the *Life of Bishop Asbury*, by the Rev. W. P. Strickland:—

In the summer of 1802 Asbury spent a few days in the vicinity of Stevensburg, Virginia, at the house of his warm-hearted brother, Rev. Elisha Phelps, where he received his friends. The Rev. James Quinn thus describes the interview: "A most interesting company convened at this lovely country residence, where true Virginia hospitality, in old style, stood ready to receive them with smiling welcome. As soon as the company were seated in the not splendid but neatly arranged parlour, in order that all things might be sanctified by the word of God and prayer, the bishop, in his usually laconic and comprehensive style, addressed the throne of grace. Although the prayer was short, it seemed to take in all for which man or minister should pray. O how much unprofitable, not to say vain, repetition do we sometimes hear

in the long prayers of some well-disposed persons! Not so prayed Asbury. The prayer concluded, the company resumed their seats; and what then? Light chit-chat, mixed with peals of laughter, in which all persons talk and no one hears? No, no; it was 'the feast of reason and the flow of soul.' In a free flow of conversation on a variety of interesting topics, chiefly of a moral and religious character. The state of the Old World, in religion and politics, occupied part of the time. The revolutions in Europe, the shaking of thrones, the fulfilment of prophecy, the overthrow of the beast and the false prophet; Newton, Faber, Benzelius, and Wesley, on the fulfilment of prophecy; infidelity in Europe and America; the spread of the Gospel, the rolling of the stone cut out of the mountains, the glorious 1836, which, according to some, was to usher in the glories of the millennium; these, together with the state affairs in our own America, God maintaining His own cause, making bare His arm, pouring out His Spirit gloriously on different branches of His Church, &c., entered largely into the social entertainments of that pleasant day.

"And now, if I could, I would most cheerfully give the reader a minute description of that social band. I fear a failure, but will try. Well, then, here were our host, Rev. E. Phelps, and hostess. He had been a travelling preacher of respectable talents. His heart was still warm in the cause, though he had retired from the work. His open, good-natured countenance told his guests that they were welcome, and that was enough. His deeply pious lady, somewhat in advance of him in years, was of the olden style, a sensible, well-informed woman, without the tinsel and frippery of modern etiquette. She was a daughter of Colonel Hyte, of Revolutionary fame. Her orderly movements and countenance, beaming with good-nature, said to her friends, 'Feel yourselves welcome.'

"Then here was Mr. Asbury, in better health than usual, and in fine spirits; I never saw him in a more cheerful and pleasant mood; for the Lord was then gloriously pouring out His Spirit in many places, and many souls were coming home to God; and this always cheered the heart of the good man.

"That tall, swarthy southerner, of ministerial garb and mien, who was that? That was Rev. Philip Bruce, a bachelor. He brought good news from the south of Virginia. His district was all in a flame.

"Well, that somewhat robust, fine-looking gentleman, with black band, in Virginia cotton homespun, and that sickly-looking lady near him, who are they? That was Rev. Samuel Mitchell, of Bottetourt, Va. He was a whole-souled Virginian, who by word and deed carried out the first principles of the

doctrine contained in the Declaration of American Independence. His heart was all on fire. The news of the great work of God in West Tennessee and Kentucky had just come to hand by private letters. In his amiable lady we saw and admired the power and loveliness of blessed Christianity, fortifying the mind and cheering the heart, while sweet resignation sat smiling at the approach of death. A few months more and she slept in Jesus, and all was well.

"But there is still another interesting figure, somewhat robust but not corpulent, a fine manly face, and smiling countenance. Well, that was Dr. J. Tildon, a local preacher. He had been a captain in the Revolution, held a certificate of membership in the CINCINNATI, with Washington's signature as president of the society. He was interesting in conversation.

"That aged lady in black? That was Dr. Tildon's mother. She had lived more than seventy years. She was waiting her change and ripening for heaven.

"And that interesting lady, whose head and hair were naturally white as pure wool, and an eye beaming with intelligence? That was the doctor's lady; she knew when to speak and when to keep silent.

"Here, also, was Dr. William M'Dowell, late of Chillicothe, at that time in the prime of life, a man of most dignified appearance: his raven locks, hanging in ringlets, were beginning to be sprinkled with grey, and the fine Irish bloom was yet glowing on his cheek. He had been a successful travelling preacher, but had retired from the field of toil and privation. This was often a subject of regret to him. His amiable wife was also present, all vivacity of body and mind; she had a smiling, talking eye, and when she spoke it was with wisdom, and what she said was worth attention and memory.

"And this ruddy Englishman, who looked as if he was always in a good humour with himself and everybody else; often laughed heartily, but not at his own wit? That was Brother Mason, the watchmaker, quite gentlemanly in his manners. And that meek, neat lady, of Quaker appearance? That was Sister Mason. In her we saw a pattern of neatness and piety.

"Here, too, was the pious widow of the Rev. B. Talbot. While her countenance well expressed the meekness and sweetness of resignation, it seemed to say, 'Pity me, pity me, O ye my friends; for the hand of the Lord hath touched me.' Sympathies were well expressed in those kind and gentle attentions which are calculated to soothe and cheer the bereaved heart, and no gloom was cast over the company.

"And now I must make you acquainted with my colleague, the Rev. Edward Matthews, a Welshman, and not long from his native land, with the fire, manners, and dialect of his country, a pleasant and companionable man, and zealous in the cause of God. He was modest and reserved, but Mr. Asbury and the Virginians led him out and made him feel at home.

"But it is proper that I should notice one other circumstance, which added much to the religious sociabilities of the day: it was music, sweet, spirit-stirring music. It charmed the ear and warmed the heart. We had six or eight *intellectual* musical instruments in our company, which the Lord Himself had strung and tuned. The Methodists used only such in that day. With these we occasionally made melody in our hearts to the Lord. In this exercise Dr. M'Dowell took the lead, for he had the best instrument in the company, and could use it with skill. He sounded the keynote, all the rest chiming. O it was heart-warming, soul-animating!

"The writer of this reminiscence was also one of the company. But he was the junior of all present; at that time a student of the fourth year in the Methodist Theological Seminary, which had its establishment in all the United States, and a few branches in the western wilds, and a backwoodsman withal; it behoved him, therefore, to be swift to hear and slow to speak. But being now in 'good company,' he resolved to take a lesson or two on good behaviour and Christian politeness, and also gather a few good thoughts on divinity; for in those days he was all eye and ear, and constantly on the look-out; he was studying men as well as a few good books. In due time we were summoned to the dining-room. Upon approaching the table, the bishop tuned his musical powers, a deep-toned, yet mellow bass, to

> 'Be present at our table, Lord,
> Be here and everywhere adored;
> Thy people bless, and grant that we
> May feast in Paradise with Thee.'

The blessing asked, and all were seated—old Virginia for all the world; and for once we partook of food, ate our bread with singleness of heart; the decanters with wine or stronger drink were neither on the table nor sideboard; but we had a fresh supply of new wine just from the Kingdom. From the dining-room we returned to the parlour, and again united our musical powers in one of the songs of Zion, then bowed before the sprinkled throne, and found access by one Spirit, through the one and only Mediator, to the God of all consolation. The afternoon passed pleasantly and profitably away

on subjects of conversation. We had just entered the nineteenth century. Here were those who had lived and witnessed many of the scenes of more than half of the eighteenth century; the prophecies which (in whole or in part) in the Old and New World had been fulfilled, and what would probably take place in the fulfilment of prophecy during the century on which we had just entered. Glorious things were anticipated, and we were ready to think that the beast and the false prophet would both be overthrown, and Satan bound and imprisoned. Well, almost half of that century has passed away, and these things have not yet taken place; but the Lord hath said that He would make short work in the earth;

> 'And what His mouth in truth hath said,
> His own almighty hand shall do.'

But the day was now far spent, the shadows of evening were lengthening out, and the time for parting came, when all met in the parlour, and tuned our well-strung instruments in lofty strains to

> 'The Lord into His garden comes,
> The spices yield a rich perfume,
> The lilies grow and thrive, &c.,'

and then the parting prayer and benediction by Mr. Asbury. O, it was a season not soon to be forgotten, it savoured of heaven!"

Cowper beautifully describes a model Christian conversation in the following lines:—

> "It happened on a solemn eventide,
> Soon after He that was our surety died,
> Two bosom friends, each pensively inclined,
> The scene of all those sorrows left behind,
> Sought their own village, busied as they went
> In musings worthy of the great event;
> They spake of Him they loved, of Him whose life,
> Though blameless, had incurred perpetual strife,
> Whose words have left, in spite of hostile arts,
> A deep memorial graven on their hearts.
> The recollection, like a vein of ore,
> The farther traced enriched them still the more;
> They thought Him, and they justly thought Him, One
> Sent to do more than He appeared to have done;
> To exalt a people, and to place them high
> Above all else, and wondered He should die.
> Ere yet they brought their journey to an end,
> A stranger joined them, courteous as a friend,
> And asked them, with a kind, engaging air,
> What their affliction was, and begged to share.
> Informed, He gathered up the broken thread,
> And, truth and wisdom gracing all He said,
> Explained, illustrated, and searched so well
> The tender theme on which they chose to dwell,

That, reaching home, 'The night,' they said, 'is near,
We must not now be parted, sojourn here.'
The new acquaintance soon became a guest,
And, made so welcome at their simple feast,
He blessed the bread, but vanished at the word,
And left them both exclaiming, ''Twas the Lord!
Did not our hearts feel all He deigned to say?
Did they not burn within us on the way?'

"Now theirs was converse such as it behoves
Man to maintain, and such as God approves;
Their views, indeed, were indistinct and dim,
But yet successful, being aimed at Him.
Christ and His character their only scope,
Their object, and their subject, and their hope,
They felt what it became them much to feel,
And, wanting Him to loose the sacred seal,
Found Him as prompt, as their desire was true,
To spread the new-born glories in their view."

John Fletcher, of Madeley, was a Christian exemplary in conversation. On two or three occasions as he was travelling in Switzerland, he fell in with sceptical young men, who through his conversation were convinced of their errors, and sought the truth in the love of it. In this he illustrated his own teaching on the subject. In speaking of the means of awakening the ungodly, he says, "One is Christian conversation. A child of God may, if you will suffer him to speak, show you the bottom of your heart, and the folly of your hopes, so that you will be forced to cry out, as the woman of Samaria, 'Behold, I have found one that has told me all things that ever I did;' for one that has found Christ can, if you will hear him, tell you what the Lord has done for his soul, and what He must do for yours. Thus, in the Gospel, Andrew told Peter, 'I have found the Christ, the Son of God; come and see; and Peter upon his word, went and followed Jesus, until he could say for himself, Lord, Thou knowest all things, Thou knowest that I love Thee.'"

In his spirit he was kind, courteous, pure! His words were few, but to the point. He was ever conscious of the Divine presence. Yet it is said, "No one could converse in a more lively manner, even on natural things, when he saw it was to the glory of God." Mrs. Fletcher, in speaking of him, on this says, "I have a thousand times observed in his conversation and behaviour, the plainest marks of every Christian grace and virtue." Wesley says of him, "I think one talent wherewith God had endued Mr. Fletcher, has not been sufficiently noticed, I mean his *courtesy;* in which there was not the least touch of art or affectation. It was pure and genuine, and sweetly constrained him to behave to every one (although particularly to inferiors) in a manner not to be described;

with so inexpressible a mixture of humility, love, and respect. This directed his words, the tone of his voice, his looks, his whole attitude, his every motion.

> " 'Grace was in all his steps, heaven in his eye,
> In all his gestures sanctity and love.' "

"When he spoke," says the Rev. W. Gilpin, "his conversation was in heaven, and the hearts of his intimate friends still burn within them on every recollection of the gracious words that proceedeth out of his mouth. He was an instrument always in tune; and none can tell but those who have heard how sweetly it would answer to the touch of him that strung it. He was an instrument of uncommon compass, and wondrously adapted to every occasion." "I was," says Wesley again, "intimately acquainted with him for thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and in all that time I never heard him speak an improper word." "Never did I hear," says the Rev. Mr. Venn, "Mr. Fletcher speak ill of any man. He would pray for those that walked disorderly, but he would not publish their faults."

Bishop Burnet, in the *History of His Own Times*, in speaking of his personal knowledge of Archbishop Leighton, says, "After an intimate acquaintance with the Archbishop for many years, and after being with him night and day, at home and abroad, in public and in private, on sundry occasions, and in various affairs, I must say, I never heard any idle word drop from his lips in conversation which was not to the use of edifying."

Cowper, in closing his essay on *Conversation*, cautions his readers against thinking that he would have Christian conversation always of a funereal kind, void of cheerfulness and pleasantry. At the same time he would have its cheerfulness and pleasantry free from the hollow giggle and buffoonery of this world's wit and folly.

> "To find the medium asks some share of wit,
> And therefore 'tis a mark fools never hit.
> But though life's valley be a vale of tears,
> A brighter scene beyond that vale appears,
> Whose glory, with a light that never fades,
> Shoots between scattered rocks and opening shades,
> And, while it shows the land the soul desires,
> The language of the land she seeks inspires.
> Thus touched, the tongue receives a sacred cure
> Of all that was absurd, profane, impure;
> Held within modest bounds, the tide of speech
> Pursues the course that Truth and Nature teach;
> No longer labours merely to produce
> The pomp of sound, or tinkle without use:

Where'er it winds, the salutary stream,
Sprightly and fresh, enriches every theme,
While all the happy man possessed before,
The gift of nature, or the classic store,
Is made subservient to the grand design,
For which heaven formed the faculty divine.
So should an idiot, while at large he strays,
Find the sweet lyre, on which an artist plays,
With rash and awkward force the chord he strikes,
And grins with wonder at the jar he makes;
But let the wise and well-instructed hand
Once take the shell beneath his just command,
In gentle sounds it seems as it complained
Of the rude injuries it late sustained,
Till tuned at length to some immortal song,
It sounds Jehovah's name, and pours His praise along."

CHAPTER XV.

SATANIC INFLUENCES.

THOUGH the subject of this chapter may not appear in harmony with this division of the work, I venture to introduce it here at its close. It seemed necessary; to show that while, on the one hand, the God of love graciously influences human mind for good, there is, on the contrary, a power that maliciously influences it for evil.

The doctrine of duality of opposites exists in the physical world. Hence, light and darkness, health and disease, death and life, barren and fruitful, sweet and bitter, tares and wheat, &c. The same doctrine exists among mankind in all possible degrees and forms. May we not by analogy argue that it exists in the spiritual world? A God all good: does it not imply a god all evil? Angels good, angels evil; laws good, laws evil; a kingdom good, a kingdom evil? Do not the Scriptures recognise this twofold existence of opposites? Does not reason sustain the doctrine? Do not human experience and observation join in the testimony?

In the various particulars in previous chapters of this division of the work, in which I have noticed the Divine Mind influencing the human mind for good, it may, I think, be assumed that there are antithetical agencies and means in operation to influence human mind for evil. The great conflict on the earth, so far as we know, is between the good and the evil. All other conflicts are puerile in the presence of this. Man is the occasion of it. Which shall gain ascendency over him and maintain it, is the question at stake. It is a conflict on which heaven and hell look with profoundest interest. The destiny of our race is involved in it.

The *character* of the being at the head of the mighty forces antagonistic to man's wellbeing, and seeking to ruin him, is *the antithesis* of the character of God, who is seeking to bless and save him. He is "the wicked one" (Matt. xiii. 19). He is "the enemy" (Matt. xiii. 25). He is "a murderer," "a liar," and "the father of it" (John viii. 44). He is the "prince of this world" (John xii. 31, xiv. 30, xvi. 11). He is

called "Beelzebub, the prince of the devils" (Matt. xii. 24). He is "the god of this world" (2 Cor. iv. 4). He is "the prince of the power of the air, the spirit that now ruleth in the children of disobedience" (Eph. ii. 2). He is "the power of darkness" (Col. i. 13). He is "the tempter" (1 Thess. iii. 5), He is our "adversary" (1 Pet. v. 8). He is the "great dragon and the deceiver" (Rev. xii. 9). He is the "accuser of the brethren" (Rev. xii. 10). He is "that old serpent" (Rev. xx. 2). He is called "the devil," which means "the traducer," "the calumniator," the enemy of mankind. His name, "Satan," denotes an adversary, or a foe of our race. Of similar signification are the names "Apollyon," "Abaddon." Nearly forty times he is called "Satan," and about fifty times the "devil." Satan has at his command hosts of angels which unite in the execution of his diabolical purposes. They are called "evil spirits" (1 Sam. xvi. 14); "evil angels" (Ps. lxxviii. 49); "angels of the devil" (Matt. xxv. 41); "principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places" (Eph. vi. 12). From Scripture teaching respecting Satan, we gather that he is a being of great power, though not omnipotent; of great quickness in flight, though not omnipresent; of great intelligence, though not omniscient. He is doubtless the mightiest being in this world next to God, and to be dreaded as much as God is to be loved.

As the character of Satan is the antithesis to that of God, so are his influence and work among mankind. He provokes to wrong-doing (1 Chron. xxi. 1). He goes to and fro in the earth, as in a circuit, seeking whom he may devour (Job i. 7, 1 Pet. v. 8). He inflicts evil on the bodies of men (Job ii. 7, Luke xiii. 16). He sows, as seed, in the hearts of men, wicked thoughts and affections (Matt. xiii. 38, John xiii. 2). He gives worldly power, honour, and glory to them who worship him (Luke iv. 6). He tells lies and instigates to the same (Gen. iii. 1, &c., John viii. 38), &c. He filled the heart of Ananias to lie unto the Holy Ghost (Acts v. 3). He blinds the minds of them that believe not (2 Cor. iv. 4). He transforms himself into an angel of light in order to deceive (2 Cor. xi. 13). He works in the children of disobedience (Eph. ii. 2). He practises wiles and sends out fiery darts (Eph. vi. 11, 16). He sometimes hinders Christ's servants in their work (1 Thess. ii. 18), and so tempts them that their labour may be in vain (1 Thess. iii. 5). His working is with all power and signs and lying wonders (2 Thess. ii. 9). He sets snares to catch unwary souls (1 Tim. iii. 7); and leads them captive at his will (2 Tim. ii. 26). He has a seat and a

synagogue (Rev. ii. 13, iii. 9). He is "the great dragon, that old serpent which deceiveth the whole world" (Rev. xii. 9).

Looking at the above names and work ascribed to Satan, need there be any doubt of his *personality*, any more than there is of the personality of God?

The one aim of this monster of iniquity is the present and final destruction of our race in respect to its moral rectitude as prescribed by God. This is his *one idea;* and to carry it out, has been from the beginning, and will be through the everlasting ages, his diabolical work.

By the fall from innocency of the original human pair, Satan thought he would absolutely ruin the race. But God, wiser than Satan is subtle, and more loving than Satan is malicious, "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life" (John iii. 16). In this Mediatorial scheme, provision is made for man's recovery from his lapsed condition into which Satan brought him. Mankind in its entirety is included in this scheme. Under the government of the Son the whole world exists. But the whole world is not aware of this fact. Hence, we may regard the human family as divided into two parts:—First, those nations which have only the light of nature to guide them in the knowledge and worship of their Creator. Secondly, those nations in which Christianity is a recognised fact, and in which Christ is the only revealed Power, or Source of salvation to man.

God is righteous in His judgment of mankind. His righteousness in His judgment is according to the government under which mankind live. Of these there are two, that of nature and that of Christianity. In the first, as we have said, is the light within—the law written on the heart (Rom. ii. 15); in the other, the law of faith in Christ Jesus: "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

There are, then, two conclusions to which we come; viz., that God will save those heathens through the "Free Gift," who live up to the light which is within them, that accuses or excuses them before Him (Rom. ii. 15); and that He will save those under Christianity, who receive His Son Jesus Christ as their only Saviour and Lord, and live up to the light that they receive from Him in His Spirit.

In view of these two conclusions we may observe, that the influences of Satan on the minds of men embrace two divisions with one purpose.

First. In those nations in which Christianity is not an

existing fact, the influences of Satan contemplate the keeping of men from the knowledge of God as revealed to them in nature around them, and in their own consciences, and thus effect their ruin.

Secondly. In those nations in which Christianity *is* an existing recognised fact, the influences of Satan contemplate the keeping of men from saving faith in Jesus Christ, as revealed in the Scriptures, and thus effect their ruin.

First. In those nations in which Christianity is not an existing fact, the influences of Satan on the minds of men contemplate the keeping of them from that knowledge of God which is revealed in nature around them and within them.

That Satan *knows* the principle of the Divine procedure with those heathens who live according to the light of nature, may not be questioned. Therefore, to frustrate the Divine purpose in this respect, he so influences their minds as to lead them to act contrary to the light which is in them, and the light which shines around them. In the first chapter of Paul's epistle to the Romans, it is shown how he brings this about. "Because that when they knew God (as revealed in the things of creation, even His eternal power and Godhead, ver. 20) they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and birds, and fourfooted beasts, and creeping things."

The apostle, after stating the fact of the heathen living contrary to the light that God had given them in nature, proceeds to illustrate it by reference to historical practices among them: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; man with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity; whisperers,

backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

"This dark picture" (as painted by the apostle), says Dr. Schaff, "of heathen corruption, is not overdrawn, and can be fully verified by testimonies from the first writers of the classical age of ancient Greece and Rome, such as Thucydides (iii. 82-84), on the moral state of Greece during the Peloponnesian war), Aristophanes, Horace, Catullus, Juvenal, Persius, Sallust, Tacitus, Suetonius. I shall only refer to a passage from Seneca, the philosopher and contemporary of Paul, *De Ira*, ii. 8: 'All is full of crime and vice; there is more committed than can be healed by punishment. A monstrous prize contest of wickedness is going on. The desire to sin increases, and shame decreases day by day. . . . . Vice is no longer practised secretly, but in open view. Vileness gains in every street and in every breast to such an extent, that innocence has become not only rare, but has ceased to exist.'"

Thus the "god of this world, the prince of the power of the air," has succeeded in influencing the mind of the heathen world to abandon the God of Truth and Grace, and to accept him as its lord and sovereign. So that "the things which the Gentiles sacrifice, they sacrifice to devils and not to God" (1 Cor. x. 20, Ps. cvi. 37, Lev. xvii. 7, Deut. xxxii. 17). "He has his priests ordained, as the Lord has His ministers" (2 Chr. xi. 15). "The whole world" (outside of Christendom) "lieth in the evil one" (1 John v. 19). "He has his table, as the Lord has His," (1 Cor. x. 21). "Babylon is become the habitation of devils" (Rev. xviii. 2).

The developments of heathen religions and moralities have their diversities and gradations. There is the lowest, which is as near to hell itself as it can be. There is the highest, which approximates to the verge of the knowledge of the true God as revealed in nature. Causes, easily accounted for, have operated on these to elevate them above those that have not been so highly favoured. Still, these have not risen into liberty. They are within the limits of Satan's dominion, and subject to his power. Classical heathen religions, as of ancient Rome and Greece, whatever their intelligence in art, literature, and philosophy, outside the worship of the living God, and within the territory of his reign, will accomplish his purposes as effectually as those heathen religions associated with the profoundest barbarism. Any religion in heathendom which ascends no higher than the animal and intellectual life, he can patronise and admit into his kingdom, as harmonising

in its spirit and works with his machinations against the God of Purity, Truth, and Love.

With only the partial light of nature, possessed by man, revealing God, and with so few auxiliary influences to help him, Satan has found it an easy work to lead man into those abominations and keep him in them, which are the elements of heathen religions. Subject, as man is naturally, to the *germ* of evil, of which Satan himself is the cause, he had no difficulty in fostering that germ into the growth it now displays in all parts of the heathen world. He has laid his hand upon every available resource and tendency of man's mind and circumstances to effect the purpose of his revenge against Jehovah. Ignorance, weakness, pride, superstition, lust, covetousness, with every other natural outcome from the evil of the heart, he has fanned and fed; developing them under his despotic authority into such maturity and strength as cover more than half the globe, and curse with inconceivable woes more than two-thirds of the globe's inhabitants.

Nor is there any hope for the deliverance of the heathen world from any resources within itself. The dominion of Satan is so vast, his laws so established, his power so immense, his agencies so many; the darkness in which he has enshrouded it so profound; the moral paralysis with which he has smitten it so complete; the delusions with which he has led it from justice, virtue, purity, so fascinating and satisfactory—that no salvation can be looked for from itself. Apollyon knows this, and does not therefore dread its salvation from that quarter. His only fear on this point arises from the fact stated by John, "For this purpose the Son of God was manifested, that HE *might destroy the works of the devil* (1 John iii. 8). Here is the source of danger to his kingdom. Here centres a power more than equal to the demolition of the entire dominion of the prince of darkness. Hence the great battle in which the devil and his angels are mostly engaged is that of keeping the "Son" from entering heathendom, and that of counteracting, thwarting, and destroying the work of the "Son" in Christendom.

This brings me to the second part of the subject, viz., *The influences of Satan on the minds of men in those nations in which Christianity is a recognised fact.*

The aim of Satanic influences in these nations is to counteract the influences of the Holy Spirit in the glorification of Christ, by *saving men, "through faith in His name."* If this is accomplished he knows that the only condition on which man can be saved will be nullified. Therefore to keep men from humble, penitent, heart-felt trust in the "Son" as

their only, all-sufficient, everlasting Saviour, is the chief object to which he leads on all his embattled hosts.

As the Holy Spirit Himself directly, and by all means and agents, in harmony with His character and work, seeks to fulfil His benign mission in bringing men to Christ for salvation ; so Satan himself directly, and by all means and agents in harmony with his character and work, seeks to fulfil his malicious mission in keeping men away from Christ for destruction. He will put on the appearance of Christ, or blaspheme Him. He will mimick His miracles, or deny them. He will deny his own personal existence, or prove it. He will be an angel of light or a fiend of hell—*anything* to ruin men by turning them from Jesus. He can be priest or parson ; doctor or lawyer ; prince or peasant ; wise or foolish ; philosopher or simpleton ; conservative or liberal, to suit his purpose.

Whatever is capable and willing (supposing it to possess moral agency) to receive the influence of Satan, he employs as a medium to sway human mind in the direction he wishes it to go in order to accomplish his malicious end. Things which, in themselves, may be innocent and harmless, by the infusion of his influences, become base and mischievous to serve his cause.

The various faculties of the body and mind, temper, passion, appetite, desire, love, hope, faith, joy, have been the vehicles through which his influences have predominated. Thought, will, memory, understanding, judgment, conscience, have been the depositories and means of his subtle and vicious power. Education, intelligence, science, philosophy, trade, commerce, money, have been among his auxiliaries to further his diabolical scheme. Kings, rulers, warriors, rich, poor—"all classes and conditions of men," and all classes and conditions of things, he commands to serve him.

He puts wrong with right, evil with good, impurity with holiness, error with truth, that he might nullify the one and enforce the other. How often has he influenced mind to discern in the Bible only those things which have prejudiced it against receiving the Bible as the Divine authority for faith and practice! How often has he influenced the minds of some ministers of the Gospel to see truth in such partial, or distorted, or feeble forms, that their preaching has contributed more to the interests of his kingdom than to the kingdom of Christ! How frequently has he interjected into minds of great intellectual power, some erratic conceptions, to which they have given such undue prominence as to neutralise all their teachings of truth! As an angel of light he has in many

instances infused into science and philosophy his hellish influences, which have given them such directions as to frustrate those very ends which they ought in righteousness to promote!

Satan first of all seeks to keep men from Christ by the lowest methods or means; and these failing, he tries the highest. That is, he influences minds to the gross forms of immorality; such as lying, drunkenness, stealing, uncleanness, dishonesty, atheism, suicide, revenge, jealousy, ambition, war, murder. And how far he succeeds in these is too patent to every one who is cognisant with the every-day life of society around him. But for reasons, too well known to be specified, he succeeds only to a limited extent on these lines. So he adopts other tactics. Some he persuades to be satisfied with temperance, others with church-membership, others with a regular observance of sabbatic means and ordinances; others with a general outward show of a religious life. Men may learn any catechism, believe any creed, say any prayers, go to any place of worship, engage in any work of beneficence, reformation, and charity, and he will let it all go, without much hindrance, *so that he can keep them from Christ as their Saviour, and persuade them to trust in these things as their religion and salvation.* And in how many instances he succeeds on these lines of attack, may be seen in those who are known as the better class of mankind. If necessary, he will be the patron, if not promoter, of every system, organisation, institution, calculated to elevate and reform society, *if Christ is not in it,* or *if it is not calculated to lead men to Him.* These he will allow to be established, and to live, without any palpable opposition from himself or his agents. But means which include the Spirit of Christ as their life and power, and which directly aim at leading men to Christ as their only Saviour, he opposes with all the powers of earth and hell that he can command. Let a preacher, for instance, preach nothing more than beautiful moralities, and he shall do his work in beautiful serenity; but if he preach Christ in an apostolic way and spirit, he shall have obstacles of a fierce nature to contend with. Let a church be satisfied with its forms, moving on in dead routine regularity, it will abide in peace like that of the grave; but, if it awake into life, "put on its strength and beautiful garments" (Isa. lii. 1); and go forth to save the masses from their degradation by leading them to Jesus, it shall become a subject of fiery persecution. Let an individual be content with the well-ordered life of Pharisaism, and he may say to himself, "Peace, peace;" but if he is aroused to an inquiry after the righteousness of Christ which is by faith, he

will find mighty obstacles conjured against him, with which he must contend, would he reach the end of his desires.

By perversion of the truth as it is in Jesus, by misrepresentation of it, by understating it, by overstating it, by not stating it at all, Satan does mighty mischief in the mind, through preachers, teachers, and books, in relation to the Saviour of man.

It need not be difficult to imagine how Satan, through some one of his invisible agents, selected and commissioned with a view to each particular mind, is present with many preachers, teachers, and writers, giving such warpings, colourings, inspirations to their thoughts, as shall contribute in their use to effect his designs in regard to Christ. Neither need it be difficult to imagine how hosts of his angels are allotted their respective places and work, to influence the minds of hearers and readers of these thoughts, so as to give them ready reception and effective results.

Those occurrences, controversies, and changes in churches, which produce strife and divisions, damp the ardour of Christian love, weaken interest in duty, introduce worldly conformities, effect reliance on means and ordinances, and stop inroads upon his kingdom—are doubtless the fruits of his machinations with a view to the accomplishment of his designs. Anything in the churches that has a tendency to divert the mind from Christ as the Saviour of man, or to becloud the mind so that it cannot see Him in His own light, or to interpose anything which *represents* Him and yet keeps *Him* unseen and unfelt, are doubtless the outcomes of his subtlety and craft.

Is it too much to suppose, with the knowledge we have of him and his principalities and powers, that he is ever and anon studying how and by what novel and curious means he can accomplish his design? Are there not synods, conferences, convocations, of devils in hell, to concoct, discuss, and resolve upon plans to overthrow the kingdom of the Son, as there are in the churches to help it forward? On this supposition may we not explain the continual changes of phases of faith, of modes of intellectual scepticism, of theological disputations in respect to the central Truth of Christianity and other truths immediately associated with it? Beaten in one or more positions of his assaults on the grand old Gospel, he and his conclave hold council to find out others. They go thence to take their new positions and make their new assaults on which they have resolved. They select the human mind or minds through which to accomplish their plots. It may be some professor in a college, or some popular preacher, or some splendid author, or some well-known lecturer. The

"fiery darts" are shot into the mind by Satanic influence, and after being polished by human skill and education, so as to make them more effectual, they are then thrust forth thick and free, in forms and ways, which are heard or read by teeming thousands. They are such as receive a willing acceptance by all those who, like the Athenians, are wanting "some new thing" (Acts xvii. 21). Hence again they spread and multiply in various ways to disaffect other minds. These new positions of the enemy are assailed by the Spirit of Christ in His followers, and once more routed; and the truth as it is in Jesus triumphs. Though the arch-fiend has not gained the victory, he has in a measure realised his aim,—won over many to his side, and kept back many from going over to Christ; much time, talent, money have been diverted from Christ: multitudes of souls have been meanwhile ushered into their destiny without Christ, which otherwise might have been numbered among the "ransomed of the Lord."

Thus the mighty forces under Satanic control have been and still are ever varying their attacks upon the kingdom of the Son; but nevertheless His kingdom stands and spreads, and shall do until it become universally triumphant and established.

But it may be said, If the Spirit of Christ is omnipotent, omnipresent, and omniscient, how is it that He is not all-victorious over the minds of men, against the limited power, presence, and knowledge of Satan? The answer is, that the Spirit of Christ, as I have said in a previous chapter, operates as a free Agent upon free agents. They have no predilection for His influences; there is nothing in them which harmonises with His nature and work; on the contrary, men by nature are born into the kingdom of evil. Their natural dispositions are in the direction of the development of evil. They "love darkness rather than light" (John iii. 19). Hence, Satan finds in them a "*willing* mind" to receive his influences and to be carried away by them, whither he listeth. They are led captives by him at his will. He is the deceiver, and they are easily ensnared by his deceptions. Besides, Satan is a cheat and a liar; but the Spirit of Christ works only in truth and righteousness; and it is in human nature to be led more readily by delusions and lies than by truth and grace. "The world hateth Me," said Christ, "because I testify of it, that the works thereof are evil" (John vii. 7). But it never hates the devil because he tells lies, until its eyes are opened by the truth.

Satan, however, in himself and in his agents is impotent in the presence of mind that is fixed and resolved to resist him. It is only as we consent and yield to his influences, that we are

conquered by him. He may stand before the fortress, throw in his enticements, and employ his active forces to give them effect; but they are utter failures, if we maintain our determination to withstand. It is only as there is treachery or weakness, to open the gates, or to be irresolute, that the enemy prevails. When he sees his own image in a soul, or knows that he has allies within, his attacks are always successful. Satan is not to be conquered by spells and charms. Beating the air, flourishing our arms, and making vain displays, will not quench his fiery darts. We must turn into our hearts and carry on a war with our innate evils. We must subdue our pride, our passions, our appetites, our lusts. We must withdraw our *will* from connivance with evil. We must open the door of our spirits to take in Christ, and give Him the throne and government; and He, in the sovereignty of His power, will keep us in peace and security. Satan shall then be to us as he was to Christ Himself, a vanquished enemy. We shall live with Christ in the triumph of faith, and in the glory of victory.

To support and illustrate the preceding views which I have given of the aim of Satan, to frustrate the end for which Christ came into the world, I shall now refer to New-Testament facts. The terrible threefold temptation of Christ in the wilderness evinces Satan's subtlety in his endeavour to accomplish his end. Take the case of the young man possessed of an evil spirit. His father brought him to the disciples, and "they could not cast him out." But as he was being brought to Jesus, the devil "threw him down and tare him;" evidently showing that the evil spirit did not fear the disciples, and was not apprehensive of *their* power to dispossess him of his kingdom; but that he was afraid of Christ, and did all he could to prevent himself coming in contact with His sovereign authority. While he knew the disciples could not cast him out, he knew that Messiah could. Hence his struggles to be kept away from Him (Luke ix. 38, &c.). Is not this a type of the quiescence of Satan under all human means and agencies; and of his opposition to all endeavours which contemplate a direct application to Christ? In the presence of all power which is simply human, he is still and undisturbed; but in the presence of the "Holy One of God," he is agitated and tormented lest he should be "spoiled of his goods" by the Stronger than he.

The opposition shown to Christ by the Scribes, Sadducees, Pharisees, and high priests, illustrates the influence of Satanic agency on their minds to render Him ineffective in His work. In His absence they were calm, peaceful, satisfied;

but in His presence Satan stirred them up to calumny, slander, persecution, resentment, blasphemy, and murder; all with a view to frustrate the saving influence of Christ's character, teachings, and work.

The Lord Jesus on one occasion discoursed with His disciples respecting His coming sufferings in death by the cruel hands of the Jews, when Peter, touched with sympathy and respect for his Master, "took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But Christ turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 22, 23). From which we learn that Jesus recognised Peter only as a medium through whom Satan, as the primary agent was acting, to turn Him from the glorious work of the world's atonement, which he did not "savour," because it was of God and not of men.

The agony of the garden was probably the result of Satanic interference to prevent Jesus from His sacrificial offering on the cross. It was the "hour and the power of darkness" surrounding Him, with a view to turn Him aside from the chief purpose of His incarnation. Hence His ultimate victory in the utterance, "Not My will, but Thy will be done." He was tempted not to submit to His Father's will in dying for sinners. In the resistance of this temptation (it was so powerful), He prayed three times in agony of blood, and an angel appeared, mysterious as it may seem, to strengthen Him. He triumphed over the foe. Paul, in his Epistle to the Hebrews, exhorting Christians to fidelity in doing the will of God, places Jesus before them as an example; "Who," he says, "endured the cross, despising the shame; for ye have not yet resisted unto blood (as Christ did), striving against sin" (Heb. xii. 2, 4); referring, doubtless, first to His shameful death, and then to His bloody agony in resisting the Satanic temptation not to submit to the will of His Father in giving Himself a Ransom for all, and in "tasting death for every man."

I think, too, that Satan entering into Judas, one of the disciples, and moving him to betray His Master, with the subsequent false accusations, scoffings, buffetings, humiliations, ignominy, sufferings, brought upon Him by the "baser sort" of the people and "upper classes" of the Jewish church, all bear evidence that they were mighty forces of Satan at work to prevent, if possible, Jesus from reaching the final act in the scene in which would be offered the "sacrifice for sin," and another magnificent triumph over

the enemy of God and man. The lie which was invented about His disciples stealing His body from the sepulchre by night, to destroy belief in His resurrection, was of Satanic origin, to nullify the efficacy of His death, and to stop any further development of His kingdom.

The account of the persecutions of the apostles and first Christians in their labours to make known their risen and enthroned Lord as the only Saviour of men, opens marvellous displays of Satanic influence upon the minds of men, to extinguish the name of Jesus, and to bring His kingdom to a signal overthrow. Space forbids my entering into detail. The "Acts of the Apostles" may be read to advantage for information on this particular.

The history of the Church of Christ, internal and external, from the close of Revelation down to the present, shows how Satan has unceasingly, in ten thousand ways of ever-varying kinds, concentrated his forces to effect its total and utter destruction. But, blessed be God, the Son is still exalted a Prince and a Saviour, and His dominion is still advancing in glorious victories and increasing power!

I have not written the preceding chapter without having before me those who do not believe in the *personality* of Satan; and who resolve human nature, or an evil conscience, into the only Satan that exists. I could not receive their faith because of the insuperable difficulties which encompass it; that is, to my perception of it. If there was no other, there is that which arises in connection with the temptation of Christ. If He was the Holy, the Harmless, the Undefiled, how could His temptation come from the Satan of His nature, or an evil conscience? If He was not the Holy, the Harmless, the Undefiled, but the contrary, and His temptation sprung from His own nature, or an evil conscience, then the New Testament is untrue in its history of Him, and Christianity rests on a false foundation. To receive this view is infinitely more difficult than to receive the other. Was "the messenger from Satan," sent to buffet Paul, nothing more than his own depraved nature? If it was *in* him, why should it be *sent?* (2 Cor. xii. 7). The devils cast out of the man by Jesus, and that ran into the swine, were they no more than an evil conscience? Have not some of the holiest men of history, whether Scriptural or ecclesiastical, been subjects of the severest temptations? Did these come only from the Satan of their unsanctified hearts or evil consciences? How, then, could they be the holiest men of history?

Is not Satan spoken of in the Scriptures as a real *personal* being, as much as God Himself? Do not his works prove his

distinct and positive personality, even as the works of God prove His? Are not his associations with men, and the character of his influences on them, spoken of in such ways as to convey to the most cursory reader of the Bible, the belief that he is a separate existence from them, so far as not being confounded with them?

Does not *experience* come into court and give its testimony in support of the Scripture views of Satanic influences? I am aware that the human heart is in itself evil, as inherited from the original progenitors. At the same time, the evil that is in man is not self-acting, any more than it is self-originated. Like every other nature, it must have a cause external to itself to act upon and guide it to its end. If man's nature cannot be made good or preserved so, without the Spirit of God, can it be evil and held in evil, without the spirit of Satan? If there is a personal God to bless men, why may there not be a personal god to curse them? If men can influence one another, in their minds, for wrong-doing, why may not Satan, with the innumerable fallen spirits at his command, influence men's minds for evil?

But does not this attach the wrong-doing of men to Satan, and not to them? It may in part, but not altogether. For evil with which man is born he is not responsible; but for the *voluntary* nourishment and development of it, he must give account. Though Satan is a mighty power, instigating and working in man to the practice of his evil nature, it must not be forgotten that man possessed of moral agency, and with Divine help proffered him, may, if he will, resist and conquer. It may be that the final judgment of Satan will be the more terrible for the part he has taken in the original and actual depravity of man; and in some cases the punishment of man less in view of the delusions and tyranny with which Satan has led him astray. But this the day of the Lord shall declare.

Since writing the previous chapter, I have read the following in their respective authors, which I will give in illustration of some of the points that I have considered:—

"The kingdom of evil," says the Rev. John Ker, "as well as that of good, has a personal head. That he should have the power of tempting is no more strange than that human spirits should possess it. He can no more compel than they, and he gains in influence only as we yield him place. The experience of many temptations points to such a power in operation. There is a halo cast round worldly objects, and a glow of passionate attractiveness breathed into them, which

are not in themselves, and which can scarcely come from the mind that looks on them. Crimes are committed and souls bartered for such miserable bribes, that to the rational spectator it is utterly unnatural, and the man himself wonders at it when the delirium is past. Our great dramatic poet has seized this feature of sin—this strange *residuum* in temptation, which indicates an extra-human agency—and has set it down to those unseen powers of evil which 'palter with us in a double sense.' It does not diminish any man's responsibility, but it should increase his vigilance. Not only are these powers unable to constrain the will; they have no influence of seduction, no delusive atmosphere at command, where the heart has not prepared itself for it, by cherishing the sin long and deeply."

Dr. South, in a sermon on the text, 2 Cor. ii. 14, "And no marvel; for Satan himself is transformed into an angel of light," says: "We have Satan here presented to us under a strange kind of mask or vizard that we cannot see him for light; and then surely he must needs walk undiscovered, who can make that which discovers all things else his disguise. But the wonder ought to abate, if we consider that there is a light which dazzles and deludes, as well as one which informs and directs; and that it is the former of these which Satan 'clothes himself with, as with a garment.' A light so far resembling that of the stars, that it still 'rules by night,' and has always darkness both for its occasion and companion. The badge of truth is unity, and the property of falsehood variety; and accordingly the devil appears all things, as he has occasion; the priest, the casuist, the reformer, the reconciler; and, in a word, anything but *himself*. He can change his voice, his dress, and the whole scene of his fallacies; and, by a dexterous management of the fraud, present you with an Esau under the form of a Jacob; for the old serpent can shift his skin as often as he has a turn to serve by his doing so. For it is a short and easy transition from darkness to light, even as near as the confines of night and day. So that this active spirit can quickly pass from one to the other, and equally carry on a work of darkness in both."

"It is very credible," says Dr. South, in the same sermon, "that the same spirit (Satan) can in discourse suggest smart sentences and strictures of wit, far surpassing the invention of the speaker; for otherwise, whence can it be that persons, known to be deplorably dull in other things, can yet be witty upon a subject obscene or profane? And no doubt that what the papists falsely and ridiculously said of Luther, may

with great truth be said of many leading heretics, that the devil furnished them with arguments. For where the cause is his, he will never be wanting to give it a helping hand, but will be still with the heretic in his study, guiding his pen, and assisting his invention with many a lucky turn of thought and sophistical reasoning. So that upon the whole matter, the devil himself may, perhaps, more properly pass for the heretic, and Arius or Socinus only for the amanuensis. For he is able to present images of words and sentences to the imagination, in as clear and perspicuous an order as the most faithful and methodical memory. And why should the common word be, that the devil stands at the liar's elbow, if he were not to be his prompter?"

"The devil reigns," says Butler, in his work on *Melancholy*, "and in a thousand several shapes, 'as a roaring lion still seeks whom he may devour' (1 Pet. v.), by earth, sea, land, air, as yet unconfined, though some will have his proper place the air, all that space between us and the moon for them that transgressed the least, and hell for the wickedest of them. 'Hic velut in carcere ad finem mundi, tunc in locum funestiorem trudendi,' as Austin holds (*de Civit. Dei*, c. 22, lib. 14, cap. 3, et 23); but be where he will, he rageth while he may to comfort himself, as Lactantius thinks, with other men's falls, he labours all he can to bring them into the same pit of perdition with him. 'For men's miseries, calamities, and ruins are the devil's banqueting dishes.' By many temptations and several engines, he seeks to captivate our souls. 'The lord of lies," saith Austin, 'as he was deceived himself, he seeks to deceive others; the ringleader to all naughtiness, as he did by Eve and Cain, Sodom and Gomorrah, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c.; errs, dejects, saves, kills, protects, and rides some men as they do their horses. He studies our overthrow, and generally seeks our destruction;' and although he pretend many times human good, and vindicate himself for a god by curing of several diseases—'ægris sanitatem, et cæcis luminis usum restituendo,' as Austin declares (lib. 10, *de Civit. Dei*, cap. 7.)—as Apollo, Æsculapius, Isis, of old have done, divert plagues, assist them in wars, pretend their happiness, yet *nihil his impurius scelestius, nihil humano generi infestius*, nothing so impure, nothing so pernicious, as may well appear by their tyrannical and bloody sacrifices of men to Saturn and Moloch, which are still in use among those barbarous Indians, their several deceits and cozenings to keep men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c.;

heresies, superstitious observations of meats, times, &c., by which they crucify the souls of mortal men, as shall be showed in our treatise of *Religious Melancholy*. *Modico adhuc tempore sinitur malignari*, as Bernard expresseth it, by God's permission he rageth awhile, hereafter to be confined to hell and darkness, 'which is prepared for him and his angels' (Matt. xxv.)."

In closing this chapter, and also this division of the work, I would ask the intelligent reader to reflect on these two points, viz., the fact that man is, by nature, out of harmony with pure truth, Divine love, and spiritual holy life; that this has been brought about by his enemy and God's enemy, the devil. As a result of this, the natural proclivity of man is to live according to the indigenous germ of evil that is in him, as it is that of a thistle, or a bat, or a snake, to develop according to its respective nature. It is the unfaltering purpose and indefatigable effort of Satan to do all he can to avail himself of all man's powers and circumstances to foster and strengthen the development of his innate evil, so that by his own working, and man's voluntary co-operation or connivance, man may go on in evolution of evil to greater and greater proportions; thus keeping up the perpetuation of his sin through unending ages.

It is evident, from this view of the matter, that man of himself, by any mental or moral processes, cannot recover himself, any more than night can change itself into day, or an Ethiopian make himself white. Neither can he do it by any external natural means at his command. Nothing that he has done, or can do, has ever been effectual to touch the *radical* evil. Satan, with his combined powers, unite to keep this intact, and from this to educe a neglect or rejection of the saving and renewing influences of Divine grace, and thus to hold man a captive and slave to sin for ever.

It must appear, then, on the very face of things, that if man is to be recovered into harmony with his Maker and his Maker's laws, it must be, as we have endeavoured to show in preceding pages, by a nobler, greater, and more merciful economy than man can discover, or Satan will approve. It must be an economy which in its origin and nature is above man, yet adapted to him, and shall be calculated to accomplish his restoration. By its beneficent results it must show itself to be the economy man needs. In these particulars it must be like great schemes of social reform in our own or any Christian land. They do not come out of the subjects that need the reform. These, left to themselves

would never find any, but become worse and worse. They come from that portion of society which is high in opposite respects to those in which these are low and degraded :—the virtuous, seeking to elevate the impure ; the sober, seeking to recover the intemperate, &c.

The economy to recover man from his innate corruption, from his practical voluntary unrighteousness as its outcome, and from the tempting, fostering power of Satan,—is THE ECONOMY OF GOD. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 11-14). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which He shed on us abundantly through Jesus Christ our Saviour ; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus iii. 5-7).

BOOK THIRD.

INFLUENCE OF HUMAN MIND ON THE DIVINE MIND.

BOOK THIRD.

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PRELIMINARY.

SO far as we are permitted to know, in its essence mind is the same, whether in man or in God. The difference is in degree and not in essence. God's mind is infinite, man's finite. The difficulty in conceiving how the human mind can influence the Divine, arises here. But this difficulty is met by recognising their essential similarity and the *relationship* subsisting between them. The Fatherhood of God in relation to man opens before us the possibility and probability of the human influencing the Divine. There is little comparison between the mind of a young child and that of its intelligent and educated parent; and yet we know that the mind of that child has great influence at times on the mind of its parent. Thus may it be, as between the human and the Divine mind, although the disparity between them is so much greater than that between a little child and its parent. Does not even *instinct* in brutes often influence human mind of the highest order? Why, then, cannot human mind influence the Divine mind?

When we speak of human mind influencing the Divine, we do not mean that the human exercises a controlling and governing power over the Divine, so as to move it to do anything contrary to its own sovereign and essential will. Nor do we mean that it influences the Divine mind in any way adverse to the revelations of itself in the Scriptures. It is an influence *permitted* or *allowed* for purposes in harmony with Divine beneficence and wisdom. This does not imply any weakness or inferiority or even equality in the relation of the Divine mind to the human. God maintains the grandeur of His own independence and infinitude, in every instance, in which He is influenced by man. The sovereign of an earthly kingdom in no way sacrifices his sovereignty or power in yielding to influences that move him to do a particular thing for which he has been petitioned by one or more of his subjects.

Neither does a father surrender his headship in the family by yielding to filial influence for purposes in unison with his will, and the interests of them concerned. On the contrary, both sovereign and parent act in harmony with their respective relations to their subjects and their children. If possible, they strengthen their relation, and enhance the estimation in which they are held. God, by "humbling Himself to behold the things that are on the earth" (Psalm cxiii. 6, Isa. lvii. 15), and by *permitting* Himself to be influenced by His children for their good, becomes an object of profounder love to them, and receives from them higher acclamations of praise and glory. He thereby demonstrates Himself to be the God man needs; the God of nature; the God of grace; the God of the Scriptures; the "God and Father of our Lord Jesus Christ."

Influence of Human Mind on the Divine Mind.

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CHAPTER I.

PRAYER.

SECTION I.

The Naturalness of Prayer.

THE existence of religion in all periods, and among all nations, is a fact so patent, that even those who believe in no religion at all, will not deny it.

A correlative fact to the one just stated is, that an essential element in most, if not in all religions, is *prayer* or worship. Religion is the tie or bond uniting its followers and their god or gods together in mutual covenant relations and obligations. Prayer or worship is a means of strengthening that bond; so that the religious life may be intensified.

The *followers* of religion pass away into the regions of the dead; but *religion* remains to their successors, as life survives the generations that have joined them before the flood. But even in cases where both *a* religion and its votaries have perished, the evidences that they *have* existed survive. The ruins of the most ancient cities, which, with their inhabitants, were overwhelmed in universal desolation, when discovered by modern enterprise, reveal the positive proofs of religion and prayer having existed among them. "Upon desert plains," says Canon Liddon, "and wild promontories, not less than in crowded thoroughfares and gorgeous temples, priesthoods, and kings, and multitudes have taken prayer for granted, as being the most practical as well as the most interesting and solemn concern of life. The surface of the earth, of parts of our own island, is still covered with the relics of some among these ancient worships. And if the

implied conceptions of Deity were degraded, and the rites cruel, or inhuman, or impure, and the minds of the worshippers not seldom imbruted by the very acts which should have raised them heavenward; still the idea of worship as the natural correlative of belief in the superhuman was always there. To know that a Higher Being existed, and interested Himself, in whatever way, in the destinies of man, was to feel that it was at once a right and a duty to approach Him."

All these things may be admitted as historical facts, belonging to barbarous peoples in past ages of the world. But in these days of advanced scientific revelations, it may be thought by some that we have outgrown all religion and its superstitions of worship; and that we occupy a higher ground of self-respect than to be influenced by those things. Religion and worship may have been all very well for the childhood of the world, and for nations on which the light of science has not shone; or they may be good for little children, weak-minded women, hermits, and clergymen now; but for minds made strong by thought, by reading, by keeping abreast with the age, they are too superstitious!

Such is something like the sentiment entertained by not a few "learned" ones in our midst. One wonders how they have attained such heights of wisdom! It is hoped that what was once said by Festus in falsehood to Paul the apostle, will never be said to these in truth, "Much learning doth make thee mad" (Acts xxvi. 24).

What do all these facts pertaining to ancient and modern heathen nations demonstrate in relation to prayer? That *prayer is natural to man;* yea, far more so than science, or the desire for science. It is *in* man; inseparable from him; as appetite, as instinct, as the power of thought and speech. If man did not pray he would not be man; or, at least, would go on a line diametrically opposed to himself. No limitation is here made to man, civilised or barbarous. Civilise the Africans or the Fijians, does that destroy their nature in its senses, passions, appetites? Certainly not. They retain them every one, it may be. All you do is to develop, refine, and elevate them, and bring them under intelligence, sobriety, wisdom. This is all you do; but, if you destroy *them*, you destroy the *subjects* of them also.

It is thus with the naturalness of prayer in man. All the changes that you may effect in man, mentally, physically, circumstantially, by your civilisation, learning, and science, ought not to destroy the *innate promptings to prayer.* Should they do so, they degrade man, in this particular, into an unnatural and abnormal condition below the very brute.

They rob him of what is his *right.* They exceed their prerogative, and play into the hands of Satanic agency to do man mischief.

When intellectual or social development obtains such power over an individual as to deprive him of one or more of his *senses*, the results are piteous to behold, whatever may be said in honour of the cause; and all, who know the value of those senses in themselves, declare that their loss is anything but compensated by the gain which has caused it; as for instance, the loss of eyesight through overstudy. Such a use of intellect in destroying a natural sense, given by the Creator, is a gross perversion of its power, for which its owner must be held responsible. So it is, when philosophy or science, by whatever influence it exerts, blights or kills the natural prompting, or tendency, or desire of the human heart to *pray.* Let science take all the available light and power it can from legitimate sources, and exercise them in the education and help of man in prayer, so that it may be more efficient as a means of good to him; but in the name of justice, in the name of man's highest interests, in the name of man's natural right to hold and to use this power which his Maker has given him, I protest against any one by the use of science *robbing* man of it, and leaving him without one of the grandest prerogatives with which he is endowed, and *supplying nothing as a substitute!* He who is robbed by science of his privilege to pray is like Samson, shorn of his locks by Delilah, or deprived of his eyes by the Philistines!

SECTION II.

Object of Prayer.

We have said that it is a universal instinct in man to pray; so with this instinct there is an accompanying conviction that there is above himself an Existing One to Whom he should pray. In all ages of the world, and among all races of men, this conviction has resulted in practical worship of some one or more objects. Having no definite idea as to this Existing One, the conviction has led to the formation of some visible representations of Him. In some nations these forms have been grotesque and superstitious; in others, they have been more refined, as the mythologies of the ancient Greeks and the peoples of Northern Europe may show. *Whatever* the visible forms of the gods of the heathen world, they all point to the one indisputable fact; that of

the recognition of an Existing One, independent and above themselves, unknown by them, to whom they have offered their worship, in or under the forms they have adopted.

I say *unknown*. Hence, the views of the heathen respecting this Existing One are formed from their fancy, or imagination, or fear, or hope. These diversified views may account for the multifarious forms given to objects of worship among different classes and races of mankind. Some see this Existing One as appearing in snakes, oxen, apes, flies, and images of devils; others, more elevated, see it in the sun, moon, stars, and other creatures of the universe. But whether in the lowest or highest, the One that they worship, they worship ignorantly and superstitiously (Acts xvii. 23). They worship they know not what; but they know what they worship, who worship as taught of God (John iv. 22).

What is called "natural religion," associated as it may be with the highest culture, or with the most barbarous degradation, has never risen above the region of superstition and ignorance in respect to the object of its worship, and the kind of worship it has offered. Whether the subjects of this religion live in the populous cities of China, or in the villages and towns of Europe, whether followers of Confucius or Comte, it is all the same in this regard. Education, civilisation, science, philosophy, never have been able to elevate man's conceptions of the objects of his worship higher than art or nature. Therefore, those conceptions cannot definitely comprehend anything loftier than what art or nature contains as objects of worship, and these in kinds and forms determined according to influences as various as the minds, circumstances, and depravities of men.

"Beauty, truth, and goodness," as Goethe taught, are the objects of human worship; each of them has its own religion; and the three religions, combined in a reconciling harmony, may constitute a universal natural religion. The anonymous author of a recently published work, follows Goethe, and represents Beauty, Truth, and Goodness as three sisters, constituting the complete Trinity in Unity of the Religion which is identical with culture or civilisation; the three hypostases in the one supreme divinity, Nature.

Now, what does all this amount to but the teaching of idolatry. These three in one, or the one in three, are nothing more than *effects* of causes; or *creatures* of a creator or creators. If Beauty is in Art or in Nature, it is only there as an *effect;* so of truth or of goodness in its respective subject. The worship of these, therefore, amounts to no more than the worship of ancient Rome or Greece, the

worship of the "creature rather than the Creator;" and so belongs to a religion like theirs, only identical with "culture or civilisation." This is the teaching of refined intellect! This is the development of enlightened reason! This is whither human wisdom, in its strength and in its interest for our race, would lead us! The extreme of human cultivation in the nineteenth century thus merges into the extreme of practical idolatry of the heathen two thousand years ago!

"Beauty, Truth, and Goodness, the three hypostases in the one supreme divinity, Nature." So Nature is divinity, and divinity is composed of beauty, truth, goodness! The effects and the cause are one! Such is the latest revelation of cultured intellect; and yet it is so old as to be covered with the snows of thousands of winters, and so decrepit and weird, as to have no beauty or power to stand, only as it is put into a new form and decorated in new apparel. It is very true, Beauty is beautiful, Truth is truthful, Goodness is good, and, as such, must be admired, coveted, valued, by every mind of taste; but neither one alone, or all in unity, compose a divinity to be worshipped, whether found in universal nature, or in its individual parts.

If they are to be worshipped, then a man who has beauty truth, and goodness, may worship them as they are in himself as well as in others, or in nature around. But Beauty, Truth, and Goodness are no personalities or intelligences. They are subjects only. They have no eyes to see, no ears to hear, and no power to act, any more than the idols of the heathen (Ps. cxv. 4-8). The worship of Beauty never made one beautiful; the worship of Truth never made one truthful; the worship of Goodness never made one good. They are only objects or subjects, seen, without the power of communicating their qualities to those who gaze upon them. Besides, they are subjects of *degree* and *relation*. What one might think Beauty, another might think ugliness; so of Truth and Goodness. As a result of these variant tastes, there might be one worshipping beauty in a toad; another, truth in a thief; or another goodness in a churl; which, as I have said, would end as "natural religion" has always ended, in a being of moral and intellectual powers, worshipping objects inferior to himself in infinite variety; which, again, would result in dragging him down into barbarism and superstition.

"Beauty, Truth, and Goodness, the three hypostases in the one supreme divinity, Nature;" and these to be worshipped. With what worship? "Admiration,' we are told. The worship of *man* is to be "admiration," according to the last

teaching of enlightened philosophy! If he meet a face of beauty, a flower of beauty, a house of beauty, he must admire. That is, worship the beauty in them. If he read a book, or hear a lecture, or converse with a friend, in which he discovers truth, he must admire, and so worship truth. If he see goodness flowing from a philanthropist in any form or degree, he must admire, and so worship goodness. If he see these things in nature, he must blend the three into one, and make a trinity of supreme divinity which he must admire, and so worship. And this is to suffice for his god, and his worship of it! He must think nothing about who gives the beauty, who makes the truth, who is the fountain of the goodness. He must not raise his mind so high as to conceive that Beauty, Truth, and Goodness are only effects, of which the cause must be higher, nobler, and grander than themselves; that the cause of them is Personality, with Life, Thought, Power, without which Beauty, Truth, and Goodness could have no existence.

Surely the *nature* of the worship of such a being as man, ought to exceed that of admiration; and the *object* of his worship something more in accord with his own *personality*, than the trinity of Beauty, Truth, and Goodness, existing in nature, in art, or in life. When a man of beauty talks with a man of beauty, is it beauty talking with beauty, or principle in one form talking with principle in another form; virtue communing with virtue? Is it not rather person talking with person, on subjects distinct, if not separate, from the persons themselves? Let a man of highly cultivated intellect render his worship to Beauty, Truth, and Goodness; will they respond? Will they satisfy his *personality?* They may as subjects engage his thoughts, and gratify some intellectual or moral taste. But having in himself *personality* which renders his admiration to Beauty, Truth, and Goodness, this calls for a corresponding Personality, not in the Beauty, Truth, and Goodness which he admires, excepting in manifestation of mind; but one on Whom he can think, and with Whom he can converse as existing before and as the cause of them.

As a man of intelligence looks on beauty expressed in some exquisite work of art by an unknown (to him) master, does he not, as an ultimate act of his mind, admire the artist more than he does his work? Does he not naturally inquire, *Who is the artist?* Does he not feel that he would like to interview him? The same principle works in respect to truth in a book, and goodness in a philanthropist. The admirers of Truth, Beauty, and Goodness are not satisfied with *these;* they want to *see* and *speak* to the causes of them. Hence

pilgrimages are made and money expended to realise this desire of the mind. Thus the worship of the trinity of natural religion leaves man's personality with a dissatisfied experience; with a lingering desire for Him Who is higher and greater than they; for a Being to Whom his very instinct looks up, as more beautiful, more truthful, and more good, than all the Beauty, Truth, and Goodness that he admires.

In Chapter IV. of the preceding Book, I have spoken of that religion which, in the person of Jesus Christ, presents the highest Beauty, Truth, and Goodness for man to worship. In Him, Beauty, Truth, and Goodness are Divinely personified. They are not only in Him objects for worship, but in a measure, subjects for experimental enjoyment. While infinitely above man, as existing in Christ, He can through them commune with man and man with Him. Their influences on man from Christ may be such as shall for ever attract him into more blessed realisation of their rich fulness as they dwell in Him Whom he for ever loves.

Man, realising this indwelling fulness of Christ, whether on earth or in heaven, attains the supreme felicity of his being. He thus has above him, within him, and around him, yet not of him, an Object of worship, and subjects of enjoyment, that agree with the deepest longings of his personality. "Then shall I be satisfied when I awake with Thy likeness." "The Lord is my portion, saith my soul, therefore will I hope in Him." Nor does this satisfaction with Christ in the least prevent man intellectually admiring Beauty, Truth, and Goodness, whether in art or nature; meantime, however, he is taught by Christ dwelling within him to consider that Beauty, Truth, and Goodness in nature are not without a Cause, as his intellect teaches him that there is no beauty in a picture, no truth in a book, and no goodness in a life without causes corresponding.

It will appear from what has been said, that the God of man, to satisfy him, must be more than a divinity combined of abstract dead properties. He must be a God that he can recognise as having in some way or other personality to which he can attach superiority to himself.

Looking at man as man, by which I mean looking at those things that make him man—his mind and spirit—not at his acquisitions, internal or external, for these no more make man than clothing a body, or a house the family living within; looking, I say, at man as he is in himself, he calls for an Object of worship far different to one constituted of abstract Beauty, Truth, and Goodness. He demands a *Living* Being

as he himself is a living being; a *Person*, as he is a person: a *Personal Living Being*, Whose presence is wherever he may be; Whose power can do for him all things; Whose knowledge is perfect in respect to all things; Whose love is boundless to meet him in all his necessities. In a word, he calls for a Personal Living Being, Who to his conceptions is infinite in relation to him, beyond Whom he can conceive no greater; Who, as such, can and does encompass him about in the entirety of his inner and outer existence, so as to meet every holy demand of his physical, intellectual, and spiritual nature, and thus yield him unqualified satisfaction, as no other being or thing in the universe.

I have no hesitancy in affirming that such a God, as an Object of worship, is the Christian's God—God in Christ. We will glance at some of the revelations given of Him in the Scriptures in support of this affirmation. He is "Our Father which art in heaven" (Matt. vi. 9). He is the "Father of mercies, the God of all comfort" (2 Cor. i. 3). The "Father of spirits" (Heb. xii. 9). The "Father of our Lord Jesus Christ" (2 Cor. i. 3). The "Father of all, who is above all, and through all, and in you all" (Eph. iv. 6). The "Father whose pleasure it is to give us the kingdom" (Luke xii. 32). The Father who "causes the rain to fall upon the evil and good" (Matt. v. 45); the Father who is "perfect" (Matt. v. 48). He is the God who is a "*spirit*" (John iv. 24); the God who is "*Love*" (1 John iv. 8); the God who is "*Light*" (1 John i. 5); the God of "*Truth*" (2 Cor. i. 18); the "God of all *Grace*" (2 Cor. ix. 8); the "God of all *Consolation*" (Rom. xv. 5); the "God of *all mercy*" (Ps. cxvi. 5); the "God of all *wisdom*" (Rom. xi. 33). He is the God who is "in Christ reconciling the world to Himself" (2 Cor. v. 19); the God who is "no respecter of persons" (Acts x. 34); the God who is "rich in mercy unto all that call upon Him" (Eph. ii. 4); the God who "fills heaven and earth" (Jer. xxiii. 24); the God whose "throne is in the heavens, and whose kingdom ruleth over all" (Ps. ciii. 19); the God "with whom is no variableness nor shadow of a turning" (James i. 17). He is the God "who is the giver of every good and perfect gift" (James i. 17); the God "whom to know is life eternal" (John xvii. 3); the God who "multiplies pardons" (Is. lv. 7); "full of compassions" (Ps. lxxxvi. 15); "delighteth in mercy" (Mich. vii. 18); is "ready to forgive" (Ps. lxxxvi. 5); pities His children (Ps. ciii. 13); feeds them (Matt. vi. 26); clothes them (Matt. vi. 30); and makes "all things" work together for their good (Rom. viii. 28).

As the Christian contemplates this character of the Object

of his worship, he exclaims, "This God is my God for ever and ever, He shall be my guide even unto death" (Ps. xlviii. 14). "When flesh and heart fail me, Thou art the strength of my heart, and my portion for ever" (Ps. lxxiii. 26). "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee" (Ps. lxxiii. 25).

Such are some of the views given of the Object of Christian worship. They harmonise with the revelations given of Him in the Old Testament, and are in no way contradictory. If He is spoken of by Old-Testament psalmists, prophets, and historians, as a "Sun and Shield," a "Rock and Fortress," a "High Tower" and "Refuge," and in other figurative descriptions; in the words of His Son Jesus Christ and the apostles, He is revealed in terms and phrases that are in unison with them. There are not two Gods—one of the Old Testament and one of the New—but one God Who changeth not. True, there may be lights and shades in His manifestations in the Old that we do not find in the New. But surely these do not involve the necessary duality of deities any more than a sovereign king and a loving father necessarily imply two separate beings; or a living person seen in twilight and seen in meridian day imply two persons. The duality is not in the person in either case, but in the light and relation in which he is seen.

On a review of the Object of the Christian's worship presented to us by the teachers of the Christian religion, and a review of the Object of worship presented to us by the teachers of Natural Religion, which does *man* prefer? I do not ask, which does abstract *intellect* prefer? Which does man in his wants, woes, sorrows, and weakness call for? I do not say his vanity, pride, self-righteousness and unbelief. Which as an Object of worship responds most satisfactorily to all those points of his nature, in which his moral purity, happiness, peace, strength, and glory are involved? Talk of Beauty, Truth, and Goodness making the one supreme divinity, Nature, which man is to worship! Shall man stop there, when in the God of Christianity he finds the Infinite Living *Personality* of Infinite Perfection, from Whom the Beauty, Truth, and Goodness of nature emanate, and without Whom they would have no existence? Which evinces more wisdom and accords more with man's moral convictions, to worship Beauty, Truth, and Goodness, as *effects*, or *subjects*, or to worship Him Who is the Infinite Living Realities themselves? To worship *them* in Nature has no transforming influence on us to make us like them. They can only gratify mental tastes; leaving us as much or more *morally* debased in the

actual experience than we were before we worshipped them. But to worship Him Who is the Infinite Living Perfect One, is to worship Him Who can and does, communicate of His own nature to all His true worshippers, making them "perfect as He Himself is perfect" (Matt. v. 48, 2 Cor. iii. 18).

"Here hinges the whole question," it may be said by the followers of natural religion. "Show us, or prove to us, that there is such a Divine Personality as you speak of, then we may worship Him as you do." You ask for a *moral impossibility*. Personality in God cannot be seen any more than it can in man, or instinct in brutes. Do you need ocular proof that there is personality in the author of a book before you read it? Do you want proof that the author had or has personality, because you have not seen it? The only way in which any one can show that he has personality is the production of the works of personality; and only by these works can others know. No man sees his own personality any more than he sees his own life. The *environment* of a person who is said to be the author of a certain work, is not the actual author *himself*. The *personality* that *produced* the work remains unseen, and must do. The proof of *this personality*, as we have said, must be sought not in *its* appearance, but in the appearance of its *works*. It is therefore a moral impossibility to show you the Personality of the Object of prayer, as it is for you to see your own personality, or to see the personality of the man that built your house or made your boots. When you look on a beautiful picture, do you say, I cannot admire the author of it unless his existence is proved by a sight of his personality? When a benefaction is sent you by some one you have never seen, do you say, I cannot feel grateful to the sender of it, unless his existence is demonstrated, and I can see his personality? The next time the postman brings you a letter tell him you cannot take it unless he can prove some one has sent it, and can actually show you the person that sent it. Perhaps you say these things are absurd. Precisely. They are absurd, because the question giving rise to them is absurd. You say, "The letter itself proves some one has sent it; the benefaction proves a benefactor; the picture proves a painter; and I can believe in them, and have certain affections towards them, although I have never seen them." Exactly.

Is it necessary to make application of these thoughts to the subject before us? Suppose, for a moment, you could see God, and speak to Him face to face, would that *prove* to you that *He is*, and that He is what He has declared Himself? Certainly not. It would only prove His *appearance* in some

accommodated form. If every Positivist or Agnostic was to find Him whom they call the Unknowable, or the Power in the universe that is not of ourselves tending to righteousness, they could not take that discovery as proof of Him being the creator and sustainer of the universe. They would, even then, have to fall back upon His works, and what He Himself and others say about them, as the proofs of His real existence. The sentiment that gives rise to the curiosity to see the Personality of God is nothing more than that of a man, who, having read a wonderful poem, says, I should like to *see* the author. Suppose he accomplishes his wish. What then? Does he see the *author?* No; he only sees the *embodiment* of him. His mind, which is the real author, he sees not. Does he believe that he is the author of the poem any the more for having seen his physical manifestation? or that the poem had an author? No; all that he has attained is the gratification of his curiosity. He has to fall back by faith on other evidence as to the real personality of the author.

You ask for proof that there is a Personal God behind nature—a God such as we have referred to—such as you can worship. Behold His works, in nature and grace. Read what He says of them, and what others say. You *can* have no greater proofs. For God, in the properties of His being which have produced all these works, can no more be seen than the intellect that wrote a book, or the skill that constructed a machine, or the power that hewed down a tree, or the force that moves the wheels, shafts, and cogs of an engine. The effects, and nothing more, can be seen. If by the fruit, you know what kind of tree it grows on; if by a book, you know the mind of the author; so by the works and word of God, you know God.

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Rom. i. 20). These words of Paul are purely scientific. They teach that God is known in the same way as any invisible, acting, living person or force is known, viz., by its manifestation, not in itself, but in its works: which truth is sufficiently illustrated in the preceding paragraphs. How do you know, a Bedouin was asked, that there is a God? "In the same way," he replied, "that I know, on looking at the sand, when a man or a beast has crossed the desert—by His footprints in the world around me." "Those persons," says Montesquieu, as quoted by Dr. Liddon, "who maintain that a blind fate has produced all the effects we see in the world, maintain that which is a great absurdity; for what

absurdity can be greater than a blind fate producing intelligent beings?"

Another query may be raised just here: "But does God really live, and hear, and answer prayer?" I will briefly reply, on the same line as before. If a man is working every day, and you see the products of his labour, do you ask whether he is alive, although you never saw him? If you converse with another through the telephone or telegraph miles distant, do you ask whether he lives, any more than you ask whether you live yourself? If you send requests by letters to your friend for counsel, or sympathy, or help; and almost as often as you send, you receive responses by return of post, or at intervals of days;—we will now say nothing as to having responses exactly as you expected, but *any* responses;—do you ask, Is he alive, and does he answer me? And suppose you received no answer at all, would you think that sufficient ground to rest your belief upon that he was dead? As long as an author sends forth his works from the press, does any one ask whether he lives?

While, then, in nature and grace there are evidences of the continuance of God working, He must live. Every morning's rising sun; every change of the moon; every revolution of seasons; every growth of a flower; every new-born creature; in a word, all nature responds to the query, GOD LIVES. Every child of grace daily knows that his Father lives, hears, and answers his prayers, by the palpable returns he receives from Him.

SECTION III.

Conditions and Subjects of Prayer.

The question was asked so far back as the patriarch Job, that is asked now, "What is the Almighty that we should serve Him? and what profit should we have, if we pray unto Him?" (Job xxi. 15). As to the question of *profit* from prayer, it is rather mercenary; nevertheless, it is natural, and not altogether out of place. Suppose, for a moment, the question is answered in the light in which it is asked. Should a tradesman inquire, "What profit shall I have from this article if I sell it?" or a farmer, What profit shall I have from this field if I cultivate it? the only answer that could be given in wisdom to these queries is, "I cannot tell you: no one can tell you. The way to know is to use the means with a view to find out." Let the tradesman *sell* his goods, and the farmer *cultivate* his land, and they will know what is

the profit. The *degree* of profit will depend upon considerations that need not be here dwelt upon.

A man asks, What profit is there in prayer? The only answer is, GIVE THYSELF TO PRAYER, and thou shalt know. Asking the question will not decide. Speculating on it will not decide, any more than in the case of the tradesman or the farmer. Probably, you may pray, and *get no profit*, as a tradesman may sell his goods and get none. Or you may pray and get *little* profit, as a farmer may cultivate his land and reap only a scanty harvest. But in either case, it says nothing against the *principle* of trading or farming. This abides, and men go on trading and farming, all the same for that. It is not all loss, or all gain. So, if you pray and reap no benefit, it says nothing against prayer. This, as a principle of duty, remains, and is carried out in the world of prayer. If to you it is profitless, to thousands of others it may be beneficial; as there may be tradesmen who become bankrupts, while the bulk of tradesmen in the country may make profit, and hold on their way in business. The question of profit or no profit in prayer, is not determined by the abstract duty itself, but by other considerations, as the profit of labour and trade is not decided by whether men should labour or trade, but on other grounds altogether distinct.

It is a commonly recognised principle in the world of trade, mechanics, and social life, that in order to realise a specific end, means prescribed for that purpose by the presiding power that governs the end, must be used. Does one wish to petition a sovereign for any particular favour, and that sovereign has dictated the method of doing it, that method must be adopted, or the favour will not be granted. This thought admits of many applications. Does a mechanic desire to make an article of any kind for a specific person, he must proceed according to the plan or design submitted to him by him who is his master, or by the one for whom the article is intended. Does one call at your house for an interview, you expect him to observe certain forms that are established in social life for that purpose. In fact, everything to which we wish access for our good is surrounded by laws, made not by ourselves, but by powers which govern the good we want; which laws must be observed ere we can receive the good.

Apply these thoughts to *prayer*. It is said that God is the Object of prayer; that man is the offerer of prayer for certain things which he desires God to do for him. Who, now, is to decide the *method* of approach to Him for that good? The petitioner or the Petitioned? Who should do it? Whose is the prerogative? Does man know what will please God more

than God Himself? Does man know where God is, what He is, what His surroundings and resources, better than Himself? Does not He know more so than man what good He can and should bestow on His creatures, and the best way of approach to Him for its reception?

Recognising the Object of prayer as a Being interested in man's welfare, and desirous of communicating to him all possible good to bring that about, we may assume that the laws or conditions which He would prescribe for man's observance in his approach to Him for that good, would be such as man *could* observe: such as would both harmonise with Himself as the Giver and man as the receiver. We may also assume that these conditions would be stated in terms and phrases such as man could understand. We may further assume that in these two respects they would be conditions adapted to all times, places, circumstances, and to all persons who may desire to avail themselves of them, to receive blessings at His hands.

Let us now briefly inquire what those conditions are which God, the governor of the good man's needs, has given, and whether they agree with such as we have assumed they should be, so as to give man the opportunity and privilege of receiving what "profit" there is in prayer.

We will take up the Book in which these *conditions* are said to be revealed, and consider them. In a former chapter on *The Means of Grace*, most of the passages on this subject have been quoted. We will here only make reference to them.

The various *forms* or *actions* of Prayer are expressed as "bowing the knees" (Eph. iii. 14); looking up (Ps. v. 3); lifting up the soul (Ps. xxv. 1); lifting up the heart (Lam. iii. 41); pouring out the soul (1 Sam. i. 15); calling upon the name of the Lord (Ps. cxvi. 4); crying unto God (Ps. xxvii. 7, xxxiv. 6); drawing near to God (Ps. lxxiii. 28, Heb. x. 22); beseeching the Lord (Ex. xxxii. 11); seeking unto God (Job viii. 5); seeking the face of the Lord (Ps. xxvii. 8); making supplication (Job viii. 5, Jer. xxxvi. 7); asking, seeking, knocking (Matt. vii. 7).

The *modes*, *attributes*, and *characteristics* of Prayer are stated as follows:—It is to be in the Holy Ghost (Eph. vi. 18, Jude 20); in faith (Matt. xxi. 22, James i. 6, Heb. xi. 6); in full assurance of faith (Heb. x. 22); in a forgiving spirit (Matt. vi. 12); with the heart (Jer. xxix. 13, Lam. iii. 41); with the whole heart (Ps. cxix. 58, cxlv.); with preparation of heart (Job xi. 13); with the soul (Ps. xlii. 4); with the spirit and understanding (John iv. 22, 24, 1 Cor. xiv. 15); with confidence in God (Ps. lvi. 9, lxxxvi. 7, 1 John v. 14); with submission

to God (Luke xxii. 42); with unfeigned lips (Ps. xvii. 1); with holiness (1 Tim. ii. 8); with humility (2 Chr. vii. 14, xxxiii. 12); with truth (Ps. cxlv. 18, John iv. 24); with desire to be heard and answered (Neh. i. 6, Ps. xvii. 1, cii. 2, cviii. 6); with boldness (Heb. iv. 16); with earnestness (1 Thess. iii. 10, Jas. v. 17); with importunity (Gen. xxxii. 26, Luke xi. 8, 9, xviii. 1-7); without ceasing (1 Thess. v. 17); everywhere (1 Tim. ii. 8); in everything (Phil. iv. 6); in the name of Jesus Christ (Matt. xviii. 20, John xiv. 13, 14, xv. 16, xvi. 23, 26, Eph. ii. 18, v. 20, Col. iii. 17, 1 Pet. ii. 5).

There are *two* of the preceding conditions of Prayer to which I will call attention. First, Prayer in the *name of Jesus Christ.* "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son: if ye shall ask anything in My Name, I will do it" (John xiv. 13, 14). "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7), "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you" (John xv. 16). "Hitherto ye have asked nothing in My Name: ask, and ye shall receive, that your joy may be full" (John xvi. 24).

We may now quote passages from the apostles, showing in what light they viewed the above sayings of Jesus, and how they were influenced by them. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith" (Heb. x. 19-22). "For through Him we both have access by one Spirit unto the Father" (Eph. ii. 18). "By Whom also we have access by faith into this grace wherein we stand" (Rom. v. 2). "In Whom we have boldness and access with confidence by the faith of Him" (Eph. iii. 12). There are two or three utterances of Jesus that may be quoted, expository of those quoted above. "I am the Way, the Truth, and the Life, and no man cometh unto the Father but by Me" (John xiv. 6). "I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John x. 9). "Wherever two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20).

Again, the apostles wrought miracles in the name of Jesus (Acts iv.). Their prayers were offered through Jesus Christ. "Now unto Him that is of power to stablish you according

to My Gospel. To God only wise, be glory THROUGH JESUS CHRIST for ever" (Rom. xvi. 25, 27). "Unto Him be glory in the church BY CHRIST JESUS throughout all ages, world without end" (Eph. iii. 21).

Taking, then, the above passages spoken by Christ and His apostles, with the practice of the apostles, we are taught that the name of Christ is meant to denote Christ Himself, and Christ Himself as our Mediator, in and through Whom our prayers are to be offered to the Father. The name denotes more than the simple utterance of it, without respect to the Person whose name it is. It involves Himself in all His divinity, works, merits, glory, as He who voluntarily undertook to perfect the redemption of man. To pray, then, in His name is to come with authority and power. It is like going to a king in the name of his much-loved son, who is heir to the throne, and whom he has appointed as the medium of access. It is like a child going to its father for something in the name of mother, whom both the father and the child love. There is no true prayer to God among Christians without Jesus Christ.

The *second condition* of which I wish to speak is *praying in or by the Holy Spirit.* "For ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 15, 26). "Praying always with all prayer and supplication in the Spirit" (Eph. vi. 18). "Praying in the Holy Ghost" (Jude 20). "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24). "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication" (Zec. xii. 10).

As the passages quoted under the former condition reveal the Mediator *through* whom we pray, these reveal the Agent *by* whom we pray. He is like the Object and the Mediator, Divine. He dwells in us, as we have seen in a previous chapter. He enlightens, guides, and strengthens us in the way leading to the Object. In a word, it is one essential of His office, as the Spirit of the Son and the Father, so to influence us in prayer that our prayers shall be illumined and empowered by Him, as they are permeated by the merit of the Son. Thus by the Spirit through the Son, *our* prayers find access to the Father. Christ, who receives our prayers, knows what is the mind of the Spirit in them, because He

maketh intercession for the saints, and so presents them to God.

We see in the above two classes of passages connected with others previously quoted, the true theory of Christian prayer as to the Object, the Medium, the Agent. This theory has its analogy in the worship of the Jewish economy, and in the worship of all religions. It is also in analogy with the general practice in petitioning or asking as between people and their rulers, children and parents, servants and masters. The principle involved in this doctrine of Christian worship has its illustrations in science. Let one suffice. An astronomer, for instance, has an impression that there is in a certain part of the heavens a star which he wants to discover. Now what is comprehended in his discovery of this star? The first necessary condition is the *spirit of the science.* This gives him the impression. By the influences of this spirit he has resort to the use of his glass. He relies on this as being sufficient for his purpose. He adjusts his glass between himself and the heavens. For days or weeks he may be in search of the star. At last his glass brings the object of his search to his sight. Observe the process of this discovery. Through the telescope, by the spirit of astronomy in him, he has found the star. Had he possessed the spirit without the glass, he could not have found the star; or had he possessed the glass without the spirit moving him to use it, he would not have found it. And observe, even with the spirit and the glass looking at the star, after its discovery, he sees not the star *itself,* but only its *reflection* through the glass. Thus no one prays without the Spirit of prayer; and even with the Spirit of prayer, he cannot come to God but through the Mediator, Jesus; and then as He comes through Jesus he only speaks to God through Him, and receives answers through Him. God and Christ without the Spirit are incomplete. The Spirit and Christ without God are insufficient. But God as the Object Whom we seek, Christ as the Mediator through Whom we seek, and the Spirit as the Agent by Whom we seek, complete the scheme of prayer.

Whatever elements, then, there may be in Christian prayer, these three must be distinctly and prominently present: an intelligent recognition of the Object, a believing reliance on the merit of the Mediator, a reception and realisation of the help of the Agent. Without these, all humility, penitence, faith, with other conditions specified, may resolve themselves into nothing more than the forms or routine of superstition or will-worship.

The *subjects* of prayer, or the things to be prayed for, may

be considered as briefly stated in the "Lord's Prayer;" a recognition of the character, relationship, purity, dignity, happiness, glory, and residence of Him to Whom we pray, "Our Father, which art in heaven." Secondly, a request that He, as our Father, may be revered, honoured, glorified: "Hallowed be Thy Name." Thirdly, that the kingdom, of which he is sole sovereign—a kingdom of "righteousness, peace, and joy in the Holy Ghost"—might be revealed in every human heart: "Thy kingdom come." Fourthly, that the laws which He established for the government of His creatures in this world—His will—might be observed by them on earth as it is observed in heaven by its loving, holy, perfect inhabitants: "Thy will be done on earth as in heaven." Fifthly, that our daily wants, legitimate and necessary, may be supplied to us by Him Who is the Bountiful Provider for all His creatures: "Give us this day our daily bread." Sixthly, confession of our sins, and a request that they may be all forgiven, as we forgive those who sin against us. Seventhly, a petition for His Fatherly sympathy in our moral weaknesses and dangers: "Lead us not into temptation, but deliver us from evil."

It may be seen in the above particulars, how everything is comprehended that involves the highest glory of God, and the highest wellbeing of His children.

A review of the preceding Scripture references will show plainly that the *conditions, characteristics, and subjects* of prayer are such as can be complied with by any rational and intelligent being; and he who complies with these conditions, shall find that there is "profit" in prayer. Looking now, on the one hand, at the character given of the Object of prayer, and on the other hand at the terms used to denote prayer, and the conditions on which it is to be offered, with the things to be prayed for, we may infer what is *the influence of the human mind on the Divine, through prayer.* It is not the influence of a superior on an inferior, nor the influence of an equal on an equal; neither is it the influence of matter on spirit; nor the influence of form, gesture, attitude, voice, or aught else of a sensuous, visible, or material manifestation. It is personal *want* appearing in the presence of Divine Personal Beneficence, and influencing Him to supply it according to the good pleasure of His will, or the express promise of His word. It is *spirit,* made sorrowful by consciousness of wrong-doing, and apprehensive of deserved punishment, confessing its sins, and supplicating pardon from One Who "pardoneth all them who truly repent, and unfeignedly believe His Holy Gospel." It is *weakness* influ-

encing strength so as to bring it down to its aid, to do whatsoever is commanded. It is *sorrow*, influencing sympathy to come and wipe away its tears. It is *impurity*, pleading with One Who has the power to cleanse it all away, so as to leave no filthiness of flesh or spirit. It is *darkness*, turning towards the "Light of the world" for illumination. It is care, distress, temptation, looking up to Him Who is touched with the feeling of our infirmities, and Who knows how to succour. It is love coming to Love, and having fellowship. It is the influence of filial relation on paternal relation; the influence of loyalty expressed in the ears of sovereignty!

These views may be regarded as too anthropomorphitic for philosophy to receive. Be it so. It is not, however, of philosophy we are speaking, but of *prayer* and of its Object. The god of human philosophy is not the God of Christian prayer. It is too indefinite, impersonal, and inconceivable. It may agree with philosophy, but not with Christianity. One might as well place philosophy in the stead of prayer, as place the philosopher's god in the room of the Christian's. A living child wants a living parent, who shall be the complement of all his wants, sorrows, weaknesses, and dangers; so the living spirit of man wants a God answering to it in all the necessities of its being. A dead child can do with a dead parent; a dead philosophy can do with a dead god.

The *results* of the influence of prayer on the Divine Mind are determined by two considerations. First, by the conformity of prayer, in its elements and subjects, to the *conditions* prescribed by the Object of prayer. These neglected, the influence is *nil;* as when a child asks anything of its father, and neglects to ask in the way he has clearly and positively stated. For instance, James the apostle says we are to ask in faith; whereas, if we doubt and are like a wave of the sea, we need not think that we shall receive anything of the Lord (Jas. i. 6, 7). Again, he says, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. iv. 2, 3). The Saviour teaches that our forgiveness of those who sinned against us, on their confession, is a condition of acceptable prayer, and if this is not done, neither will our heavenly Father forgive us, when we ask Him (Matt. vi. 14, 15). Purity of intention is a condition of prayer, and David says, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxvi. 18).

This thought will also apply to the *things* prayed for. To

pray for the gratification of selfishness, for the indulgence of lust, ambition, envy, revenge, worldly power, covetousness, or anything else that is for the nourishment of any element of depravity within us, and contrary to the nature and character of God, is to pray in vain.

Secondly, supposing that our prayers are in conformity to the *conditions*, their influence on the Divine Mind, in manifest results to us, will in many things be governed by the good pleasure of God; as to whether some are given at all, and as to the time and measure in which the responses come. There are blessings of grace which, upon our asking aright, the Father is always pleased to bestow. There are other blessings which must be left with Himself as to their bestowal, although we ask exactly as He prescribes. He is judge of all things, and knows what is best for us. In this regard we may contemplate God acting in analogy with an earthly father.

The above thoughts lead to the paradoxical statement, Prayer *is* answered, and prayer is *not* answered. It is *not* answered when our sins prevail within us, or when we pray for what is not in harmony with our wellbeing, as that is decided by Him Who is our Father in heaven. Unanswered prayer frequently leads to doubt as to whether there is a God to hear, or if there is, whether He can hear and do as He is requested. Instead of such doubt being the result of such experience, it ought to lead to the examination of our prayers to ascertain whether the fault is not there; or to self-examination to see whether the fault is not in the heart and life. Israel at one time cherished such doubt, and complained that they prayed and He did not hear and save, when the word of the Lord came to them and said, "Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy that He cannot hear: but your iniquities have separated between you and your God; and your sins have hid His face from you, that He will not hear" (Isa. lix. 1, 2).

SECTION IV.

Intercessory Prayer.

There is one particular kind of Prayer respecting which a few remarks may be made, although so important as to merit a much larger space than can be afforded. I refer to *Intercessory* Prayer. This is prayer which follows Personal or Individual Prayer. That is, properly speaking, only those who have prayed for *themselves*, and received responses from

God, constituting them His adopted children, can enter into the true spirit of this part of prayer. Only such can command the sympathy, compassion, love, faith, and power, which give heart and interest to it. Finding the blessedness of prayer in their own experience, they pray for others to enjoy the same. Knowing the beautiful reality of the love of God in their own hearts, they pray for others to attain similar knowledge. Having entered into the fulness of blessings in Christ, they pray that others may realise the same ineffable privilege. And the higher and fuller these experiences are in the saints, the more constant, comprehensive, and earnest are their intercessions for others.

Intercessory prayer should embrace our children, parents, and kindred of all degrees; our friends and foes; all agents of usefulness; all means and institutions, beneficent and philanthropic; all rulers in state; all leaders of thought; in a word, it should, as far as possible, comprehend the interests of everything and every one within the dominion of our Lord's sovereignty of mercy and love.

Intercessory prayer rests on the broad ground of humanity. If a man, whoever he may be, though the vilest wretch on the earth, is my brother in the general family, it is my duty to pray for him. "Thou shalt love thy neighbour as thyself." Then I am bound to pray for him to his Father, and my Father, that he may be forgiven, and restored to his right place and condition in the family.

Intercessory prayer rests on the higher ground of Christian love. Pure, disinterested love to all men, is a duty in Christ as much as any that can be mentioned. If I love Christ, I am bound to love all He loves. If He, as my Lord and Saviour, pities all, compassionates all, yea, intercedes for all, the very Spirit that I receive from Him, must, in sympathy and harmony with Him, pray for all, that in them and by them His gracious will may be done, "as in heaven, so on earth."

In this connection another thought is included, viz., the intercession of saints for one another; prayer for the succour, comfort, strength, usefulness, and stability of all the brethren in Christ Jesus.

Intercessory prayer is distinctly and repeatedly enjoined in the Scriptures. "Pray for them that despitefully use you, and persecute you" (Matt. v. 44). "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. vi. 18, 19). "Finally, brethren, pray for us, that the

word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith" (2 Thess. iii. 1, 2). "I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority" (1 Tim. ii. 1, 2, see also James v. 14-16, and 1 John v. 16).

Intercessory prayer is *exemplified* again and again in the Scriptures. This may be seen in Abraham praying for Sodom (Gen. xviii. 23-33); in Jacob praying for his children (Gen. xlviii. 16, &c.); in Moses praying for Israel (Ex. xxxii. 31, xxxiv. 9, Numbers x. 35); in Joshua (vii. 8); in Ruth (ii. 12); in Samuel (i. 27, 2 Sam. xxiv. 17); in Solomon (1 Kings viii. 29, 44); in David (1 Ch. xxix. 18, 19), and in the Psalms, too many even to be referred to; in Jeremiah, Ezekiel, Daniel, and Micah. The Saviour exemplified intercessory prayer (John xvii.); on the cross for His enemies. Paul, the apostle, frequently included intercession in his prayers (see Eph. i. 16-19, iii. 14-19, Phil. i. 3-9, Col. ii. 1, 2, iv. 12, 1 Thess. v. 23, 2 Thess. i. 11, ii. 16, 17, ii. 3, 5, 16.

Intercessory prayer is in analogy with what we find in the varied states and relationships of life. It exists as between subjects and sovereigns. Do we not see the principle acted upon in our courts of law? As between masters and servants, it is carried out; as between neighbour and neighbour. Then, again, in the family, we all know, in how many ways and instances the principle is exemplified. In a word, the principle seems to have an application in every manifestation of life where kindred subsists, from the lowest life of instinct up to that of life between all intelligent beings and Deity Himself.

The influence of intercessory prayer on the Divine Mind, in a measure, is determined by the same principles that determine other parts of prayer. It must be acceptable to God, as evincing and embodying those elements of spirit in the offerer, that are the glory and felicity of His own nature, viz., sympathy, love, compassion, pity, disinterestedness. If earthly sovereignty is moved by the entreaties of loyal subjects to do certain things for others for whom they intercede, is it too much to suppose God to be influenced, to respond to the intercessions of His saints? If the unjust judge yielded to the importunate pleadings of the widow, shall not God avenge His own elect that cry unto Him day and night? (Luke xviii. 1-7). Is a human father influenced by the prayers of his obedient and loving children, joined, it may be, with those of his loving wife, to show mercy to a prodigal son?

Then, is it too much to think that God will yield to the intercessory prayers of His people in respect to those persons and things which they include, according to His will?

The influence of intercessory prayer on the Divine Mind, may be seen in two ways. First, on those who offer the prayer. Christian catholicity, patriotism, beneficence, charity, brotherly kindness, mutual forgiveness, nobleness of sentiment, self-denial, zeal in works for others' good, are all fostered by intercessory prayer. If we pray for our children, our spiritual concern in their spiritual wellbeing will be intensified. If we pray for our enemies, it will foster a disposition to forgive them. Prayer for our ministers will bring deeper sympathy for them, and give us keener interest in the truths they proclaim. Prayer for our country and all in authority over us, will encourage our patriotism and co-operation for our country's good. Prayer for the success of any agency and means in operation for the benefit of humanity, will elicit our support. How can we pray, as we must if our prayers are heard, for any one or anything, without in ourselves feeling a deeper and livelier sympathy with it?

Secondly, its results on those for whom intercessory prayer is offered. Ministers are blessed in manifold ways in themselves and in their work among the people. Children receive restraining, preserving, convincing, and saving grace. It is, in a word, simply impossible to overrate the influences which in untold ways come down from God in response to the fervent, effectual intercessions of His saints, on all those for whom they intercede.

In writing on this subject, Mr. R. W. Dale has the following:—

"There are Christian people whose life is so far removed from excitement, agitation, and peril, that they seem to have no opportunities for winning great moral victories; their powers are very limited, and they are not appointed to tasks of great difficulty and honour. Let them resolve to have their part in the righteousness of their comrades, who face the fiercest dangers, and in the fame of the very chiefs and heroes of the great army of God. Let them pray for 'all the saints,' and their prayers will give courage, endurance, and invincible fidelity to those who are struggling with incessant temptations. Some Christian brother, who, under the stress of bad trade and unexpected losses, is almost driven to dishonesty, will preserve his integrity. Some young man, who is no longer sheltered by the kindly defence of a religious home, and who is surrounded by companions that are trying to drug his conscience, to excite his passions, and to drag

him down into vice, will stand firm in his fidelity to Christ. Some poor woman, harassed by anxiety, worn down by unkindness, will receive strength to bear her sorrows with patience, and will rise to a lofty faith in the righteousness and love of God. The feverish passion for wealth will be cooled in some Christian merchant, and he will obey the words of Christ charging him to seek first God's kingdom and God's righteousness. Some Christian statesman will have a clearer vision of Divine and eternal things, and the vision will enable him to master the impulses of personal ambition, and to care only for serving Christ by serving the State. Saintly souls will become more saintly. New fervour will kindle in many a heart already glowing with apostolic zeal for the glory of God and the salvation of men. New gifts of wisdom and of utterance will be conferred on some who are already conspicuous for their spiritual power and their spiritual achievements. By constant and earnest intercession for 'all the saints,' those who are living in quiet and obscure places may share the honours and victories of all their comrades, may have some part in the praise of their holiness, and some part in their final reward."

SECTION V.

Objections to Prayer.

Notwithstanding the history of prayer from the beginning, and the exercise and experience in prayer, at the present, in every part of the world, there are those who argue against it. They persist in making use of science and philosophy to show, as they think, its absurdity and uselessness. It is pity that they cannot turn these powers to more legitimate and profitable purposes! It is pity that the Creator's endowments should be employed by His creatures to their own injury and in opposition to His will! That these gifts of God should be degraded into such a use is humiliating to know. When science is used to blind the mind against perception of God, or to turn it from Him, is it not degraded to a level with the wickedness of the heart? How much more ennobling and sublime it would be, both to these gifts and the occupiers of them, if they were kept in their own sphere, for their appropriate ends—the elevation of man and the glory of his Creator! One would think that one generation after another of these opponents to prayer, would get wearied of their efforts to quench the vital spark of desire for God that exists

in humanity. Ever since men began to call on the Lord, there have been those who have *reasoned* against it; but their efforts have been as men beating the air. They can no more destroy the spirit of prayer by their procedure, than by the same means they can destroy appetite, thirst, or any other existing indigenous characteristic of human nature. They show their religious weakness, but the *power of prayer* they can never touch, to destroy or even to diminish. Nevertheless, we may notice some of the objections which by science, philosophy, and wickedness, have been, and still are, raised against prayer.

It is said, "Let any one rightly consider who God is, so infinite in presence, power, wisdom, and holiness, and what man is, in weakness, sinfulness, and ignorance, and does it not seem puerile to believe that the prayer of a child of man can influence Him?" This objection appears to arise from misconception of the Object worshipped, in His relation to the worshipper, and of the worshipper in his relation to the Worshipped. Looking at God only in the infinity of His being, and at man only in his finite capacity, the objection may have weight. But there are other aspects than these, both of man and of God, which show the weakness of the objection. A little child once seeing its own father clad in warrior's armour, ran away from him in a fright; but, when he doffed the armour, and appeared *as its father*, it ran to him and embraced him. As a warrior, he stood related only to his and his country's foes—a man of war—and so an object of terror; but as a father he reached in relationship to the child's *heart's love*, at once attracting the child to his arms.

Thus it is with God. Contemplated in the "thunder of His power;" as "a consuming fire;" as "clothed in majesty;" as "riding on the wings of the wind;" as "dwelling in the thick darkness;" as a "Man of war;" as "Lord of hosts;" and, in other similar aspects, it may appear puerile to speak of man, viewed as a "worm," as a "flower," as "grass," as a sinner against Him, influencing Him by prayer. But looking at God in His *Fatherhood* relation to man in Christ, we see how He is bound to him in dearest ties. We see Him as love, mercy, and grace. We see Him in the tenderness and compassion of maternal nature; and man, instead of hiding himself from His presence, may "come boldly, and obtain mercy, and find grace to help in time of need" (Heb. iv. 16). To His enemies He may be an object of dread, but to His own children He is an object of affection and confidence. His enemies who say they will not have Him to reign over them, may be dumb before Him, and never think to receive

anything at His hands excepting retribution; but those who are renewed by His abundant mercy in Jesus Christ, and who have the power given them to become His sons and daughters, may cry out from the depths of their heart-felt love, "Abba, Father;" "Our Father, which art in heaven." These may say to Him, "Give us this day our daily bread," and "forgive us our trespasses"—in the sure and certain expectation of receiving what they ask.

"After all," it may be said, "the distance between God and man is immeasurable." True; but this is only one view of the Divine Being, as the distance of age, wisdom, power, wealth, and goodness, may be only one view between a father and child. The fact of *relationship* is another thing. This is close and intimate. Whatever disparity there is between a father and child, it is superseded by their natural affinity. This gives the father an interest in the child in all things, and the child an interest in the father, and in all that he has, in those respects in which he is distant from him. "I am thy father, and love thee; and all that I have is thine," is the father's language. Who has not seen many a father, with all his wisdom and wealth, with all his power and glory, bend in beautiful affection to kiss his little one; take it in his arms and nurse it; and be overcome even to tears by its sufferings, or excited into joy by its happiness, and swayed by his paternal love to do anything for it, that it stammeringly asked? Was ever such a father, though a mighty sovereign of an unrivalled empire, thought weak for being thus influenced? Is it not a singular fact, that the higher a father is in the particulars named, the more readily is he moved by his child in all its simple requests, wants, trials, and joys?

These thoughts make their own application in respect to God as a Father and His people as His children.

But it may be said, "If a father knew his child's wish, and thought the thing wished would do it good, he would grant it without waiting to be asked. Therefore man's Father in heaven will give His children on earth the longings of their hearts, without waiting to be asked. Hence prayer is unnecessary." Though this may *sometimes* be done by an earthly parent, it is not always so; and especially when the gifts are made to depend upon asking. Even when the father bestows the gifts without the child asking verbally, he does so, knowing that the child not only has the want, but the *longing* or *wish* for them, which, to him, is virtual asking. So with God our Father; there are doubtless many things that He gives us without our *actual* asking, because He sees in us the real want, and our sincere *wish* or *longing* for Him to supply it;

which longing is to Him as prayer heard and accepted. This is according to His Word: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxv. 24). "He will fulfil the desire of them that fear Him: He also will hear their cry, and save them" (Ps. cxlv. 19).

The last clause in each of the verses just quoted, shows that while God's children have desires which He realises to them without their actual asking in words, or it may be in thoughts, there are other things, which though He knows they want, yet He will not bestow, only on condition of their *asking*. "Thus saith the Lord God: I will for this be inquired of by the house of Israel, to do it for them" (Ez. xxxvi. 37). "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you" (Matt. vii. 7). "In everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). "The effectual fervent prayer of a righteous man availeth much" (Jas. v. 16).

Besides, in respect to the distance of God from man in greatness, and His hearing man's prayers and having any concern in his interests, do we not know that there is other greatness besides that which is implied in the objection? There is greatness of love, mercy, compassion, beneficence, as well as greatness of power, majesty, and wealth. This greatness is characterised by *condescension*. And so, when this is associated with the other, we find the greatest resources open to supply the greatest or the smallest wants. Sovereignty enters cottages to sympathise with poverty. The strongest arms are reached out to help the profoundest weakness. The most brilliant light is available to illumine the densest darkness. The sun enswathes with its influences the daisies, dewdrops, and insects of ephemeral life. Which figures are most admired in those two pictures drawn by the Master's hand—the father who fell on his returning prodigal son's neck, and kissed him; or the elder brother who stood on his dignity, and would not join in the welcome given his brother? the Samaritan who saved the man that had fallen among thieves, or the priest who passed by on the other side?

In the light of these thoughts cannot we see how even the high and holy One, Who inhabiteth eternity, Whose throne is in the heavens, can make His abode with the lowly? how even this gentleness or condescension of His makes Him great? how that without *this* He would not be the God who is without equal?

"Great God, our littleness takes heart to play
Beneath the shadow of Thy state;
The only comfort of our littleness
Is that Thou art so great."

Another objection raised against prayer as having any influence on God in moving Him to give answers, is the "scientific idea of law, reigning throughout the spiritual as well as the material universe;" law so inexorable and inviolable, that it is only a fond conceit which leads any one to think that he can receive anything in response to prayer. That is, the law of everything is inexorable and inviolable, as they have studied things. Others equally wise, studying these laws, have not so discerned them. It is marvellous that this discovery should be so recent. Did not law so exist in the days of the patriarchs, prophets, and our forefathers? All deviation or change in the operation of law, which they have ascertained, has been within the established order of things, and not such as religious fanaticism or superstition has recognised and taught. They have seen no change, as effected by Divine interposition; perhaps either because they would not or could not.

Now, law is that which pertains to the government and order of things, rational and irrational. Every government supposes one who is its head. The laws of a kingdom are not the king, nor is the kingdom the house in which the king and his family reside. There is law that governs the whole kingdom, the palace and the household included. But is there not in the sovereign and in his house, law that governs him and his family besides that which governs his kingdom? not, it may be, antagonistic, but distinct and separate; with which in its nature and administration no one external to the family has any right to intermeddle? Will any one doubt this, even so far as his own family goes, to say nothing of royalty? May not this monarch of the realm act on lines of law in his own family that he does not in his government as a king? And even in his character as a monarch, may he not have discretionary power by which he may act in respect to some of his subjects in ways different to what he acts towards his subjects as a whole, at the same time in no way interfering with the administration of law in the government of his kingdom? And what is the law, if we may so say, by which he acts thus in his household in his relation to it, and by which he acts in his relation to some of his subjects? It is the law of *love;* which law is above all law of rigid justice; above all law which, like those of the "Medes and Persians," change not.

According to this figure, may it not be seen how God in His relation to His people, as children, may hear them pray and answer them, in ways above those in which He governs His general subjects? These He governs by the inviolable laws of His kingdom; the others by the laws of His home; and though these are on a higher plane—that of love—they are not contrary or in violation of the lower; any more than the light of day in the sun is in opposition to the light of night in the moon. As the Sovereign Father of His children, God can hear their prayers and answer them, without violating any of the laws by which He governs His general kingdom of nature.

Under this objection, a certain writer has intimated that one might as well ask God to change the shortest day in December into the longest day of June, and *vice versâ*, as ask Him to cure his child of a fever from which it is suffering; that the laws governing one are as unalterable as the laws governing the other. Granted that the laws of each are fixed, according to his notion of fixedness; then, I ask whether He Who made the laws and so fixed them, is not above them, and has not the prerogative to change and regulate them as He pleases? Is He not *able* to do this? If He is supreme over all laws and *able* to change them, and is asked to do so, does it not rest with His own sovereign will as to whether He answer? Besides, is there not the possibility of law in law, and law above law? Is it not a law in England that such and such things being done, results shall follow according to the higher law, which being done shall appear against the lower law? Is there not such an order of things within every organisation? I may ask God to change the longest day into the shortest, and He may never do it; or all Christendom may ask Him, with a similar result. But I may ask Him to cure my child of a fever, and in response He may do so, although it is in opposition to natural laws which govern that fever. In the one request there may be no reason, but only caprice; it may go against the general weal of His kingdom: in the other there may be all reason, and while it may in no way affect the interests of His kingdom, it may affect the interests of my child and of my family. While therefore on general grounds He may refuse to do the one, He may on particular grounds consent to do the other. Do not earthly sovereigns and parents often refuse petitions from their subjects and children, which if granted would interfere with the general weal of their kingdoms and families; while they grant particular petitions for things which are above established laws for general ends, that will not interfere with

any one else, but confer specific benefits on them who present them?

While, therefore, it might be unreasonable to ask God to change the longest day into the shortest, contrary to the fixed laws of nature, it may be perfectly reasonable to ask God to cure my child of a fever, contrary to the fixed laws of health and disease which govern such a disease in particular.

The mistake of these philosophers is in confounding the *general* with the *particular;* in ignoring the sovereignty of Jehovah over His own laws; in seeing all things as existing under the reign of necessity and arbitrariness, and not distinguishing those that are under the reign of Power controlled by gracious will and paternal love. What God as a sovereign may not do, as a Father He may do. As sovereign of all He may not, if asked, for instance, change the longest day into the shortest; but as Father He may, if He choose, cure a child of one of His children of a malignant fever.

As to the laws of nature being fixed and God not being able to act above them in answering prayer, it does indeed make Him to appear even less powerful than man. It is the law of nature for a stone to lie in the place where it is deposited; but a man may take it up and send it flying through the air, according to laws altogether contrary to itself and the laws that govern it. It is the law of water to find its level and remain quiescent; but man by certain methods may disturb and toss it about in such ways as defy all the laws that naturally govern it. It is the law of earth to remain inert, inactive and immovable; but man digs, ploughs, sinks pits, and levels mountains, and raises valleys by laws totally averse to all which have been governing it for ages. It is the law of iron to sink in water; but has not man made it to swim over every sea? Thus, in thousands of ways, we may see how man, even, has power over the laws of nature to avert, supersede, or counteract them at his pleasure.

Now, if man has such power over things as to control and govern them above laws inherent and external to them, what of Him Who is the Lord of man and of all things? If vegetables live and move in a sphere of operating laws above dead and inert existences, and brutes in a sphere higher than vegetables, and man in a sphere higher than brutes; in how much higher sphere of life than man must the Infinite One live and act?

If a physician can seize the laws that govern disease, arrest their operation, and prevent their ultimate issue, surely God can take up those laws where he fails, and accomplish His will. If a mechanic can, within certain limits, change certain laws

of nature operating in and upon the subjects of his labour, God can act upon those same subjects in ways that transcend the mechanic's skill and power. Can men by labour raise valleys and level mountains contrary to their natural formation and laws that have kept them so for ages; why cannot God do both, if He please, in ways that man is not equal to? Can man by science seize electricity and transmit it along wires to the ends of the earth; is it anything too much for God to transmit it, from one end of the heaven to the other without wires? If man can build cities and empires, why cannot God create worlds? In some respects, nearly all the works of men are above the laws of nature—in changing them, superseding them, or bringing them into subserviency to his will—so far as his power extends.

Writing in relation to this subject, Dr. Bushnell says: "Our critics of the naturalistic school commonly turn their account of the matter in some such way as this. They say to Paul, Luther, Knox, Edwards, and, in fact, the whole church of God; 'We do you full credit, as being made just as much better men as you say you are, and as being exercised subjectively, in just the way you think you are. You are only mistaken, as we have now discovered, in respect to the manner and grounds of your experience. You have prayed and thought you were heard, you have believed and thought your success was a gift of faith, you have been strengthened against fears and pains of death—all you that have been martyrs—others have been strengthened in their times of temptation, and you all think it was God who bore you up by the immediate gift of Himself; but we are able now to tell you that you were, so far, mistaken. There is a law of nature by which all these things come to pass, and it is so fixed that nature will help you always, or even inspire you, just according to what you do. All this which you think comes from God by a regenerative dispensation, is the development of nature by a generative.'

"There would seem to be a rather remarkable defect of modesty in this assumption, of which it cannot be supposed that its authors are themselves aware. It not only shows the whole church of God, that their conceptions of Christian experience are mistaken, but it corrects them in precisely that which they testify, in the philosophic method itself. This, they say, we find by experiment. It is not our speculation, it is not any theoretic interpretation put on our experience, but it is our experience itself. When they say that God consciously strengthens them in their day of trial, gives them what to say, hears their prayers, keeps them in peace by the

testimony that they please Him, fills them day and night with His fulness, and our modern critic runs to them to mend their phraseology, and shows them how to come at the same things in a more rational way, even by letting the divinity that is in them already have a free development according to natural laws, it would not be strange if they should answer with a sigh, 'Ah! dear child, we cannot get on thus; for all that bread on which we feed is manna that we gather, and not a loaf that is hid in our nature. Turn us down thus upon nature for a gospel, and our wings are cut. All that we know of God and Divine things we know by stretching upward and away from nature, and believing in God as in Christ revealed. Every success we get, every joy we reach, comes of rejecting just that method by which thou proposest to regulate our experience. May it not be that what thou hast discovered by reason has kept thee from faith, and that still thou needest some one to teach thee what be the first principles of the doctrine of Christ?'"

Another objection to prayer is given, as arising out of the conflicting interests which it implies, assuming it to be answered. Hence one nation may ask for the success of its arms, and the antagonist ask for the success of its arms; as the Spaniards for their Armada, and the English against it; and both cannot be answered; or, if one is answered it is against the other. One farmer may ask for rain, and another may ask for fine weather. One tradesman may ask for success in business, and his rival ask for success in his. One church may ask for its prosperity, which may involve the failure of another. Thus, opposing parties may offer prayer, which, if answered, would be contrary to each other, and result in antagonistic interests being promoted.

In reply, I observe that a nation being an aggregate of individuals must be regarded in this question as one individual. If its cause is just, and its asking according to the *conditions* of prayer; it must still remain with God as to whether He answer; and should He answer one nation and not the other, it would imply the rectitude of the cause of that, and not the other; and though the answer might be *against* one and in favour of the other, it would only be the maintenance of the righteous, and the punishment of the wicked, which would be in harmony with God's laws, and in analogy with all righteous government of states, societies, and families.

And then is it not absurd to assume that because there may be prayers offered, contradictory in their nature, that God answers these contradictory prayers? When did He ever do so? God is not to be judged in giving answers to

prayers according to man's ignorance and selfishness in asking. If one child ask his father to give him a weapon with which he may injure his brother, and a second ask for a similar thing for a similar purpose, would not the father rather condemn both than grant the request of either? Or, if one asked of the father to give him such a portion of his goods, as would impoverish the other, or be unjust to him, would the father grant such a petition?

Again, let it be remarked, that all acceptable prayer to God, must, in its subjects and mode, agree with those specified by God; and then, it must be offered with the submission, "Thy will be done," and with regard to the Divine glory, "Hallowed be Thy name." This being so, whatever prayer is answered, we may be sure no one will be dealt with unjustly; there will be really no conflicting interests promoted, only as they may sometimes be seen, as such, by our selfish vision; or as the answers may be perverted in their use, by our covetousness. But for these things the Father is not responsible. This is not of His arrangement. God causes His sun to shine on the evil and good, and the rain to fall on just and unjust; but the sun and the rain have nothing to do with making either character, or influencing them in the use of one or the other gifts. That rests on other causes than these, or the Giver of them.

Others inform us that prayer is *subjective* rather than *objective*, and the answers received, instead of coming from God, are simply the reflex influence of our minds on themselves.

This objection implies that the object of prayer is only in our minds; an object fanciful and imaginative, whatever its kind,—an internal machine which, receiving our petitions, revolves in such ways as to give us back to our experience that which we desire. What is this but virtual idolatry of the worst sort—our own imagination the god, and we the simple and superstitious worshippers; the result being nothing but self-delusion? An appeal may be made just here to those who give themselves to prayer, whether this view of prayer is righteous? Your illumination of mind, your change of heart, your support in trouble, your resistance of evil, your growth in holiness, your conscious acceptance with God, and your hope of heaven; came they from yourselves, out of some source of self in self by communing with that self? Are you not assured that they came to your experience from an Object external to you, to Whom you offered prayers for those specific blessings? Are you not as assured of this, as you were when children you asked your father for bread, and you felt it in your hand after he had given it? As assured as

you would be now, if in any trouble, you called upon your friend, and he gave you wise counsel or substantial sympathy? Are you prepared to take the *theorics* of worldly wisdom and substitute them for the *full assurance* of faith and experience of which you are the subjects in the Holy Ghost?

A reactionary influence of the mind on itself! So prayer is thus made no more than a communion with an imaginary something in our minds; like conversing with an imaginary Shakespeare, Cromwell, Milton, or any other personage we set up within us, and receiving certain results! This is indeed wonderful! The thing is so absurd on the face of it, that no one would raise such an objection excepting one that knew nothing of prayer, and who wished all those who pray aright to be considered the subjects of self-delusion. Such a one makes himself the object of ridicule, by implying that all the answers to prayer which the world of prayer contains, were nothing more than the outcomes of the mind of them who prayed!

There is one view, however, which may be given in this connection. All prayer is not petition for external or internal blessings. It comprehends more than this. It is *intercourse* with God, seeking, it may be, nothing but the delights of that intercourse. It is blessing and praise; adoration and thanksgiving. "It is a colloquy in which the soul engages with the All-holy and the All-wise; it is a basking in the sunshine, varied by ejaculations of thankfulness to the Sun of Righteousness for His light and His warmth." To be always going to God with petitions, would show too much of self-interest, if not selfishness. It would be a culpable blindness or indifference to the glory and adoration of Him, Who is the Giver of every good and perfect gift, excepting as the *Giver*. Every time we go to see our friends, or our children come to see us, it is not for the purpose of *getting something*. It is also for the pleasure of seeing us, talking with us, interchanging sympathies, strengthening bonds of affection, and deepening mutual emotions of love and delight. So it is with the holy soul in going to God. In this view, it may be seen how much prayer, as the term is here applicable, cannot be said to have answers, for the reason that no request is presented to require them.

"But whether," as Canon Liddon says, "prayer means only, as in popular language it does generally mean, petition for a specific object, or the whole cycle of possible communion between the soul and God, the question whether it is heard is a very practical one. We do not address inanimate objects, however beautiful they may be, except in the way of poetical

apostrophe. We do not enter into spiritual colloquy with the mountains, or the rivers, or the skies, with a view of discharging a duty to them, or really improving ourselves. If there is really no being above who does hear us, what can be the use of continuing a practice that is based upon an altogether false presumption? The subjective benefits of prayer depend upon our belief in its real power. But even if they did not, who would go through a confessedly fictitious exercise at regular intervals with a view to securing them? Who would continue to pray regularly, if he were well persuaded that the effect of prayer is after all only like the effect of the higher philosophy or poetry; an education and a stimulus to the soul of man, but not an influence that can really touch the mind or will of that Being to Whom it is addressed? Nobody denies the moral and mental stimulus which is to be gained from the study of the great poets. But do we read Homer, or Shakespeare, or Goethe each morning and evening, and perhaps at the middle of the day? Or if such were the practice of any of us, should we have any approach to a feeling of being guilty of a criminal omission if now and then we omitted to read them? No; if prayer is to be persevered in, it must be on the strength of a conviction that it is actually heard by a Living Person. We cannot practise any intricate trickery upon ourselves with a view to our moral edification. We cannot pray if we believe in our hearts that in prayer we are only holding communion with an ideal world of our own creation; that we are like children, with overheated imaginations, vainly endeavouring to pass the barriers which really confine us to our dark earthly prison-house; while, in our failure, we half consciously, half unconsciously, cheat ourselves with the consolation of talking to shapes of power or benevolence, traced by our fathers or by ourselves upon its inexorable walls. We cannot fall into the ranks of the Christian church, lifting up the holy hands of sacrifice and intercession on all the mountains of the world, if in our hearts we see in her only a new company of Baal-worshippers gathering upon the slopes of some modern Carmel, and vainly endeavouring to rouse her idol into an impossible animation; while the Elijahs of materialistic science stand by to mock her fruitless efforts with the playful scorn of that tranquil irony to which their higher knowledge presumably entitles them."

Another objection to prayer is based on the fatalistic views that are taken of the determinations of God in relation to persons and things. "Is not everything," it is asked, "that takes place the result of an almighty, wise, and beneficent

Will; a Will which has ordained it from all eternity? Could this Will have been otherwise than what It is? Can time or circumstances have any effect upon It? Can it be imagined that the imperfect understanding, and feeble will of a finite creature, will be permitted to have any influence in affecting the decisions to which the unchangeable Mind of God has arrived? Surely, in view of this, there is no hope in prayer doing anything to alter things from what they are determined. Our duty is to content ourselves with taking things as they come, and bringing our minds into conformity to them."

The sovereignty of God we readily admit; also the freedom of the human will. The sovereignty of God, however, cannot be recognised as arbitrary and despotic. If God has endued man with moral agency, His sovereignty must be such as agrees with this moral agency; or there is inconsistency in the Divine order. Can it be conceived that He would give man the power to act freely or voluntarily, and then so fix and determine things that man *must* fall in with them? This would be the mockery of free agency, and out of harmony with perfect wisdom and love.

In respect to the question before us, as applied to prayer, we have seen what the things are in general, and in some things, the particulars, that are to be prayed for. We have also seen the conditions on which the things prayed for are granted, as well as the kind of prayer that is to be offered. Here it may be observed, the free agency of man comes into operation. He may or he may not comply with the conditions. To have the things which God has promised, he must bring himself into conformity with the conditions. God's will is fixed in relation to the things He has promised and the conditions of giving them; so must man's in its conformity to the conditions. Without this conformity of will on man's side, he cannot receive the good he may need from God; he cannot change the Divine purposes by his caprice or self-willedness. If, then, man pray according to the conditions, and for the things promised, in praying he does not, in any sense of the word, *change* God's will, but simply influences Him to do as He has said. That is to say, by asking in the manner and for the things God has prescribed, God complies with His own will and the will of the petitioner in doing as He has before willed. There is no change then in the Divine purpose, but only a performance of it. The change is in the moral agency of man, from not asking to asking; from resistance of, to acquiescence in, the will of God.

Here we see God's sovereignty and man's free agency meeting in harmony in respect to prayer.

As to man praying for things which God has not pledged Himself to give, we have other words to say. In such instances as these, we know not the will of God, because He has not revealed it, specifically. We know that the Divine will is good, holy, and just towards all His creatures. We know too that man may ask for anything and everything which he believes to harmonise with those principles. He may also ask for anything and everything which, as a child of God, he believes shall be for the glory of God in himself and in others. But whether he will be answered, depends upon the sovereign (proper) will of God; that will, or its operation, which He has been pleased to reserve in His own power. If the thing requested is such as He has determined not to give, the request will not influence Him to give it. How many such prayers are offered to God and bring no present or recognised returns, we know not. We may have offered some, and wondered we received no answers. In these instances our duty is to bring our minds into conformity to things as they are; and perhaps the reasons for not answering, now withheld from us, may be made known hereafter; as an earthly father may withhold from his son what he asks, without giving him any reason; but in future days or years, he may disclose it to him, or events and circumstances may evolve it; which, when seen, the son will praise the wisdom and love of the father for not granting his request.

The foregoing objections to prayer rest on conceptions of the Divine Being formed by the *intellect* looking at God through media not applicable to the subject. Contemplating God in certain aspects of His character and operations, may result in views, which, while in harmony with His infinite existence, may not *appear* in harmony with those views in which He reveals Himself as the Hearer and Answerer of prayer. The child of a mighty sovereign, or of a princely merchant, does not think of his father only through the might, pomp, riches, attendants, and learning that belong to him. If he did, he would only have feelings in unison with *them*. He views him through the heart of filial love and relationship, and recognises him as his *father*, who, with all these possessions and surroundings, will never see him want for any thing. This view inspires confidence in him and affection for him, so that he can talk to him, sit with him, eat with him, and live with him in the same home, as the poorest child with the poorest parent.

Brother, thou must suspend thy *intellectual* vision of God, as conveyed to thee through suns and stars, mountains and

oceans, earthquakes and tempests; and contemplate Him in His loving relationship of Father, to Whom His children in the full assurance of hope may come for all they need. Let the one idea of God, as you approach Him in prayer, be "Our Father, Which art in heaven." To sustain your hope for great and mighty things, you may remember His resources. *These*, however, are not for your worship; but *Him;* and Him as your Father in heaven.

The objections to prayer that we have noticed, seem to have their origin in analogous causes to those which our grandfathers and fathers used to raise against the earth being globular and revolving around the sun; against the possibility of iron ships, railways, telegraphs, and all the wonders of the age. What do men know until their faculties are open to receive knowledge? What can men do until their powers are put forth in effort? Have men any experience in things until they seek and experiment in them? "Then shall ye know, if ye follow on to know" (Hosea vi. 3). For one part of society, to declaim against the experience of another part, when they have neither sought nor tried to acquire the experience they condemn, is considered in social, commercial, and philosophic life, to evince either great presumption or profound folly.

I venture to affirm, that it is equally so in the world of prayer. Our objectors may expend much time and learning to discover the laws of nature, and to ascertain the absolute will of God; in gazing on the greatness of God and the littleness of man; but all is futile in the presence of the fact that they have not prayed as directed; and in the presence of millions who have prayed as directed, and who have *within themselves the demonstrative proofs that their prayers have been answered.* One fact is worth a thousand theories. Elijah praying on Carmel, and bringing the fire from heaven, confounds the thousands of spectators looking on with sceptical indifference, or positive scorn.

Galileo, by his studies in astronomy, discovered that the earth revolved round the sun. He affirmed it as a fact. The church persecuted him for his affirmation. But in the presence of the sceptical church he adhered to his belief, and said, "It moves after all." To him the discovery was *fact;* and none of the ignorance and inexperience of priests or people on that particular question, could move him from it. In these days science is retaliating on the church, and in its scepticism saying, "There is no such thing as God answering prayer." What then? Is it so? Let every Christian Galileo that has called on God and been answered, that has sought and found

Him, take his stand before the ignorant and inexperienced world on this particular, and affirm, "I know God lives, hears prayer, and answers it;" "I cried unto the Lord with my voice, and He heard me out of His holy hill" (Psalm iii. 4). "I sought the Lord, and He heard me, and delivered me from all my fears" (Psalm xxxiv. 4).

It would be just as consistent for that part of mankind which knows nothing of science, to declaim against all its discoveries as delusions and superstitions, as for the men of science, who know nothing of prayer, to declaim against personal experiences in prayer as delusions and superstitions. I once had a friend who had no power of smelling; but he had more good sense than to deny that a moss rose gave me or others fragrance. I also once had a friend who was *blind;* but he was never so foolish as to say I could not see.

What may we suspect underlying all these and other objections raised against prayer? Is there not manifest and palpable want of the knowledge of prayer, both in its theory and practice? Combined with this, is there not an evident sign of the existence of an element, antagonist to all religion? A prayerless man, the world over, in all nations and religions, is regarded as a godless man. He who abandons prayer, virtually abandons religion and God; leaving himself, religionless and godless.

We would reiterate our previous observation, that the question of the propriety of prayer, and the fact of prayer being answered, are subjects that come within the *practical* and *experimental*, more than in the speculative and intellectual. As there is no other way of knowing colours but by *sight*, and sounds but by *hearing*, and sweetness but by *tasting;* so, there is no other way of knowing whether prayer is answered, but by *praying*. If I go to a friend that you know nothing of, and ask him for counsel and help, is it for *you* to say whether he has given me what I went for? Am I not the best judge, even in the presence of your scientific and unbelieving denials, supposing these to be raised in such a case? If you have made a discovery in science, with which I have no acquaintance, is it modest of me to say, No such discovery has been made, or can be made?

To all those who have raised the objections to prayer we have considered, we say most respectfully that you are not in a right attitude in relation to the subject to give a reliable judgment. You look at it only from an *intellectual* point of view, and through intellectual media, whereas it is to be viewed with a *spiritual* vision through spiritual media. You think and speak of it as you see it in the light of secular

science; whereas, it can only be truthfully seen in the light of Scripture science. You testify of it, from mental reflections, without any *experience;* whereas, it is only those who have experience in it, and thence reflect, that can testify respecting it. You think, and think closely, scientifically, and perhaps sincerely on the subject; but you do not *pray*. Did you pray as much, as profoundly, as sincerely, yea, as *scientifically* as you think, you would have different words and thoughts about it. Were you as well acquainted with the world of prayer, as with the world of science, you would entertain other views to what you have. John Foster said, that when a man gets his *heart* into prayer he forgets all about his philosophy.

We would also respectfully ask, whether you have seriously considered what is involved in your objections, as reflecting upon those who have and do exercise themselves in prayer? In the first place, you set yourselves up as knowing for certain, what you have only partially studied, and that from your own point of view, and in which you have no experience; and which, without experience, no one can know anything about satisfactorily. You condemn, as fanatics, the men who, in all trustworthy history, are placed before us as examples of wisdom, goodness, courage, consistency, and usefulness; as Abraham, Jacob, Moses, Elijah, David, Paul, Chrysostom, Polycarp, Luther, Knox, Calvin, Wycliff, Cromwell, Wesley, Edwards, Bunyan, Doddridge, and hosts of others, equally illustrious. You imply that all these were mistaken, misguided, foolish men, in the matter of prayer. You say, in effect, that the present illustrious men of all countries, churches, and nations—bishops, ministers, statesmen, merchants, tradesmen—are ignorant and superstitious in this one particular. You imply that all churches, chapels, and other places of religious worship are buildings erected for the practice of superstitious performances, and that the millions who assemble in them are under a spell of fanaticism and ignorance only comparable to that which influences the millions who gather in the temples of China and India, or in the mosques of Turkey, Egypt, and Arabia.

Now, to say the least, this is not modest or kind. It implies that you are right, and they are wrong; that you have the wisdom, and they have the folly. Look at this matter in the mirror of pure scientific wisdom, and see the consequences that follow the assumptions you make, and the sweeping conclusions to which you come. One can easily understand how, in looking at the question from your standpoint of intellect, you may have *doubt;* but that you should

be so *certain* and *positive*, in the presence of the experimental facts of ages, is a little more than you have warrant for, and is anything but consistent with the principles on which you profess to act in science.

Granted, that there is such a God in nature, and in the Christian, as we have endeavoured to show in preceding pages, it is not difficult to conceive how prayer can be answered. "Is anything too hard for the Lord?" Cannot He who created all things, Who upholds all things, Who fills all things, do whatsoever He please in heaven and in earth? What or who is there to hinder Him? Can man, whose power and knowledge are so limited and conditioned? Can nature as a whole, which is dependent upon Him for its very existence? Can laws, which are of His creation and execution? If He is the Infinite Will above all things, as the will of man is in him above all things placed under his dominion, cannot He control and determine all things, as man does, according to His will? Shall God be less active, less powerful, and less authoritative in the body of nature, than man in his body in his allotted sphere? Or shall we think that the body of the universe is without a presiding, controlling, all-powerful Being, and the tiny body of man, contains within it a presiding, controlling, and all-powerful (to him) agent, by which he can do whatsoever he please?

The apostle Paul, in his Epistle to the Ephesians (iii. 20), refers to the ability of God, in relation to prayer: "Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." It would seem from this that the power of God in relation to prayer has a specific application, as it has in relation to everything else, according to the particular subject to which it is related. Look, for instance, into physical creation. While the power of God is universal, as bearing on all things, it is particular as related to each thing. Thus there is His power as related to suns and stars; as related to worms and reptiles; as related to birds and beasts; as related to fire, wind and water. In relation to each individual in each class, it differs in degree, but is wisely adapted according to the necessities, capacities, and purposes of each. Thus man applies and uses *his* power in respect to things with which he has to do. It is even so in the spiritual world, in which the holy spirit of man lives by faith. There is the Divine power as related to truth in all its points, lights, and applications; to hope, in all its variant operations on the objects placed before it; to joy, in all its changes, causes, manifestations; to holiness, in all its elements, influences, services; to zeal,

in all its burnings, intensities, labours;—to PRAYER, in all its kinds, subjects, and forces.

Now in order to see what the power of God is in relation to prayer, the apostle says, that He is able to do above all we ask. If we ask nothing, we have no idea of His power in relation to prayer. Should we ask for small things, and receive them, our idea of His power will be small. But if our asking comprehend everything He has promised, and everything even beyond that, necessary, He is able to do it. This gives us a vaster idea of His power in relation to prayer. But, we can "think" more than we can "ask" in prayer, as in other things. Speech and thought are companions together so far, when speech is left in the rear, and thought goes on far beyond its sight. Well, however far we go in thinking in advance of asking, God is able to do above what we think; above *all* we think; *abundantly* above all we think; *exceeding* abundantly above all we think.

But the asking of some Christians in prayer is very limited by their knowledge, faith, desire, and circumstances, and to judge of God's power by them would not exhibit His power to His honour and praise. We will therefore look at the words as they stand connected with the asking of the apostle in his prayer for the Ephesians. He asks for them to be strengthened with might by the Spirit in the inner man, according to the riches of the Divine glory (ver. 16). He asks that Christ may dwell in their hearts by faith (ver 17). He asks that they may be rooted and grounded in love (ver. 17). He asks that they may comprehend the Divine love in all its breadth, and length, and depth, and height (ver. 18). He asks that they might know the love of Christ which passeth knowledge (ver. 19). He asks that they might be filled with all the fulness of God (ver. 19). Here Paul even can go no farther in *asking*. But do we suppose his soul, so much larger than his speech, stopped here? Conscious of thoughts far, far beyond his words, and feeling their stirring energy within him, he says, He is "able to do exceeding abundantly above all we ask or *think*." Now look at God's power in relation to prayer as thus reflected.

There is another reference in this doxology of the apostle that may elevate our views of the Divine power yet higher in relation to prayer: "According to the power that worketh in us;" that is, in consistency or harmony with His power within us. Great as the power of God may appear, acting on and in the visible creation, in lightning, tempest, pestilence, floods, and earthquakes, it is power acting on inert and dead subjects, which have no will or force to resist. But the power

of God that works in a believer is power acting on power—on the power of moral agency; on power second to no creature power in the universe; on power which God will not compel. On God's side, it is the power of love subduing enmity on our side; truth conquering error; beneficence taking the place of covetousness; light chasing darkness; conviction seizing obduracy; power seeking to make all things new within the kingdom of our spiritual nature.

Now the power that operates in relation to prayer, is in harmony with this both in nature and degree. As the power of God in a cedar tree giving it properties, so is the power of God external to it in all things that conduce to its growth. As the Spirit of power within you asks or thinks in prayer, so God is able to do. Does the power within you pray "with groanings which cannot be uttered," God understands the groanings, and is able to do exceeding abundantly above all them. Does the power within you work in all things to fulfil the utmost purposes of His redeeming love, the power of God external to you as related to your asking and thinking upon it, is able to do it all for you.

It may be said, by some, "As to the power of God we have little doubt; but what of the *will* of God? Has He the will to do as you have been speaking?" God's power does nothing but what He wills. God's will is not arbitrary, but wise, gracious, loving. Hence, while his power can *destroy*, His will may move Him to use His power to *save*. He has power to consign every rebel in His kingdom in an instant to perdition; but He has not the will. His will is the salvation of all, and so His power acts to save, rather than to destroy. God's will, then, is associated with His power to do for man, and in man, everything to complete his holiness and happiness. Hence, while it is said, "He is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us," for this end, we may believe, that He is *willing*.

To show the *willingness* of God to answer prayer, when offered as He has prescribed, I need do no more than quote a few of His declarations on the subject, combined with a few of those of His own people. "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul" (Deut. iv. 7, 29). "If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever" (1 Chron. xxviii. 9). "If My people, which are called by My

name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place" (2 Chron. vii. 14, 15). "The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The righteous cry and the Lord heareth, and delivereth them out of all their troubles" (Psalm xxxiv. 15, 17).

Similar promises of God to answer prayer are found in the New Testament. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. vii. 7, 8, 11). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Which is in heaven" (Matt. xviii. 19). "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you" (John xv. 7). "Whatsoever ye shall ask the Father in My name, He will give it you" (John xvi. 23). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him" (James i. 5).

Here, then, we see from the words of the King, our Father Himself, and from His own children, His willingness to do "exceeding abundantly above all we ask or think, according to the power that worketh in us." In the presence of such declarations, it becomes all sceptical science to be mute on the subject. When God speaks, shall man argue with Him? "Be silent all the earth before Him" (Hab. ii. 20). "Be silent, O all flesh, before the Lord" (Zech. ii. 13).

SECTION VI.

Answers to Prayer.—Illustrations.

Astronomers, from certain data which they have, sometimes *believe*, for instance, that there is somewhere in the heavens a planet as yet undiscovered. And how do they arrive at the *knowledge* that there is such a planet? By searching for it.

Having found it they fear not to say so, though no one sees it but themselves. Columbus, in his mind saw from the shores of Spain the probability of a new world across the western waters. And how did the probability become to him a *certainty?* By going in search of it; and finding it, he gave evidences and illustrations of it, which satisfied others who never saw it. "Theorists," says the Rev. H. Griffith, "had long contended that to account for certain eccentric phenomena with which they were familiar, there must be in nature an unknown residual element, which ever and again baffled their nicest calculations. They even ventured to describe minutely, *à priori*, more than one of its distinguishing properties, notwithstanding that the most careful observation had never been able to detect a trace of its positive existence." And how was this subtle element of nature discovered? By the persevering genuis of L. de Boisbaudran. He found it "in the precise shape and dress fore-depicted, and it is now recognised all over sciencedom as the new metal *gallium*."

Exactly; no sooner do some scientists make discoveries in nature, than they proclaim them as on the house top, as something wonderful, and call upon all believers in their discoveries to join in a concert of praise to science and its revelations. They glory as though they had created a new world, or at least, new facts in the old world. Whereas, they are facts as old as creation, and of an origin purely independent of them. They are only the discoverers of them, and that by powers not self-created; and, for aught they know to the contrary, under a Guidance which is Divine.

May we not assume that scientists, in all fairness, will allow Christians the same liberty in prayer as they enjoy in nature? They study the unseen realities of nature, and within certain limits, they succeed. Wherein they succeed they fearlessly and widely circulate their discoveries, and adduce them as illustrations in support of their sentiments and theories. All we claim in respect to prayer, is to move on analogous lines. What study is to them in respect to nature, prayer is to us in respect to God. What their discoveries in nature in response to their study are, our answers received to prayer from God, are to us. What their practical illustrations are, in support of their theories, our answers to prayer are in support of our teachings about prayer, based on Scripture and experience. As their *visible* outcomes from the invisible laws and elements of nature, are evidences of the existence of such laws and elements, and proofs that these have responded to their studies, so the actual seen and felt answers received from the invisible God in response to prayer, are

evidences of His existence, and proofs that He has been influenced by prayer. How far, even, most of the scientific discoveries are due to Divine influences, vouchsafed in answer to the prayers of the saints, scientists cannot say. There is more reason for thinking they are, than they are not.

We have given our sentiments in previous sections of this chapter. All that now remains, is to support them by illustrations.

First, give a few *personal testimonies*: "Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer" (Ps. iii. 4). "The Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer" (Ps. vi. 8). "In my distress I called upon the Lord, and cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears" (Ps. cxx. 1). "Blessed be the Lord, because He hath heard the voice of my supplications" (Ps. xxviiii. 6). "O Lord, my God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought up my soul from the grave: Thou hast kept me alive, that I should not go down to the pit" (Ps. xxx. 2, 3). "I sought the Lord, and He heard me, and delivered me from all my fears" (Ps. xxxiv. 5). "I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. xl. 1, 2). "Verily, God hath heard me; He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me" (Ps. lxvi. 19, 20). Moses and Aaron, and Samuel, called upon the Lord, and He answered them (Ps. xcix. 6). "They cried unto the Lord in their trouble, and He delivered them out of their distresses" (Ps. cvii. 6).

Such are a few personal testimonies gathered from the Book of Psalms.

To these may be added that of *Jeremiah*: "Thou drawest near in the day that I called upon Thee: Thou saidst, Fear not. O Lord, Thou hast pleaded the cause of my soul: Thou hast redeemed my life" (Lam. iii. 57, 58). *Hosea*: "By his strength he had power with God. Yea, he had power over the angel, and prevailed: he wept and made supplication unto Him: he found Him in Bethel" (xii. 3). *Jonah*: "I cried by reason of my affliction unto the Lord, and He heard me: out of the belly of hell cried I, and Thou heardest my voice. When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple" (ii. 2). *Paul*: "For this thing I

besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee : for My strength is made perfect in weakness" (2 Cor. xii. 8).

To the above personal testimonies from Scripture may be appended a few from God's people in other times :—

Mrs. Ann H. Judson, in writing her brother-in-law, and referring to her affliction in India, says : "If ever I felt the value of prayer, I did at this time. I could not rise from my couch ; I could make no efforts to secure my husband (who was at this time a 'tenant' of the 'death prison') ; I could only plead with that Great and Powerful Being Who has said, 'Call upon Me in the day of trouble ; I will deliver thee, and thou shalt glorify Me ;' and Who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered." Soon after this Mr. Judson was liberated.

Olympia Morata, an Italian Christian of the sixteenth century, writes his wife in circumstances of separation and trial : "Amidst all the evils that assail us in this life, we can find our succour and our refuge in God alone. May our prayers then rise to Him with those of His children. He will refuse nothing to them that pray to Him. My days pass in weeping, and I find no relief from my sorrow, except in unceasingly calling upon the Author of all deliverance."

Allen F. Gardiner, missionary in Tierra del Fuego, writes in his diary, September 2, 1851, under circumstances the most trying : "Fearing that I might suffer from thirst, I prayed that the Lord would strengthen me to procure some water. He graciously answered my petition, and yesterday I was enabled to get out, and scoop up a sufficient supply from some that trickled down at the stern of the boat, by means of one of my indiarubber over-shoes. What continual mercies am I receiving at the hands of my heavenly Father! Blessed be His holy name."

Zwingle says, "God is everywhere present, and whenever we call upon Him in spirit and in truth He answers us in the words, Here I am. Those, then, who bind the grace of God to particular localities are altogether perverse and foolish. God is in every part of the earth where He is called upon, present and ready to hear our prayers, and to help us. Wherefore, St. Paul says, 'I will that men pray everywhere'" (1 Tim. ii. 8, 9).

Francke, the founder of the Orphan House, at Halle, says, referring to a time of great exigency, "All our provision was spent, but in addressing myself to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer,

'Give us this day our daily bread,' and my thoughts were fixed in a more especial manner on the words 'this day,' because on the very same day, we had great occasion for it. While I was yet praying, a friend came before my door in a coach, and brought the sum of four hundred crowns."

Dr. W. S. Plumer, of New York, says, "It is not possible to over-estimate the value of prayer. For more than thirty-five years I have had much intercourse with dying saints and sinners of various ages and conditions. In all that time I have not heard one express regret that he had spent too much time in prayer; I have heard many mourn that they had so seldom visited a throne of grace."

But why need we multiply these testimonies? To give all that could be given, would require more books than the world could contain. Every true child of God that has lived, or is living, could give manifold testimonies to the effect that God has heard and answered his prayers. Where one testimony to a discovery in science could be given, a thousand might be given to the particular before us.

We may now give some *examples* of actual answers to prayer:—

First, *from the Scriptures.* "Elijah cried unto the Lord, and said, O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee let this child's soul come unto him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again" (1 Kings xvii. 20-22).

"And it came to pass, at the time of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and Israel, let it be known this day, that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me; that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, He is the God; the Lord He is the God" (1 Kings xviii. 36-39).

"Asa cried unto the Lord his God, and said, Lord, it is nothing to Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O

Lord, Thou art our God; let not man prevail against Thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled" (2 Chron. xiv. 11, 12).

"Jabez called on the God of Israel, saying, O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested" (1 Chron. iv. 10).

Besides these there are others to which reference might be made. *Solomon*, when he first became king of Israel, asked of God wisdom and understanding to rule his people; and God answered him. Moreover, God gave him what he did not ask, "riches and honour" (1 Kings iii. 12, 13). *Jacob* wrestled all night in prayer, and obtained the blessing for which he prayed (Gen. xxxii. 24-30). *Abraham's servant* prayed, and received that which he requested (Gen. xxiv. 15-27). *Moses* entreated the Lord to spare the people whom He had threatened to destroy, and the Lord answered him (Ex. xvii. 4, vi. 11-13, xxxii. 11-14). *Hannah* prayed and obtained her request (1 Sam. i. 27). *Samuel* prayed and God gave him what he asked (1 Sam. vii. 9). *Elisha* prayed and God was influenced to answer him (2 Kings iv. 33-35). So did *Jehoahaz* (2 Kings xiii. 4). So did *Hezekiah* (2 Kings xix. 20). So did *Jehoshaphat* (2 Chron. xx. 6-17). So did *Manasseh* (2 Chron. xxxiii. 13, 19). So did *Ezra* (viii. 21-23). So did *Nehemiah* (iv. 9, 15). So did *Jeremiah* (Lam. iii. 55, 56). So did *Daniel* (ix. 20-23). So did *Jonah* (ii. 2, 10). So did the *Apostles* (Acts iv. 20-31). So did *Cornelius* (Acts x. 4, 31). So did *many at one time* (Acts xii. 5, 7). So did *Paul* and *Silas* (Acts xvi. 25, 26). So did *Paul* (Acts xxviii. 8).

Not to dwell any longer on Scripture instances of answers to prayer, as the reader may be familiar with them, or might be, by reading the Word of God for himself, I will give a few illustrations from the scriptures of God's people. My difficulty is here, as before, in making selection from such a multitude.

1. The *Rev. Samuel Winter* was born in 1603, and died in 1666. He was a man of exemplary humility and meekness in spirit, diligence in his ministry, zeal and energy in works of liberality, candour and kindness; great in faith and patience; and *powerful in prayer.* During his sojourn in Ireland, whither he went by an order of Parliament to attend its commissioners, the following circumstance occurred:—

"While resident in Kilkenny, Colonel Jones's wife was taken seriously ill with 'jaundice and other distempers.' Her husband, feeling alarmed at her condition, invited several

ministers and friends to spend some time in prayer on her behalf. Mr. Winter was the last one to pray. Before doing so he asked Mrs. Jones, whether she had faith to be healed. She answered, she thought she had. Then he went to prayer, and wrestled exceedingly with God; and when he had done, he went again to her, and said, that she should live, and not die at that time. At this saying of his, his wife and sister were much troubled, and told him in private, they would have given much money rather than that he should have spoken so. But he again told them, that she should not die at that time.

"Yet she continued very weak for a month or more, till her doctors gave her up for a dead woman; whereupon Mr. Winter's wife again blamed him for his confident saying that she must live; to which he smilingly answered, 'Well, she is not yet dead.' At length her disease so prevailed that she lost the use of her senses, and her servants who stood weeping about her said, 'Now she is near death, indeed.' The Saturday following, as Mr. Winter sat at dinner, a messenger came to him from Colonel Jones, to tell him that if he would see his wife alive, he must come away presently, for she was now dying. At this Mrs. Winter was much troubled, because of her husband's former confidence in promising her life. But Mr. Winter made no great haste to be gone, saying that he knew well when God answered his prayers, and when not.

"After he had dined he went to the house, where he found the Colonel sitting by her, ready to close her eyes so soon as the breath departed out of her body, for so she had enjoined him in the time of her health. She lay speechless, and without the use of her senses, not answering, nor moving her eyes, though her husband and Mr. Winter called unto her. Mr. Winter requested that he might pray with her; but her husband refused, saying she was senseless, and had been a-dying all that morning. Mr. Winter urged again that he might pray. 'No,' said the Colonel, 'it is to no purpose; she is a dead woman.' Yet Mr. Winter urged the third time that he might pray, saying, 'Her life is yet in her;' and so he went to prayer with much earnestness and importunity.

"When prayer was ended, Mr. Winter going to her bedside, she looked upon him, and with a smiling countenance said, 'O, see the fruit of prayer! O, see the fruit of prayer! Set me up, and give me something to eat. I am cured, but not by the art of doctors; only fervent prayers have prevailed with God for me.' They asked what she could eat. She answered, 'Anything.' They gave her some bread-and-butter, of which she ate pretty heartily. Then did her

husband send for the doctors; but she bade them not provide any more physic for her, saying that she would take none, for she would not dishonour God, nor wrong prayer so much as to take any more physic; nor could she by any means be persuaded to it.

"On the Monday following, Mrs. Winter hearing that Mrs. Jones was walking in her garden, went to see her, and she found her there. So soon as she saw Mrs. Winter, she went to meet her, and said, 'O, see the fruit of prayer!' Mrs. Winter blessed God for recovery; whereupon she said, 'My doctors would have me take more physic; but it is God that hath cured me, and He only shall have the praise of it. I will take nothing of them; they shall not boast that they have cured me; for God by prayer hath done it. It is prayer alone that hath done it.' And herein God made good that gracious promise: 'The prayer of faith shall save the sick, and the Lord shall raise him up'" (James v. 15).

At another time, when Mr. Winter was in Dublin, his wife's sister's husband, being in London, was taken dangerously ill. His physicians after a time gave him up for dead. Mrs. Winter's sister, residing in London, wrote them to say that before that letter reached them he would be dead and buried. Mr. Winter, upon hearing the sad news, gave himself to prayer on his behalf. When he had risen from his knees, he went to his sister-in-law, and taking her by the hand, said, "Be of good comfort, for your husband is alive, and shall recover, and you shall see him again with joy." She answered: "Ah, brother, I fear he is dead; do you think he is alive?" "I know," replied Mr. Winter, "that he is alive." The next letter they received brought them the joyful tidings that he was fully recovered.

When the kingdom was in a great tumult, and destruction seemed to threaten the nation, he fasted and prayed; and on one occasion, he prayed as Abraham, "Lord, wilt Thou destroy the righteous with the wicked? Peradventure there be fifty thousand righteous within these three kingdoms; wilt Thou also destroy and not spare these nations?" When he came to the last number, ten thousand, he saw a great shining light about him, and heard perfectly a voice saying, "The nations shall be spared for ten thousand righteous persons' sake."

"At another time, Mrs. Winter's sister, going for England, left her only son with her; after a while the child fell into a high fever, and one morning the maid, with whom the child lay, came to her mistress, and told her she feared the child had the plague, for that he had many spots in his bosom; and the

plague was at this time in Dublin. Mrs. Winter presently sent for the doctor, who, when he had seen him, he much feared the child's life. Hereupon, Mrs. Winter went to her husband in his study, requesting him that he would be earnest with God for the child's life. At noon, when her husband came down, we asked him what he thought of the child? He bade her not trouble herself, for the child would live. Before the next day the child began to amend, and within a few days was perfectly well."

After Mr. Winter returned from Ireland to England, he and his wife resided for a month in Dr. Drake's house. During this time the second daughter of his host was taken ill with the twisting of the bowels. She lay in great agony from Monday till Saturday, and the doctors had little hope of her life. On Saturday in the evening, Mr. Winter came in, and, meeting her sister, inquired how she did? She answered, "She is near death;" the "doctors having prescribed something to be given her in a spoon, her teeth were so set that her aunt and she had much ado to open them to put it into her mouth." She asked Mr. Winter what he thought of her. "Give me," he answered, "a candle, that I may go into my chamber; and anon I will tell you whether she shall live or die." When he came down, the sister met him, and asked him, "What do you think, Mr. Winter?" He answered, "Your sister will live." Going into the room where his wife was, he told her to use all the means she could for her recovery, for, said he, "She must not die at this time." His wife told him not to be so confident, seeing there was no hope of her recovery. The next day, however, signs of her recovery began to appear, and she was soon perfectly well.

2. The name of *John Welsh*, of Scotland, is well known in the church of Christ as representing a man of great strength both of piety and prayer. Mr. Rutherford called him "a heavenly, prophetical, and apostolic man," and said, "that of each twenty-four hours, he spent eight in prayer." During a sickness which at one time fell upon him, he was "so filled and overcome with the enjoyment of God, that he was sometimes overheard in prayer to use these words, 'Lord, hold Thy hand; it is enough. Thy servant is a clay vessel, and can hold no more.' He used to spend many days and nights in fasting and prayer for the afflicted condition of the Church, and for the sufferings of the Reformed churches abroad. It was his usual manner in the coldest winter nights to rise for prayer; and ofttimes his wife hath risen to seek him, and found him lying on the ground weeping, and

wrestling with the Lord." Whilst Mr. Welsh was minister in Ayr, there came two men with packs of cloth to sell in the town. They came from a neighbouring town where the plague was not supposed to exist, while it was in other towns of the country. The sentry at the bridge would not allow them to enter until the magistrate came. He could not dispute the correctness of the pass which they showed him, yet he would not permit them to enter until he had sent for Mr. Welsh. The magistrate said to him, "Sir, here are men come from such a place. We have heard of no plague there; besides, they have a pass from known men. What would you advise us to do?" Mr. Welsh replied, "Nothing for the present." He then uncovered his head in the midst of the company, and lifting up his eyes to heaven without speaking, for a few minutes, he at last said, "Bailie, cause these men to be gone; for if God be in heaven, the plague is in these packs." The men went to Cumnock, where they sold their goods, and the town became so infected, "that all the inhabitants died, not one being left to bury the dead."

One night Mr. Welsh arose, as he often did, for prayer, and continued so long that his wife several times endeavoured to persuade him to return to bed; but "he stayed his time and then returned." His wife ventured, in a modest way, to expostulate with him on the impropriety of continuing so long. "Hold thy peace," he said, "it will be well with us; but I shall never preach another sermon in Ayr." Then falling asleep, before he awoke, a messenger came who was sent to take him prisoner to Edinburgh Castle.

3. *Cotton Mather*, in his life of *John Eliot*, the first missionary to the North American Indians, in the seventeenth century, speaks of him as "having singular and surprising successes in his prayers; for they were such, that in our distresses, we still repaired to him under that encouragement, "He is a prophet, and he shall pray for thee, and thou shalt live." I shall single out but one, from many that might be mentioned. There was a gentleman of Charlestown, one Mr. Foster, who with his son, was taken captive by Turkish enemies. Much prayer was made, both privately and publicly, by the good people here, for the redemption of that gentleman; but we were at last informed, that the bloody prince in whose dominions he was now a slave, was resolved that in his lifetime no prisoner should be released; and so the distressed friends of this prisoner now concluded, 'Our hope is lost!' Upon this, Mr. Eliot, in some of his prayers, before a solemn congregation, very broadly begged 'Heavenly Father, work for the redemption of Thy

poor servant, FOSTER; and if the prince which detains him will not, as they say, dismiss him as long as himself lives, Lord, we pray Thee to kill that cruel prince, and glorify Thyself upon him.' And now behold the answer: that poor captivated gentleman quickly returns to us that had been mourning for him as a lost man, and brings us news, that the prince which had hitherto held him was come to an untimely death, by which means he was set at liberty."

4. *Thomas Collins*, a Wesleyan minister, whose life was written by the Rev. Samuel Coley, and who died in 1864, was a man of prayer, and prevailed with God. It was his delight to be alone with God, and as he used to say, "*to ply arguments in prayer.*" One or two instances may be given, in which his "arguments" influenced the Almighty to yield to his request. His daughter Emmy, not long married, came to her home the subject of distressing illness. Under September 21st, 1858, Mr. Collins writes, "Through the night dear Emmy was sleepless and in pain. At four A.M. I withdrew to my study to plead for her relief. Approaching my heavenly Father, I first set myself to embrace His whole will. I prayed Him, at whatever cost to me, to glorify Himself. I then reminded Him that my child was His child; that my love to her was from Him, and but a shadow of His; I committed her into His hands, assuring myself that His protecting power was so great that none else could hurt us, and His Paternal love so tender that He would not.

"I then recognised the rights of Jesus, my Master. To His decision, as my Sovereign Lord, I asked perfect submission, but yet put before Him my petition. I reminded Him of His own strong crying and tears, and cast myself upon His sympathy.

"I then addressed myself unto the adorable Spirit; spoke to Him of my sorrows, and drew near to Him as my Comforter. From my Triune Friend, my Covenant God, who withholdeth no good thing, I humbly asked sleep for my suffering child.

"A speedy answer came. She, who for two nights had had no sleep, in half an hour gently sank into a slumber, from which, for eight hours, she did not awake. Thus prayer was turned into praise."

Another instance of an answer to prayer offered by this man of God, is given in respect to the same daughter and her affliction. Mr. Collins asked another godly man to meet him and join with him in prayer on behalf of his daughter. When they met, "he asked me," says this friend, "whether this were a case as would warrant our united claiming, for her healing, the Lord's

word, written Matt. xviii. 19, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father, which is in heaven.' I answered that in my mind it was. Then said he solemnly, 'I intend to put my Heavenly Father to the trial. Will you agree with me not to leave the throne of grace until we receive inward assurance that this cup will pass from us, and this request of ours be granted.' I replied, 'I do so agree, and, the Holy Ghost being my helper, will not cease my plea until the answer come.'

"I had seen," says this friend, "much of my ever-to-be-revered friend before: I had often seen him clothed with Divine power when, as upon Samson, 'the Spirit of the Lord came mightily upon him;' but now I saw him, Jacob-like, wrestling with God in an agony of prayer. *The struggle continued for hours.* I, strengthened by witnessing a pleading that would not be denied, and the efforts of a faith that would not yield, grew sweetly assured Heaven's 'So be it' had been uttered. At length similar conviction turned Mr. Collins's prayer to praise. He rose, made the place ring with his hallelujahs, threw his arms round my neck, and wept tears of pure joy. That scene of conflict and of triumph can never be erased from my mind while memory holds its seat.

"After that morning, Mr. Collins never wavered. He *knew* that the Lord had in mercy heard. Soon the black cloud broke, the peril passed, and the beloved sufferer was restored."

5. The Rev. W. Haslam, in his book *From Death into Life*, gives a personal incident that occurred at a time he was labouring in one of the northern counties. "While I was still working in this place, I received a letter from home, telling me that they were all well and very happy in the country, but that they wanted me back again, and thought I had been away long enough. Besides this, it was time to be getting summer things, for which they would want at least ten pounds. I had no money to send; and though I might have asked many kind friends, I felt a difficulty about it. I do not think it was pride. I had put myself and all my affairs into God's hands; and though I was not ashamed to tell our circumstances to any one who asked me, I made it a rule not to mention my troubles or wants to any but the Lord. I read the cheerful parts of my letter at breakfast, and kept the other till I went upstairs. There I spread the letter on the bed at which I knelt, and read to the Lord the part that troubled me. I was praying about it when there came a knock at the door, and before I had time to say, 'Come in,' my friend F—— entered. Seeing me on my knees, he

apologised for intruding, and in his shy way put a ten pound note into my hand, saying, 'I am ashamed it is not more; but will you accept that?' With this he made for the door; but I retained him, in order to show him the part of my letter I had not read in the morning. I said, 'I was just reading it to the Lord; and look, while I was still on my knees, He has sent you with the answer. It is the exact sum I want, so do not apologise for it. I thank God and thank you. I will send this off at once.'"

Instances of the above kind of answers to prayer may be found in many of the lives of God's people, especially in the Autobiography of Mr. Müller of Bristol.

6. Mrs. Fletcher, in her *Life*, gives the following singular instance of answered prayer:—

"September 6th, 1809.—The other day brother Tranter preached in my room very profitably, and told us afterwards a remarkable answer to prayer:—Mr. R. Crowther and his wife were going to their circuit in a borrowed gig. They came to the house of a pious man and woman, accustomed to receive the messengers of Jesus Christ. Having no place for the gig, it stood out. There were some persecuting spirits in the place. In the night, the man and his wife found they could not sleep, and said one to the other, 'I feel a great weight on my mind; perhaps some hurt is doing to the gig.' They got up, and went out. They found one wheel was gone. They looked all about, but could not find it. They returned into the house, and went to prayer, laying before the Lord the difficulty Mr. Crowther would be in. At last one of them said, 'It comes to my mind they have carried it to such a place' (about two miles off), 'and thrown it into the swamp.' The other said, 'Let us go and see.' About one o'clock they set off. When they came to the place, which was full of water and mud, and covered with rushes, they looked about, but could see nothing of the wheel. They then saw a large stick; upon which the man said, 'Perhaps on this stick they carried it; let us try again.' He then took up the stick, and groped in the mud. Presently he felt the wheel. They got it out, brought it home, and put it on to the gig. So when Mr. and Mrs. Crowther got up, the gig was ready for them to set off. How true is that word, 'Call upon Me in the time of trouble; so will I hear thee, and thou shalt glorify Me!'"

The following instance is published in the *Arminian Magazine* for July, 1806:—

7. "The Rev. John Wills, rector of Morval, near Loo, was an eminent instance of piety and devotion. His prayers and endeavours for the conversion of his people and children were

attended with great success, which induced him to break out in a transport of joy, when upon his death-bed, in the following words:—'My blessings have prevailed above the blessings of my progenitors. Of my ten children, nine have a work of grace, I hope, on their minds; and for my youngest son, I die in the faith of a plentiful harvest. He shall be converted also, after my decease.' There was great reason to believe it was as he expected. That youngest son became a worthy Conformist minister. His eldest son was Mr. Jonathan Wills, of Exeter College, Oxford, whose conversion, in his father's lifetime, was very remarkable. He had been wild and extravagant, and had committed some offence, for which he was forced to flee from the king's army. His father had prevailed with several ministers, then at Plymouth, and other good people, to spend a day in prayer, in behalf of this prodigal son. While they were engaged in this exercise the prodigal arrived, and found them assembled and praying for him. Before they had well finished he was dissolved into tears; and, falling on his knees, begged his father's pardon, and from that day proved to be eminently serious."

8. The following remarkable circumstance is recorded in the life of the Rev. Robert Bilio, a Nonconformist minister, ejected from Wickham-Bishop, in Essex:—

"Whilst Mr. Bilio was at Hatfield Peverel, he was seized with the gout, which took away the use of both his legs, and of one arm, so that he was scarcely able to go with crutches. After he had been in this condition for some time, being one day alone in his parlour, he felt his mind drawn to go to prayer, when, with some difficulty, he crept up into his chamber, and poured out his soul before the Lord. Whilst he was praying, he found himself strengthened, and when he rose from his knees, his pain was gone, and he walked as well as ever. He came to his wife with great joy, and told her of God's goodness to him; but at first she could hardly tell how to believe him."

9. The Rev. Dr. Leifchild says:—"Many years ago, in a retired part of the country, a few pious people associated themselves together in a small room for religious worship, and some zealous friends from a neighbouring town were accustomed to visit them for the purpose of ministering to them the words of eternal life. The success which attended upon these services suggested the desirableness of endeavouring to build a small place of worship. All agreed as to the importance of the object, and as to the probability of obtaining sufficient pecuniary aid for its accomplishment. But after much deliberation there appeared one formidable object in

their way. The only land in the neighbourhood eligible for this purpose was in the possession of a gentleman well known to be a violent opposer of all who differed from himself in religious opinions. Most of these good people, therefore, feared it would be of no use to apply to him for the sale of the land, as he was of an unbending disposition. Yet there was no other alternative, and it was suggested that they should have recourse to prayer for the removal of this difficulty. Two also out of this little company were appointed to make proposals to the owner of the land for the purchase of it. Before the time appointed for making this application, it was agreed that a whole night should be spent in prayer for the Divine blessing on the enterprise. The following morning saw the two delegates making their way to the rich man's house with anxious hearts. They found him at home, and soon disclosed the object of their visit, stating at the same time that they would cheerfully pay him the full value of the land. No sooner did he hear the proposition than with great indignation he bade them be gone, and with much incivility he turned them out of his house, sternly refusing to listen to their request.

"On returning to their friends, and making known their disheartening reception, some who were strong in faith proposed that they should pass another night in prayer, and especially importune the Controller of all events that He would incline the heart of the proud landowner to yield to their request. This they did, and sent the same two delegates the next day to make another attempt to effect the purchase of the land. Again they were introduced to the prejudiced and uncourteous gentleman; but he now received them in a very different manner, apologising for the haughtiness of his behaviour the day before, and acceding to the sale of the land, adding, 'I cannot tell how it is, but I have had no sleep all last night for thinking of you and of your chapel, and I have now made up my mind to let you have the piece of land you want.' It may be well conceived with what cheerful hearts and joyous steps these good men returned to their brethren, and that the whole company gave thanks to the Hearer and Answerer of prayer, for His gracious and manifest interposition on their behalf."

10. "When travelling on the borders of Italy," writes a Christian friend, "we arrived one evening at the town of C——, from whence we were to proceed on our journey at nine o'clock the next morning. On rising, the first thing we heard was that a young man, in the military service, having been guilty of a misdemeanour, was to suffer the penalty of death

for his offence, at nine o'clock that morning. The thought rushed into my mind—How dreadful that this young man should be thus precipitated into eternity, perhaps wholly unprepared! I became greatly agitated, and I could ill control my feelings. The instant I could leave the breakfast-table, I retired to a secluded chamber, and locked myself in, and there in earnest prayer I felt compelled to plead and wrestle for the salvation of the doomed soldier. The burden of my petition was, that if he were not prepared to enter the presence of his Judge, his death might be averted, and time be given him for repentance.

"I continued upon my knees thus agonising in prayer, till in a moment I heard the sound of a discharged volley of guns. It vibrated through my heart, my lips were closed, my prayer was stopped, and in a few minutes I was obliged, agitated as I was, to hurry down to join my friends, who were just starting to leave the town. We were quickly beyond its precincts, and heard no more of the awful catastrophe of that morning. Having been for some time past severely exercised on spiritual things, I had been led to form the resolution not to read any of the public papers that came in my way, their topics ill according with the state of my mind at that time.

"I adhered to this resolution until about two months after, when, in a distant town, I one morning almost unconsciously took up a paper, and the first thing that caught my eye was the account of an extraordinary event, which occurred at the town of C——, viz., that a young soldier having been sentenced to death, was accordingly brought out for execution in the usual manner by the hands of his comrades, twenty-four of whom were at a given signal to fire at his heart. The signal was given, the guns were discharged, but to the amazement of all, every bullet missed its aim! The volley had been fired, but he stood unhurt, and so extraordinary and even miraculous was his escape considered, that his pardon was instantly granted, and he was permitted to live! His subsequent history remains unknown."

The following two illustrations of our subject are extracted from a recent work by Dr. Boardman, called, *The Lord that Healeth Thee*:—

11. "Boston Highlands, the place of Mr. Peet's residence (whose testimony is given in the following letter), is one of the beautiful suburbs of the city of Boston, now grown to be part of the city itself. There it is that the Grove Hall estate is situated, and upon this, purchased for the purpose, it is that most of the faith homes under Dr. Cullis stand, bearing their constantly growing testimony of the faithful-

ness of God to His promises. There, from day to day, the doctor comes, in the oversight of the work, and to look after the interests of the inmates of the homes for time and eternity, as a physician and a friend. And there he comes week by week to preach in Grove Hall church the faith proclaimed by the work.

"'Boston Highlands, July, 1874.

"'During the winter of 1869, which I spent in England, from the effects of a severe cold lasting several months, the lower part of my right lung became hepatised. About the middle of March (1874), I was taken with congestion of the lungs. Our family physician was called; he visited me for nearly three weeks, and I have no doubt did all that medical skill could do. He succeeded in checking my fever, but I grew weaker day by day; a subtle disease was evidently preying upon my nervous system; I lost my appetite, coughed and expectorated a great deal, and had night sweats. My wife became alarmed, and after consulting our physician (who was my dear friend, and shared all her anxiety), called as counsel Dr. Charles Cullis.

"'The doctors examined my case carefully, and found I had no use of my right lung; they gave me very little encouragement. From that time I grew rapidly worse; my disease, as the doctors feared, was evidently tending to the brain. The second night after the consultation I was sleepless and quite delirious; in the morning I was so wild that my family could not control me. Both doctors were called, and as they came into my room I cried out in my delirium, "I want none of your medicine, only your prayers. I felt a consciousness that deliverance had come; I threw my arms around Dr. Cullis and wept like a child, The doctor knelt with me by my bed, offered a short prayer for my recovery, anointing me with oil in the name of the Lord. My nerves immediately became quiet; I lay down and remained in a semi-conscious state for about two hours. From my appearance my wife feared that I was dying; but the doctor assured her that that was not the case, that he felt confident the Lord would raise me up. Soon after the doctors left, in spite of the remonstrances of my wife, I got up, dressed, and went below, and for some ten hours I was in an almost constant struggle, trying, as I told my friends, to get myself into the hands of the Lord. At last I said to those around me, "In a few minutes I shall go to sleep; as soon as I am asleep you can put me where you please; I shall sleep two or three hours." In a few minutes I fell asleep; they lifted me from the floor, where I had persisted in lying for several

hours, and laid me on a sofa. I slept quietly for about two hours; when I awoke I felt a wonderful sense of relief. I had during my illness felt sick from the crown of my head to the soles of my feet; that feeling was all gone. I went to bed, and for the first time since I was taken ill I slept quietly nearly all night; I slept a good part of the next day like a weary man. *I took no medicine*, but from the hour I went to sleep I commenced improving, which has continued until I feel as well as ever, except I have not the full use of my hepatised lung; but I breathe the whole length of it, including that part which I had not used since 1869. My breathing is constantly improving, and I have no doubt it will recover entirely.

"'For all this I give God the glory. It is said to me by those to whom I relate this experience, "It is wonderful." I say to them, "Yes, it is wonderful; but not that God fulfils His promises. It is wonderful that His children should doubt His word." It is certainly wonderful that Christians should read the fourteenth and fifteenth verses of the fifth of James, and think it means nothing now, that it is not for them.

"'I have a friend who has a daughter who came home from the West last May, apparently in consumption: she had a cough, expectorated a great deal, and had profuse night sweats. She arrived in Boston on Thursday. On the following Monday she had a stroke of paralysis, completely paralysing her left side. The doctor gave her no hope and said she could not live. I advised them to call Dr. Cullis, and have him pray for her. He consented to do so, if they would abandon the use of medicine, and simply trust her in the hands of the Lord; to this they assented, and he prayed for her. To-day she is free from cough, night sweats, and all signs or symptoms of consumption, and has been so for nearly two months. Her paralysis is so far removed that she walks about the house.

"'S. B. PEET.'"

"The work of Mr. Inskip and his friend Macdonald, as leading spirits in the National Holiness Camp Meeting Committee of the United States, has made them so widely known, that words about them in this connection seem superfluous. Yet it may be well to say, for the information of any one who may not have been interested to follow them in their work, that they belong to the Methodist Episcopal Church in America. In their teachings they have not toned down the fervid experimental standard set forth by the men who so

turned the world upside down a century ago, and so far as I know they have not overstepped the lines of their theology, while few men of this generation have done more to revive a lapsed faith than they. For the rest, let Mr. Inskip speak for himself.

"'Ocean Grove, N.J., May 27th, 1879.

"'DR. C. CULLIS,

"'Dear Brother,—I am glad of the opportunity to furnish you and the public, over my own signature, the following facts, to be used as you may deem best for the glory of God :—

"'Prior to the time referred to my mind had been strongly prejudiced against certain views of the question of healing in answer to prayer, which had been avowed by some excellent and wise brethren of my acquaintance. The facts they asserted I could not dispute, yet, for what reason I cannot say, I was unfavourably impressed in regard to the general subject, and up to the time of the occurrence of which I now speak I was not a little troubled in regard to the effect likely to be produced by the prominence given to this question. In company with Rev. W. Macdonald, in the winter of 1871, I was enaged in special religious services in the Bromfield Street M. E. Church, Boston. Prior to the meeting, in consequence of the lingering effects of a "sunstroke" at Milan, Ohio, I had suspended labour, and for several weeks had been resting, hoping to regain my usual strength. Contrary to the advice of my physicians and friends, I accepted, with brother Macdonald, the invitation to hold the meeting referred to.

"'The meeting had been in progress some days, when the difficulty in my head returned with great force. The unfavourable reaction occurred in the pulpit, and for the moment the impression came upon me that my work was done. My sensations at the time were such as I had never known before. It seemed to me I must fall upon the pulpit floor, yet I had the presence of mind to resist the singular influences, and did so, and rallied.

"'Brother Macdonald noticed the difficulty, and advised an immediate abandonment of all attempt to do any further work for the present. Various plans were suggested, and were under prayerful consideration throughout the ensuing day.

"'An engagement to take tea with you brought us to your house that evening. After tea you spoke more directly of my illness and disability, and asked me the question, "Why don't

you get cured?" My response was, "I am doing all that I can to that end." You added, "Why don't you get other people to help you, and pray for you?" I answered, "There are thousands of God's chosen ones who are praying for me." You then said, "Yes; but they ought to pray in faith, and if they do you will be healed." You had the Bible in your hand, and read the celebrated passage from James v.: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick," &c.

"'You laid great emphasis on the words, "shall save the sick."

"'I responded that we need not understand this to mean that the sick would be restored, urging that they might be saved but not healed. Your reply was, "Very good; but what does this mean: 'and the Lord shall raise him up'?"

"'For the moment this sentence in the passage had entirely gone out of memory, and I asked if you were using an ordinary or interpolated copy of the Scriptures. You assured me it was the ordinary version, and handing it to me remarked, "You can read it for yourself."

"'I read it with adoring confidence and joy, and repeated the sentence, "The Lord shall raise him up."

"'You then asked me, "Do you believe this?" I answered, "I do with all my heart." The solemnity of the moment was truly wonderful. You proposed we should pray, and we all knelt and called upon the Lord to help.

"'During this season of prayer there arose in my own thoughts several test questions, among them I call to mind the following. First, "Will you acknowledge this healing to be of God?" The prompt response was, "*I will.*" Secondly, "Will you, if restored, devote all your energies to the work of an evangelist?" The answer was at once given, "*I will.*" Thirdly, "Will you make a prudent use of your time and strength, and not needlessly waste your energies?" The same reply was made. By this time you had come to the point in your prayer in which you said something like this, "O Lord, here is Thy servant in great bodily ailment, in consequence of which he is unable to do the work to which Thou hast called him."

"'Then turning towards me, and after you had put your fingers in the oil on the table, you laid your hand upon my head and said, "Let Thy servant now be healed, in the name of the Father, the Son, and the Holy Ghost. Amen."

"'There seemed to come down upon all an awful sense of the presence and power of God!

"'The sensation experienced was simply wonderful! As we arose, you asked me "how I felt," and I said in reply, "I have either been healed or converted over again. Glory be to God!"

"'Brother Macdonald and I went to meeting, and I conducted the services without the least embarrassment.

"'Frequently during that night brother Macdonald asked the question, "How do you feel?" and I answered, "Glory to God, I am healed or converted over again!"

"'So on it continued all through the Sabbath. I spoke of the matter in the public congregation, and narrated the occurrence in the Boston Preachers' Meeting on Monday. I was perfectly healed, and went through with a most exhausting week's service with as much ease as I had ever known or experienced in all my life. The difficulty in my head entirely disappeared, and has never since returned, except in some instances when I have lost sight of the tests to which I have alluded. I am fully assured that I was healed in answer to prayer, and have frequently stated this to my friends and the public.

"'I make this open statement because of your kind request to furnish you an account of the matter. Eight years have elapsed since this occurrence, and the Lord has enabled me to do as much work as a well man could be expected to do. Sometimes I have feared that it was a mistake for me to allow myself to be burdened with duties of agent and editor in addition to those of an evangelist. Nevertheless, grace has been given me to perform this extra service. But for the fact that my present position gives me opportunities for a wider range of evangelistic service than I otherwise could have, I should have given my extra work over before now to any who might have been ready and qualified to take it. The Lord is graciously helping me to do my duty, and meet all the responsibilities of my position. I was never in better condition for work, and, with God's blessing, before I go hence, I hope to have some good chance to do a little more in the Lord's vineyard.

"'I am glad of this opportunity to take rank with the fanatics who believe in God's method of curing people, and who think that the Scriptures mean just what they say in declaring that "the prayer of faith shall save the sick, and the Lord shall raise him up."

"'(Signed) JOHN S. INSKIP.'"

12. "In 1794, a Mrs. Moore, who had been converted by the instrumentality of the Methodists, removed to Southold. Being destitute of a spiritual ministry, she united with two other females of a like spirit with herself every Monday evening in holding a prayer-meeting, in which they prayed especially that God would send them a faithful minister. Twice they met at the house of a Mr. Vail, who, though not a professor of religion, was willing that the meeting should be held in his house, as his wife was one of the three engaged in this pious work. A circumstance occurring one evening which caused them to omit their social meeting, each one retired to her own house, determined to pour out the desire of their souls to God, that the primary object of their prayers, namely, the gift of a faithful preacher, might be granted them. During the exercises of this evening they felt an unusual spirit of prayer: but more particularly Mrs. Moore, who continued in strong prayer until near midnight, when she received an assurance that God had heard them, by the following word being deeply impressed upon her mind: 'I have heard their cry, and am come down to deliver them;' and so strong was the conviction upon her mind that she praised God for what she believed He would most assuredly do.

"At this time, Wilson Lee, one of the early Methodist preachers, was at New London, Connecticut, and had put his trunk on board of a vessel, with a view to go to his appointment in New York. Contrary winds prevented his departure. On the same night in which these pious females were praying in their separate apartments on Long Island, for God to send them a 'shepherd after His own heart,' this man of God, detained by contrary winds in New London, felt an unusual struggle of mind for the salvation of souls, attended with a vivid and powerful impression that it was his duty to cross the Sound and go to Long Island. So powerful, indeed, was this impression, that though he tried to resist it, he at length resolved that if a way opened he would proceed. On going to the wharf next morning he found, to his surprise, a sloop ready to sail for Southold, and, without farther hesitancy, he immediately embarked; and, on landing, in answer to his inquiries, was conducted to the house of Mrs. Moore. On seeing him approach the house, and recognising him from his appearance, for a Methodist preacher, though a total stranger, she ran to the door and saluted him in the following words: 'Thou blessed of the Lord, come in!' They mutually explained the circumstances above narrated, and rejoiced together 'for the consolation.' A congregation was soon

collected, to whom Mr. Lee preached with lively satisfaction. God blessed his labours; a class was formed, and from that period the Methodists have continued, with various degrees of prosperity, in Southold, and gradually spread through the length and breadth of the island."

The Rev. L. C. M'Kinstry, of America, writes:—

13. "Mr. T—— was a young man of fervent piety, residing in Massachusetts. He had been converted but a short time, but had learned the secret of implicit faith in God. After a time he went West, where, unlike many who go there to forget God, Daniel-like, he continued to pray. He had left behind an unconverted sister whose interests deeply concerned him, and often by daylight and starlight he retired 'far from the busy haunts of men' to a favourite spot in the forest, and there wrestled with the covenant angel for the conversion of his sister. He repeated this practice for some time, until one evening he returned to his boarding-place with his soul full of triumph. He told his boarding-master, who was not a Christian, that his sister was converted. He was asked if he had heard from home. 'No,' he replied, 'but God has told me. I saw her as though I had been present in a class-meeting at home asking the prayers of the people, and she was blessed. The next mail from home will tell me it is so.' True enough, in a few days he received confirming intelligence; all was described as he had seen it, and he was strengthened in the faith. He lived to meet his sister again, and for years they have testified that God hears prayer with such a conviction as only experience can furnish. The world may cavil at his visionary notions, but every mouth is stopped when the reality is made apparent by acknowledged good evidence."

14. The Rev. J. G. Wilson gives the following in his *Scripture Doctrines Illustrated*:—"Some time ago there was living in New York an eminent lawyer. He was a very clever man, but fond of worldly show and gaiety. Three ladies of that city, who were anxious to do good, thought his conversion very desirable, and agreed that they would meet and pray for him. They did so. A gentleman who knew of this met the lawyer, and said to him, 'Mr. F., some ladies have agreed to meet and pray for you.' 'Indeed!' said he, 'that's a capital joke. I should like to hear them.' The gentleman told him he could put him in a place where he could hear them pray, without it being known that he was there. Mr. F. agreed to go, and went accordingly. He heard the first lady pray, and was struck with her knowledge of his character. He listened to the second; and when he heard her earnestness, knowing as he did, that she could

have no interest in his conversion, he thought to himself, 'What a wretch I must be to care nothing about my soul!' The words of these praying females sank deep into his heart; he reflected, and turned to God, and in a few weeks began to preach the everlasting Gospel of our Lord and Saviour Jesus Christ; and has since been blest of God in turning many souls from darkness to light."

15. Rev. Dr. Plumer says, "That God can and will hear the earnest prayer of one in distress, I have been assured by many. I will state one case. More than a quarter of a century ago, I went by invitation to bury an old lady on a Virginia plantation. Riding in front of the hearse towards the family burying-ground, I came to a place where, in the stubble-field, it was necessary I should have a guide. Accordingly, the son-in-law of the deceased came forward, and rode with me. From him, and others, then and afterwards, I learned that he had been born of respectable parents, had had a good business education, had been made a teller in a bank, had fallen into habits of intemperance, which greatly grieved all around him, that his ruin had proceeded so far, that when awaking on a Monday morning from a revelry of thirty-six hours, he has seen all nature look fair and gay, and it overwhelmed him with sadness; but that when a thunderstorm has arisen, he felt it so in unison with his horrible state of mind, that he said he could have shouted and clapped his hands, had he seen the earth wrapped in a sheet of fire. Nay more; he promised, in the most solemn way, that he would reform, but he broke his word. He even took a solemn oath that he would desist from his vice, but he forswore himself. He was now so far gone, that he had to drink a pint of brandy before he could write up his books in the bank. At length he attempted suicide, but his stomach was so diseased, that it rejected the laudanum. He now felt himself disgraced, resigned his office, went on a vessel to the West Indies, hoping to be cured of his drunkenness. But after some months, he returned home not a whit improved. All this time he had lived without prayer. At last, walking alone in the field, it occurred to him that there was a kind and strong God, who could hear the cry of distress, and help him. He then began to pray often every day just to be kept from the power of strong drink. He asked for nothing else. For nine months he thus prayed, and during all that time he yielded not once to his appetite. In this state I found him, and told him of the wickedness of his heart, of the need of more than mere sobriety, of the new birth, of the forgiveness of sins, of the blood of Christ, and of the Holy Ghost. These truths sur-

prised him. I urged him to pray on, and to include the blessings of the Gospel in his prayers. He said he thought he would. I soon visited him, and spent many hours with him. He prayed against drunkenness more than ever, but he prayed for salvation also. In a few weeks, hope in Christ began to cheer him. He regained comfortable health, became a decided Christian, having very much the temper of John Newton, got a good appointment as a bank officer, was a blessing to his family, for more than twelve years walked in great tenderness and much humility before God, and then died a blessed death. Hundreds of excellent people, among whom are three eminent ministers of the Gospel, of whom one lives in New York, one in Philadelphia, and one in St. Louis, will know that I have sketched the history of John Ennes, of the Brick House, near Petersburg, Va. Years ago I had the permission of his excellent widow, since passed into glory, to make any use of these facts which I supposed could commend prayer and the grace of God to my fellow-men."

It is not necessary to extend these illustrations any further. There is simply no end to the number that might be adduced. In the mouth of two or three witnesses a case is established in law, in commerce, or in science. Why, then, should it not be so in prayer? But we have two or three millions.

The preceding are left with the reader for his consideration. They speak for themselves on the subject they are meant to sustain and illustrate. I ask whether they are not as cogent and trustworthy as any illustrations that have ever been given of the laws of nature by science or philosophy? Have any of the laws of chemistry, or astronomy, or electricity, or mechanics, been more fully and satisfactorily demonstrated than have the laws of Christian prayer? Have investigations of nature produced more palpable results than the prayers of Christ's saints? Has the telescope brought more satisfactory responses from stars and planets than have the prayers of faith from Him Who is the Ruler of the heavens? Has the microscope discovered more wonders in the world of small things than prayer has discovered wonders in the world of Mediatorial grace? Has the telegraph or telephone conveyed messages more quickly to distant places, and brought back more satisfactory replies than prayer has sent requests to the High and Holy One and received answers?

CHAPTER II.

HOLY LIVING.

NONE but moral agents possess the capability of holy living. But it is not *all* these that *can* so live; as, for instance, the finally abandoned. Respecting such, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev. xxii. 11), are words terribly applicable. The inability of these to live holily does not, however, arise from the absence of moral powers, but from self-deprivation of spiritual desire, and consequent separation from all ways and means of doing so; and from the utter paralysis of their moral faculties, through long-continued choice and practice of evil. They are so permeated with sin, and so habituated to its exercise, that to them evil is their good, and hell is their heaven.

Holy life is not self-originated, self-sustained, or self-ending. Like all other life it has respect to an origin, whence it came, and to a centre around which it moves. Holy life in the angels is derived from a Source above themselves, and is dependent on that Source for its growth, development, and activities. How much more must it be in creatures that are born in sin, and whose natural tendencies are to a life of continual wrong-doing!

The *Centre* to which holy living inclines, and around which it moves, is the "High and Holy One that inhabiteth eternity;" Whose name is "Holy;" Who is "glorious in Holiness." The Beatitude, Praise, and Supremacy of Jehovah, rest on His Holiness. This property of His nature gives character to every attribute of His being, constituting Him "THE HOLY ONE." From Him, on the authority of His unrivalled relation to man, and of His infinite purity, proceeds the mandate, "Be ye holy, for I the Lord your God am holy." The Creator is holy; the creature must be holy. The Sovereign is holy; the subjects must be holy. The Father is holy; the children must be holy.

God enjoins holiness upon us, because He Himself, as the Supreme One, is holy. Not only so; but to be holy is our duty

and privilege: it tends to our happiness; it gives us our primary place in relation to Him and all things, from which we had been surreptitiously removed by a "thief and robber." So that, were there no God, as the atheist avows, our obligation to holiness would not be destroyed; only as we and all things might cease to have existence.

But how can the command of this "Holy One" to His sinful creatures be obeyed by them? Looked at in the abstract, it seems like one commanding a man with no eyes to see; or a man with no tongue to speak; or a man with no legs to walk; or an Ethiopian to change his skin; or he that is unclean, to wash him and make him clean, without any means and power of doing so.

The foundation of holy living in man is a *holy nature*, as it is in God Himself, and in His angels. All life in its manifestations the universe through is in harmony with the germ from which it started. But man has not the germ of holiness within him by natural generation, any more than a thistle has the germ of a rose, or a serpent the germ of an eagle; and he can no more live a holy life without this than a thistle can bear roses, or a serpent can fly.

The two terms "flesh," and "spirit," are significant of the two germ-principles from which come the two kinds of lives into which humanity is divided. These are contrary one to the other. They cannot live in concord in the same man. They cannot produce similar results. They that are in the flesh cannot please God; but they that are in the Spirit please Him. "The works of the flesh are manifest; which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft," &c. "But the fruit of the Spirit is love, joy, peace, long-suffering," &c. (see Gal. v. 19-23).

Thus, it appears, that for one to live in holiness he must possess the spirit of holiness; that without this, he is in the "flesh," and in one form or other, manifests the "works of the flesh."

Here, then, the question arises, From what Power is this spirit of holy living derived? Can man produce it in himself? Has he ever been known to do so, in the present or past, in his civilised or savage state? Can it be transmitted from parent to child? Is there any reserve of energy in man, distinct from his natural power to do evil, that can, that will, or that does come forth when required, to conquer this; and to take in him a place of supremacy, so as to direct his life into an opposite course to his natural tendencies? Has his rational or intellectual power ever been known to gain ascendency over his moral power in such degrees as to bring it into a sphere of

holy living according to the measure of the commandment? To all these questions an unqualified negative must be given. There is no alternative to this reply, in the face of all the history and experience of humanity. Apart from the restraints of civilisation in its multiplied forms, the course of human nature is downward from everything that is virtuous and pure; and even with these restraints, it ascends no higher than heathen morality, in its best appearances; and from these, how often does it deviate and betray its own intrinsic inability to act in continuous harmony with them! In human nature, *per se*, there dwelleth no good thing; therefore no good thing can come from it; much less that holiness, without which no man can see the Lord!

This brings us to the conclusion that the germ-element or principle out of which man's holy living can only be evolved, is from a *Power without and above himself.* There is no life but of generation; there is no generation but of seed in which the germ-life principle is concealed; there is no seed but from pre-existing life, without and beyond itself; and all seed agrees with the pre-existing or primordial source from which it came. Thus the germ-principle of holiness in man can only emanate from a Source in harmony with itself; and its deposit and impregnation in man's spirit, taking the place of his germ-nature of depravity, can only be effected by a Power that is adequate to such a marvellous change and in agreement with its design.

The Scriptures in their teachings on this subject agree with the views above expressed. There are two passages that may be sufficient to quote for the purpose. One has already been referred to under another subject. The first is in Ezekiel xxxvi. 25, 26. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." The gist of this passage, as bearing on the particular point before us, is, that after God has done the necessary preparatory work in the expulsion of all moral evil from the heart, He then deposits *His Spirit* in its room; and it is from the life and agency of this Spirit in man, and not from his being cleansed, that he is moved or caused to live a holy life, according to God's statutes and judgments. Not only so; but this Spirit of life must be retained in order that holy living may be followed. Man needs in this life not only an "Alpha" but an "Omega"—an Author, Sustainer, and Finisher—or it will be a failure.

This truth may be illustrated in many ways. The most

perfect organisms in mechanism and in nature are inactive, and fail to fulfil the purposes of their makers, apart from the life-principle or moving power: as a locomotive without steam and a guide, or a horse without life and a driver. But steam is not the engine, neither is life the horse; nor are they antecedent to them, only *in posse*. They are a creation and gift distinct from the organisms; but the guide and driver are antecedent to both. Moreover, in order that both organisms may continue in service for the fulfilment of their designs, life and steam, guide and driver, must be associated with them.

The next passage occurs in 1 Peter i. 3, &c.: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." The point to be noticed here is the putting away of the old corrupt living nature by the bringing in of a new living nature, *through the process of Divine generation*. This accomplished, and its subject being conscious of his birth into a new nature with corresponding life, the command comes to him to *live* according to this life:—"But as He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy" (verses 15, 16). Thus we see that the obligation to holy living is connected with the *principle* of holiness communicated by God: the *reason* for this obligation comes from the fact that the Father is holy, whose child he is that is thus "born again." To show the origin of the nature of holy living, we may also quote the words of St. John, "If we walk in the light, as He is in the light, we have fellowship one with another; *and the blood of Jesus Christ, His Son, cleanseth us from all sin*" (1 John i. 8).

The above line of thought may show that the *principle* of holy life in man comes from God, through the new birth, and the destruction of the old corrupt nature.

This brings us to the question, What *is* holy living? The simple and direct answer is, Holy living in man is living according to the commandments which God, his Father, has given him to obey; which commandments are "holy, just, and good;" "not grievous, but joyous;" not burdensome, but "light" and "easy;" that is, to this holy principle generated in man by God. This nature is only in its element when living according to these commandments. In this life is its beauty, its strength, its riches, its happiness. These commandments are the natural expressions of the Divine nature, as light the natural expression of the sun. Hence, he who lives a holy life, lives the life of God. Thus, holy living is

conformity to the law of God; this conformity is from a holy nature; this holy nature is from the "New Birth;" this "New Birth" is from the Spirit of God.

In this life there may be degrees of perfection; as in all life, according to the states, circumstances, capacities, and relations in which God has placed its subjects. But in any case, it admits of no defilement, or opposition to the Divine will. Whatever creature, with life, conforms to the laws, given for its government, is perfect in its kind; so, whatever saint lives in harmony with the laws of God given for his government. In the life of flowers there are degrees of perfection, so in the physical life of men, and also in their intellectual life. It is even so in holy living. But in every instance it advances in perfection as it partakes of the life of God, and acquires fuller conformity to His nature and image.

This holy living, then, is *perfect* in that degree in which it is attained. It would not be holy if it were not. Babe-life in the human body is perfect; blossom-life in the tree is perfect; blade-life in the wheat is perfect. But holy living though perfect as thus attained, is not perfect so far as its possibility goes. Its "high calling of God in Christ Jesus" is, to perfection of life in heaven. Hence, to realise this, it is ever leaving the perfection behind, and reaching on and pressing forward to the perfection which is before (Phil. iii. 12-14); as perfect babe-life in the family is always leaving itself behind and ascending towards higher perfection before; so, the blossom-life on the tree, and the blade-life of the field. When holy living on earth shall have developed into the holy living of heaven, it will have reached perfect maturity, in its relation to time. Whether in its admission into heavenly life, it will, so to speak, only be as a new-born babe, in relation to that life, and will there and then start in higher developments of life under higher laws to reach a heavenly standard to which it may be called, is a question that may have more than probability to rest upon. There are reasons for thinking that the entrance of a holy spirit into heaven is analogous to the new birth of a spirit into life in Christ on earth. It may there have a perfection of maturity to reach peculiar to its own powers and the heavenly state, as it had in its earthly Christian life. But of this we shall know more when we no longer "see through a glass darkly, but face to face;" when we shall "know even as we are known."

How beautifully simple, and yet how sublime is holy living! The "traditions of the elders;" the superstitions of the priesthood; the self-impositions of the Pharisees; the ceremonies of the church, as such, have nothing to do in its

composition. It is doing GOD'S WILL; not man's, whoever he may be; not an angel's, though highest born in heaven's hierarchy; not society's, whatever its intelligence, its organisation, its power, or its extent. It is DOING God's will on earth as it is done in heaven—proving what is "that good, and acceptable, and perfect will of God" (Rom. xii. 2). "He that DOETH THE WILL OF GOD, abideth for ever" (1 John ii. 17). "If ye know these things, happy are ye if ye DO them" (John xiii. 17).

Thus holy living is the sweetest, easiest, and most peaceful of living. Its emblem in heaven is the life of the angels and of the spirits of the just made perfect. Its emblem on earth is the life of a loving child, whose only delight is to obey its parents. Its emblem in nature is the life of vegetation under the laws that govern it; or the motion of the sun and planets in their cycles. It is calm, serene, uniform, as the shining light, shining more and more unto the perfect day.

It will appear from what we have said that holy living is from within a man, and not from without. It comes not from influences of law, or example, or circumstances, or relations, under which man may be placed. If man have not the principle of a holy nature within him, all these will not produce holy living. What is it that makes a good Mahometan or a good Buddhist? Is it not the idea or spirit of Mahomet or Buddha that moves within him? What is it that makes a loyal Englishman but the spirit of the English nature within him? All life of flowers, of vegetation, of animals, is from the nature within; not from the influences without. *Modifications* of life may be effected from without, but not the intrinsic nature of the life itself. Whatever the circumstances in which an acorn is planted, they will never evolve from it an ash or elm. Did a hawthorn ever change into a rose bush, in the most favourable position?

Thus it is, as to the holy living of the Christian. It is not being conformed to this world, as the result of the renewing of the spirit of the mind (Rom. xii. 2). It is walking in the light as He is in the light, and having fellowship with Him, as the outer and inner life of the indwelling Spirit of Christ. This may be seen in the case of two men, one in whom this change has been effected, and one in whom it has not. For illustrations of these, read the seventh and eighth chapters of the Romans. One shows the impossibility of a man to live a holy life without the indwelling Spirit; and the other shows how he obtains power to do so from the Spirit of Christ given unto him.

We may, further, learn to distinguish between holy nature

and its emotions. While, on the one hand, there can be no holy emotions without holiness, as there can be no effect without a cause; on the contrary, the two must not be confounded. It is true, there can be no fruit on a tree without life, and the fruit is the embodiment of certain forms into which nature has put the life of the tree; but it is not the life of the tree. Hence, when all the fruit is gathered, the tree lives on. The actions of a man are not his life; they are effects of it; but when his actions cease, at the end of a journey, or at the close of a day's labour, his life abides. Love has its signs and proofs in the child, the mother, the wife, the husband, the friend; but these are not the love; and in the suspension of *these* the love may be an abiding power. "Love never faileth."

Thus it may appear that a holy nature and its emotions are not to be confounded. Do not take one for the other. If you have not, at all times, the autumn season of fruit, do not conclude the land is barren or the tree is dead. If a bird is not always singing, it may always have the power to do so; or, if the instrument is not always sending out its harmonies, it may always be ready to do so.

There are teachers who would have us believe that holy living has no supernatural authority on which it rests; that the Scriptural theory is losing its hold of the intellect of the age; and that philosophy is called upon to form a sound, scientific system to take the place of the dying-out Christian one. And what is the new scientific system proposed to take the place of the old? It is nothing more nor less than one of *evolution*. But from what? Nothing comes from nothing. But if there is a moral evolution in man, there must be something from which it evolves; that something must harmonise with the thing evolved, and it must be distinct and prior to the evolution itself. How and whence came that something? Here our new moralists are nonplussed, as they are when driven into the same corner in respect to the evolution of the universe.

The object of these theorisers is to eliminate God and Christ out of religion as well as out of creation. But, whatever their aim, they cannot destroy the idea from the mind that there is, and must be, a primary cause of the moral sentiment or moral nature in man from which they propose his moral character to be evolved. Then essentially, their theory is ours. They have unwittingly or intentionally formed theirs from ours, giving it a new scientific name, leaving out the origin of the moral principle, and the ways and means of its evolution. Now, inasmuch as the Christian theory is

more in harmony with reason, with experience, with history, with the necessities of humanity, has *demonstrated* itself to be so, and theirs is only an *evolution* from thoughts in the human heart, with which we are, alas, too experimentally acquainted, and have no love for, we prefer the old to the new.

It will also appear from what has been said that Christian holy living is higher than any other holy living. It is living without known, habitual, or voluntary sin. It is living in "righteousness and true holiness." It is living in perfect moral rectitude, so that there is the rejoicing of a good conscience, and no condemnation from law. As in nature there is a highest development of light, of strength, of beauty, of music, so there is in man's moral nature; and Christian holy living is that. In all things this has the pre-eminence. It is an ascent of the spirit of man into life above his reason, his education, his science and philosophy—though not necessarily antagonistic—into assimilation to God; into union, communion, fellowship, and intercourse with Him; into life, which can only be understood by those who enjoy it. As only those who move in life with royalty understand its nature, pleasure, and dignity, so only those who live this holy life with God know what it is.

On this account it may be *singular*. The sun is singular; the Koh-i-noor diamond is singular. Everything of pre-eminent excellency is singular in the midst of ordinary things. When courtiers appear among the common people in the country, they are to them singular in their dress and manners. But it is the fashion at court. So holy living may be singular in the midst of the fashions and habits of the ungodly. But it is the way of living in the high court of heaven, yea, of the Lord Himself of that country, to which they belong. Hence, being citizens, their behaviour is in harmony with it (Phil. iii. 20).

Holy living is the *light of the world*, shining amid its moral darkness. "Ye are the light of the world. A city set on a hill cannot be hid." Men put light in a candlestick and place it on a table, that it may give light to all that are in the house. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven" (Matt. v. 13-16). "Among whom ye shine as lights in the world" (Phil. ii. 15). Holy living is the salt of the earth, preserving it from absolute destruction by its moral putrefaction. "Ye are the salt of the earth" (Matt. v. 13). Holy living is the fruit of the Spirit of Christ, amid the rank, pernicious growths of the spirit of Satan. "But the fruit of the Spirit is in all goodness, and righteousness, and truth" (Eph. v. 9). Holy

living is the good seed of the field, which is the world, growing amid the tares sown by an enemy, into an harvest that shall be reaped by the angels (Matt. xiii. 39). Holy living is the witness for God (Isa. xliii. 10); for Christ (John xv. 27, Acts i. 8).

Holiness is not only right, but might, in the universe. It is this that enthrones Jehovah in sovereign majesty and power over the universe. It is this that unites all things in one to serve His pleasure and glory. It is this that keeps heaven secure, and empowers its inhabitants against the embattled hosts of hell, which seek to invade its sacred enclosures. In the person of Incarnate God on earth we see this truth illustrated. When He appeared, sickness, disease, death, and devils gave way; not to His pomp and power of state, not to His wisdom of intellect, or energy of bodily person, but to His *righteous will.* As the "Holy One" of God, demons recognised Him their Conqueror and Tormentor.

It is thus the sorrows, the woes, and all the lamentable evils of humanity are to be subjugated. In proportion as our race sees and feels the forces of moral rectitude as emanating from God and His laws, and as exemplified in His Gospel and people, will its evils yield to blessings, and earth be changed into paradise.

We are led by this line of argument to consider the *influence* of holy living on the Divine Mind. Holy living, being the fulfilment of God's commandments, the outcome of His own creative work in Christ Jesus, and in harmony with His own nature, is *well-pleasing to Him.* In this, it is as the loyalty of a subject to his sovereign, and as the obedience of a son to his father. A building, even, which is the exhibition of the architect's plans, gives him pleasure. A piece of mechanism which in its working realises the exact ideal of the inventor, gives him satisfaction. A pupil, who by his studies and mode of action in all things fulfils the ideal of his teacher concerning him, gives him gratification.

On the same principle we conceive the Divine Mind to be pleased as it beholds a man living in "righteousness and true holiness" according to His word. Herein He sees His will done on earth as in heaven. He sees the design of His redeeming love in His Son accomplished. He sees the work of His Spirit realised. He sees the machinations of Satan frustrated. He sees the existence of sin condemned and confounded. He sees the happiness of His children complete. In whatever aspect and relation He looks upon a holy life, it yields Him pleasure that no other sight in the universe can give Him. What is all the harmony of the physical creation

with His laws, compared with the harmony of His intelligent and moral creatures?

That God is thus influenced by the holy living of His people appears from manifold utterances of Himself and of His inspired apostles and prophets. St. Paul says to the Colossians, "We cease not to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto ALL PLEASING, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 9, 10). St. John also says, "We keep His commandments, and do those things that are PLEASING IN HIS SIGHT" (1 John iii. 22). In writing the Colossians, St. Paul says again, "Children, obey your parents in all things; for this is WELL-PLEASING UNTO THE LORD" (iii. 20). David, in praying to God, says, "I know also, my God, that Thou triest the heart, and hast PLEASURE IN UPRIGHTNESS" (1 Chron. xxix. 17). Again he says, "The righteous Lord LOVETH righteousness; His countenance doth behold the upright" (Ps. xi. 7). Again he says, "The Lord TAKETH PLEASURE in them that fear Him" (Ps. cxlvii. 11). "The Lord TAKETH PLEASURE in His people" (Ps. cxlix. 4). Again he says, the Lord has DELIGHT in the saints that are in the earth (Ps. xvi. 3). Solomon in his Proverbs says, "Such as are upright in their way are His DELIGHT" (Prov. viii. 20); and that the "prayer of the upright is His DELIGHT" (Prov. xv. 8); and "they that deal truly are His DELIGHT" (Prov. xii. 22).

That holy living is well-pleasing to God may be inferred from the *consciousness* of him who is its subject. Even certain brutes know when their owners are pleased with them. This is much more so with children and servants in respect to their parents and masters. Is there, then, anything inconsistent in arguing that it is so with man in relation to God. "Enoch before his translation had this testimony that he pleased Him" (Heb. xi. 5). Abel received testimony from God that he was righteous, and that his gifts were accepted (Heb. xi. 4). "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ" (Rom. viii. 15, 16). "Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit" (1 John iv. 13). "He that believeth on the Son of God hath the witness in Himself" (1 John v. 10). "If our heart condemn us not, then have we confidence towards God" (1 John iii. 21).

In these and such like words, the Scriptures agree with

reason in teaching that holy living brings to its subjects the consciousness that it pleases God.

If we analyse holy living, we shall see how each element has its respective influence on the Divine Mind. *Repentance* as a preliminary to holy living, or as a feature of it in any instance of delinquency or inadvertence, is pleasing to God, as is the penitence of a loved child to the father, when in tears of sorrow for any act of disobedience he comes to him and asks his forgiveness. The case of the Prodigal Son, as given by Christ (Luke xv.) is beautifully illustrative of this: "Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 7). That is, as the father rejoiced over his repenting returning son; as the woman rejoiced over her recovered piece of silver; and the shepherd, over finding his sheep that was lost; so God, in the presence of His angels and with them, rejoices over that repentance with which man comes into His presence for pardon and acceptance. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Ps. li. 17). "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. lxvi. 2).

Faith, as an element of holy living, is well-pleasing to God. It honours God. As when you confide in the integrity of your friend, and trust his word, and give sincere evidence of so doing, he feels complacently towards you, and receives your confidence with signs of satisfaction; so God, when a holy soul believes, confides, trusts Him. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6). Abel's sacrifice offered in faith; Enoch's walk with God by faith; Noah's believing God and preparing an ark; Abraham's life, moving in all its relations through faith; and so of every instance adduced in the illustrious list of the eleventh chapter of the Epistle to the Hebrews, with all other instances recorded in the Old and New Testaments, show with what pleasure God looks upon and accepts the faith of His holy people.

Love, as an element of Holy Living, has its specific influence on the Divine Mind. "Love is of God; and he that dwelleth in love dwelleth in God, and God in him." Love is more than all burnt offerings and sacrifices. Love is the fairest, brightest, richest, most God-like, and most enduring of all the graces. It is the bond of perfectness; it is perfectness itself. It is superior to the gift of tongues, the gift of prophecy, to almsgiving, to knowledge, to zeal, to faith, to hope. Un-

feigned love to the brethren; loving them with a pure heart fervently; loving the law of the Lord; loving the habitation of God's house; loving the souls of men; loving to do His will; loving the Lord Jesus Christ; loving the Lord God with all the heart, mind, soul, and strength, and our neighbour as ourselves, are manifestations of holy living with which God is well pleased. "Walking in love," St. Paul likens unto the offering of Christ, a "sacrifice to God for a sweet smelling savour" (Eph. v. 2). A human mind possessed of this love, and streaming forth in all the doings of life, has a likeness to God, an alliance with God, a power with God, which only God Himself knows. We can think of no influence with which to illustrate it, excepting that which ascends from the heart and life of a loving child into the heart of a loving parent.

Doing good. Because God is holy, He is unceasingly active in beneficence, both in heaven and earth. To every existing subject, capable of receiving it, His goodness is continually being communicated. It is an essential attribute of holy living in man, that he do good in his sphere, according to his ability and opportunity. In this exercise he is an "imitator" of God. He is a "co-worker" with God. He is a "servant" of God. He pleases God. "To do good and to communicate forget not; for with such sacrifices God is WELL PLEASED" (Heb. xiii. 16). In writing the Philippians in acknowledgment of some act of beneficence that they had shown him, St. Paul says, "Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, WELL-PLEASING to God" (Phil. iv. 18).

The same line of observation may be made in respect to every other ingredient included in holy living.

We may now inquire into the *results* of these influences on the Divine Mind. Does holy living *honour* God? He says, "Them that honour Me I will honour" (1 Sam. ii. 30). "If any man serve Me, him will My Father honour" (John xii. 26). Does love to God please Him? He says, "Because he hath set his love upon Me, therefore I will deliver him; I will be with him in trouble; I will deliver him and honour him" (Ps. xci. 14, 15); "I love them that love Me" (Prov. viii. 17). *Prayer* brings its response from God. "He shall call upon Me, and I will answer him" (Ps. xci. 15). "Every one that asketh receiveth" (Matt. vii. 8). *Humility* brings from Him exaltation. "He that humbleth himself shall be exalted" (Luke xviii. 14). "Humble yourselves in the sight of the Lord, and He shall lift you up" (Jas. iv. 10). "God resisteth the proud, and giveth grace to the humble. Humble yourselves under the mighty hand of God, that He may exalt you

in due time" (1 Pet. v. 5, 6). *Doing good* secures its returns. "God is not unrighteous to forget your work and labour of love, which ye have showed towards His name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10). "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. x. 42). "Be not weary in well-doing: for in due season we shall reap, if we faint not" (Gal. vi. 9).

Faith has such a comprehensive and powerful influence on the Divine Mind, as to obtain in response, blessings of unqualified measure and of inconceivable importance. God gives remission of sins as a result of faith (Acts x. 43, Rom. iii. 25). He justifies freely (Acts xiii. 39, Rom. iii. 21, &c., v. 1, Gal. ii. 16). He bestows salvation (Mark xvi. 16, Eph. ii. 8, Acts xvi. 31). Adoption (John i. 12, Gal. iii. 26). Spiritual light (John xii. 36, 46). Spiritual life (John iii. 20, 31, Gal. ii. 20). Access to God (Rom. v. 2, Eph. iii. 12). The gift of the Holy Ghost (Acts xi. 15-17, Gal. iii. 14, Eph. i. 13). Eternal life (John iii. 15, 16, vi. 40, 47). Rest in heaven (Heb. iv. 3). Purity of heart (Acts xv. 9). Victory over the world (1 John v. 4, 5). The witness of the Spirit (1 John v. 10)—are all responses from God to the influence of faith on Him.

We all know what a mighty principle faith is in the social, commercial, literary, scientific, and general business world. We know what are the responses to its exercise from its various subjects and objects. We know how, without it, almost everything with which man has to do, would fail to serve his wishes, and realise his designs. Equally important and productive is faith in the world of spiritual realities of which God is the Sovereign Life and Power.

Holy living, then, has its influence on the Divine Mind, whether considered in its entirety or in its individual component parts.

This truth may be further illustrated. God is a "Sun and Shield" to such as walk uprightly, and He withholds no good thing from them." He is their "Father" in heaven, and they are His "sons and daughters" on earth. Mutual "fellowship" and "communion" subsists between them. God "delights" in them, and they "delight" in God. He is their "Beloved" and they are His "beloved." They are "engraven on the palm of His hands." They are His "jewels." They are the "apple of His eye." They are the subjects of His "care." He "guides them by His counsel." He gives His "angels charge concerning them." He is "a wall of fire" to them; a "Refuge;" a "Stronghold;" a "Fortress;" a

"High Tower;" a "Munition of Rocks;" the "Shadow of a great Rock in a weary land." He supplies all their "need." He "sustains their burden" for them. He "pities their infirmities." He "succours them in temptation." He hears their prayers. He is with them in the "fire and water." He brings them into a "wealthy place." He delivers them from trouble. He never leaves or forsakes them. He is their joy and hope. He is their Friend, their Shepherd, their King, their Lord, their Judge, their Saviour, their All and in All. In a word, they are to Him on earth, as the angels and spirits made perfect are in heaven.

One distinguishing response from God to holy living is, He becomes to its subjects their *complete and perfect happiness*. Himself the infinitely blessed One as He is the Holy One, He is the Fountain of Bliss to all with Whom He is well pleased. Assimilated as they are to His image and nature, they ascend into His spirituality of presence, and enjoy His glorious fruition, in which consists fulness of joy and pleasure for evermore: "Blessed are the pure in heart; for they shall see God" (Matt. v. 5). This vision is more than what is enjoyed from an external perception. It is one that rises from a positive internal union. Hence, the happiness God gives them is more than that which flows from gazing on Him through the spiritual faculties. It is an influx from God Himself; a beam of His beam; a joy of His joy; a heaven of His heaven. It is His life so infused into the spiritual nature as to awaken, energise, and exalt all its powers, that they rise into an embracement of God in sympathy and love, and thence realise complete felicity.

A holy soul then is abstracted from everything earthly and finite, both as to its maintenance of life and its flow of happiness. To seek and to derive its happiness from earthly things would be like wringing water from a rod of flint, or searching for gold-dust in a log of wood. It must either promptly recoil from all, or lose its relish of God, and expire in its holy life, from the want of its proper nutriment and support. Its organisation is such that none of the fountains of earth can give streams clear, deep, and constant enough to satisfy it. If it lose God, it immediately relapses into its earthy, sensuous, and carnal state. It again feels the fury and pangs of sinful misery; and conscience again, like a fiery scorpion, springs into life, to fasten within it its damning stings. Only as God comes down to a holy soul and it rises to meet Him, and they become "one spirit," does it find its imperial rest of love, joy, peace, and every good, to consummate its bliss.

And the more holy living is cultivated, the more attractive will it be to God; as vice, the more it is indulged, the deeper it sinks from Him and alienates Him to us. The farther a soul is abstracted from earthly things, in holiness, the nearer it approaches the Infinite Centre of its being; the more it pants and labours to be lost in His ineffable glory and delight, the more God enfolds it in the wings of His heavenly raptures and repose.

There is still another source of illustration of the subject. That is, *examples.* Abel offered a sacrifice which God accepted, and He gave him a token of its acceptance. Enoch pleased God by walking with Him three hundred years; then He translated him that he should not see death. Noah was a just and righteous man before God, and He saved him and his family from perishing in the flood. Abraham walked before God and was perfect, and He made him the father of the faithful. Joseph was virtuous before God, and He exalted him to high honour and wisdom. Moses was meek before Him, and He made him the leader and lawgiver of His people. Joshua was His true servant, and He appointed him the successor of Moses to lead His people into the promised land. Samuel from early life honoured Him, and He elevated him to be judge over Israel. David was a man after His own heart, and He elected him to be the most distinguished king that ever reigned over His people.

Thus we might go on until the reader's patience was taxed. A solitary instance could not be adduced wherein an individual of holy living had not been influential with God in bringing from Him some marked response that distinguished him on that account. Men of refined intellectual taste are influenced by objects of art in which are combined traits of great genius. They show their appreciation in many ways of praise and commendation. How often do such objects command fabulous prices in their purchase. Anything of rare excellence has its influence on minds of excellence to call forth from them expressions of their approval and appreciation. Those who own these objects of excellence set a high value on them, and guard them with the most diligent care. Men of great eminence in learning, in statesmanship, in heroism, in virtue, are held in high esteem by their fellows, and they bestow upon them the highest plaudits. Honours, eulogiums, monuments, express how individuals, societies, and nations are influenced to recognise their worth.

It is on this principle we understand how God is influenced by the holy living of His people, to distinguish them from others.

There is still another source whence we may infer the in-

fluence of holy living on the Divine Mind, respecting which a few words must be said in order to make our subject complete. That is, *the promises of future reward*, on the condition of holy living. As acknowledgment of His approval and appreciation of holy living, God has given to its subjects exceeding great and precious promises respecting both the present and future. We have already referred to the present. We have now only to speak as to the *future*. A few allusions must suffice.

God has guaranteed that His holy people shall be *exempted from the punishment which shall come upon the finally impenitent*. "Righteousness delivereth from death" (Prov. xi. 4). "Being justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9). "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. v. 9). "If a man keep My sayings, he shall never die" (John viii. 51). "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. xx. 6).

God has promised to His holy people *a glorious resurrection at the last day*. "This is the will of Him that sent Me," says Jesus Christ, "that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (John vi. 40). "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11). "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21). See also 1 Cor. xv. 21-54, 2 Cor. v. 1-4, 1 Thess. iv. 14-17).

God has also promised to His holy people *a state of everlasting happiness in heaven*. "To them who, by patient continuance in well-doing, seek for glory and honour, and immortality, eternal life. Glory, honour, and peace to every man that worketh good" (Rom. ii. 7, 10). "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (1 Cor. ii. 9). "In My Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there ye may be also" (John xiv. 2, 3). See also Rev. vii. 15-17, Rev. xi. 18, xxi. 22, xxii. 5, 1 John iii. 2, John xvii. 22, 24, 2 Cor. iv. 17, 18, Matt. xxv. 34, Rev. xxii. 3.

It might be said that the instances adduced or referred to of illustrious examples of rewards bestowed on holy living, are nothing more than the necessary results of such living, the necessary outcomes of the observance of the laws of virtue. There is no doubt that virtue has rewards in itself which its votaries receive. At the same time, it must be remembered that the laws of virtue are not of their own creation. They are the creation of Him who is the Infinite Eternal Personality of Virtue. They imply a Moral Governor as well as the morally governed. The laws of a kingdom imply a king and subjects; as the laws of mechanism a machine and a mechanic. Thus, if there are moral laws in existence, they imply a moral subject for whom they have been enacted, and to whom applicable, and also a Moral Ruler, with indisputable authority, who has both made them and imposed them.

If this is so, then the observance of these laws not only brings its own reward, but it implies that He whose laws they are, is well pleased with their observance, and bestows, in some way or other, rewards on those who observe them. This principle is seen exemplified in all states, societies, and families, as between sovereigns and subjects, parents and children, masters and servants.

A good servant not only receives the reward of his conscience in doing his duty, but he receives from his master the *wages* that he had stipulated to give him for his labour. The laws that he observed in doing his duty, could not pay him these. A man who keeps the laws of vision in midday, receives light from the sun for doing so; but however much he obeys those laws in darkness, he would not be so rewarded, because darkness has no power to give light. A scientist diligently observes the laws of study in his researches into the arcana of nature. In this he finds pleasure, and so has reward; but this is an unsatisfactory return to his study, unless he is rewarded by coming to the *object* of his earnest inquiry. An artisan produces a piece of workmanship in his craft which is pre-eminent in its class, in an international exhibition. Now the artisan has had the richest gratification of its kind, in producing his work, but beyond this he has had his eye on perfection in his art, and also on the highest award offered. Justice is only met in his case and his desires fully realised by his reception of the reward. This reward comes to him not in the execution of the laws of his work, nor from them; but from a power beyond them and above him. The reward is given him, not because he has observed the laws of his trade; but because he has produced an article that meets with the approval of the judge or judges.

These and other similar analogies may serve to illustrate that the laws of virtue as constituted by God, while giving reward in their obedience, do not end there, but lead to higher reward, coming from Him who is distinct from the laws and the virtue—a reward not given to the virtue, but to the *person* who is its worker and subject; which reward, connected with the personal consciousness of the possession of virtue from obedience to her laws, make up the complement of the happiness of that *person.*

For more illustrations of the influence of Holy Living on the Divine Mind, the reader is referred to the chapters on "Christian Men," "Special Providence," and "Good Angels."

CHAPTER III.

UNHOLY LIVING.

IF God is influenced by the *holy* living of His rational creatures, He must also be influenced by their *un*holy living. If one please Him the other must displease Him. If He love holiness, He must hate iniquity. God is one, and His name is one. He cannot deny Himself, or in any way act out of harmony with the unity of His being.

That there is such a fact as *un*holy living is too patent to man's own experience as well as to his observation, to be denied. As to its extent and power, we can form no conception. We may, however, assume that it is limited in both respects. How unholiness originated; why it was permitted; why it has been allowed to continue, and to have such sway in the universe, are points that do not come within the scope of this work to discuss.

*Un*holy living is alienation from God as the Infinite Personality of Right. The farther men go from God in moral obliquity of heart the less are they influenced by Him for good, and consequently the worse they become. This is in analogy with things in nature and in social life. The farther one goes from light, the less advantage he receives from it, until he may become enveloped in darkness. The loss of health implies the gain of sickness, that may result in death. There are two poles to everything, and the nearer you approach one, the farther you go from the other.

This is true morally, as intellectually, physically, or locally. Take the case of an individual, and in that you see the case of society, be it few or many. Given an instance of one who is the beau ideal of everything that is wise and good, according to the highest standard yet discovered. Observe, that as he declines from this standard, so he deteriorates in excellencies; until he become it may be the opposite of his former self, in moral degeneration and ruin. He is now as much a bane as he was once a blessing. His gold has become dross; his fruitful garden, a wilderness; his light, darkness; his honour besmeared with disgrace and degradation.

Hence, unholy living is exactly the converse of holy living. Only moral and responsible beings can be the subjects of one as of the other. Unholy living, as we know it, can only proceed from an unholy nature, and that nature can only come from a source in accord with itself. "That which is born of the flesh is flesh," as "That which is born of the Spirit is spirit."

Unholy living is antagonism to the law of God, and, as we have said, to God Himself. It is not "subject to the law of God; neither, indeed, can be." It is described as a walking in the flesh (Rom. viii. 4); as transgression of the law (1 John iii. 4); as omission of doing what is known ought to be done (James iv. 17); as of the devil (1 John iii. 8); as not of faith (Rom. xiv. 23); as works of darkness (Eph. v. 11); as rebellion against God (Deut. ix. 7); as defiling (Prov. xxx. 12); as departing from the Lord (Isa. lix. 13); as departure from His precepts (Dan. ix. 5); as departure from His worship (Ex. xxxii. 8, 9, Jos. xxii. 16-19); as despising His counsels (Ps. cvii. 11); as rejecting His government (1 Sam. viii. 7); as revolting from His authority (Isa. i. 5, xxxi. 6); as distrusting His power (Ez. xvii. 15); as murmuring against Him (Num. xx. 3, 10); as walking after our own thoughts (Isa. lxv. 2); as hardening the heart (Heb. iii. 8); as lusting against the Spirit (Gal. v. 17); as manifesting the works of the flesh (Gal. v. 19-21); as an outflow of the evils which are in the heart (Mark vii. 21-23).

Not only is unholy living against the Moral Creator and Governor of the universe, but against the harmony and well-being of the universe itself. Moreover, it is against the harmony and wellbeing of man, in himself, and in his relation to all things. All things, man included, were "compacted together," and designed by God to promote and conserve "holiness unto the Lord." So far as this fails, through sin, the end is not accomplished.

The nature of unholy living may be further seen from the various *characteristics* given to its subjects. They are said to be—*Foolish*, "Do ye not requite the Lord, O foolish people, and unwise? Is not He thy Father that hath bought thee? hath He not made thee and established thee?" (Deut. xxxii. 6). "The foolish shall not stand in Thy sight; Thou hatest all workers of iniquity" (Ps. v. 5). *Stiffnecked*, "The Lord said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people" (Ex. xxxiii. 5). "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts vii. 51). They are said to *rebel against the light and to hate it*: "They are of those that rebel against light; they know not the ways

thereof, nor abide in the paths thereof" (Job xxiv. 13). "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 20). *Fraudulent,* "The wicked borroweth, and payeth not again; but the righteous showeth mercy, and giveth" (Ps. xxxvii. 21). "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Micah vi. 11). *Hypocritical,* "Drawing near to God with their mouth, and with their lips honouring Him, but their hearts are removed from Him" (Isa. xxix. 13). *Blinded,* "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4).

In addition to the above quotations we may give the following references. They are said to be, *Abominable* (Rev. xxi. 8); *Covetous* (Micah ii. 2, Rom. i. 29); *Impudent* (Ez. ii. 4); *Envious* (Ne. ii. 10, Titus iii. 3); *Selfish* (2 Tim. iii. 2); *Forgetful of God* (Job viii. 13); *Perverse* (Deut. xxxii. 5); *Unmerciful* (Rom. i. 31); *Proud* (Ps. lix. 12, Oba. 3); *Murderous* (Ps. x. 8, xciv. 6, Rom. i. 29); *Sensual* (Phil. iii. 19, Jude 19); *Unruly* (Titus i. 10); *Prayerless* (Job xxi. 15, Ps. liii. 4); *Lying* (Ps. lviii. 3, lxii. 4, Isa. lix. 4); *Unthankful* (Luke vi. 35); *Hard-hearted* (Ez. iii. 7); *Loathsome* (Prov. xiii. 5); *Boastful* (Ps. x. 3, xlix. 6). The apostle Paul gives a long list in his Second Epistle to Timothy, third chapter, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." In his Second Epistle to the Thessalonians, third chapter, second verse, St. Paul prays to be "delivered from *unreasonable,* or absurd, and *wicked* men."

The nature of unholy living may also be gathered from the *names* and *titles* given to its subjects. They are called—*Evil generation:* "Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers" (Deut. i. 35). *Children of Belial:* "Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known" (Deut. xiii. 13). *Froward generation. Children in whom is no faith:* "I will hide My face from them, I will see what their end shall be; for they are a very froward

generation, children in whom is no faith" (Deut. xxxii. 20). *Adversaries of the Lord:* "The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them" (1 Sam. ii. 10). *Children of fools:* "They were children of fools, yea, children of base men; they were viler than the earth" (Job xxx. 8). *Children of pride:* "He beholdeth all high things; he is a king over all the children of pride" (Job xli. 34). *Evil doers:* "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity" (Ps. xxxvii. 1). *Haters of God:* "The haters of the Lord should have submitted themselves unto Him (Ps. lxxxi. 15). *Seed of the wicked:* "But the seed of the wicked shall be cut off" (Ps. xxxvii. 28). *Transgressors:* "But the transgressors shall be destroyed together, the end of the wicked shall be cut off" (Psa. xxxvii. 38). *Children that are corrupters. People laden with iniquity. Seed of evil doers:* "Ah, sinful nation; a people laden with iniquity, a seed of evil doers, children that are corrupters" (Isa. i. 4). *Lying children. Rebellious people:* "That this is a rebellious people, lying children, children that will not hear the law of the Lord" (Isa. xxx. 9). *Grievous revolters:* "They are all grievous revolters, walking with slanders; they are brass and iron; they are all corrupters" (Jer. vi. 28). *Rebellious nation:* "And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me" (Eze. ii. 3). *Children of the wicked one:* "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one" (Matt. xiii. 38). *Children of hell:* "Woe unto you, scribes and pharisees, hypocrites, for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. xxiii. 15). *Serpents:* "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33). *Unprofitable servants:* "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matt. xxv. 30). *Children of this world:* "For the children of this world are in their generation wiser than the children of light" (Luke xvi. 8). *Servant of sins:* "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John viii. 34). *Children of the devil:* "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts xiii. 10). *Fools:* "Professing themselves to be wise, they became fools" (Rom. i. 22). *Haters of God:* "Backbiters,

haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents" (Rom. i. 30). *Children of wrath:* "We were by nature the children of wrath, even as others" (Eph. ii. 3). *Enemies of God:* "Whosoever therefore will be a friend of the world is the enemy of God" (Jas iv. 4). *Evil-doers:* "For the punishment of evil-doers, and for the praise of them that do well" (1 Peter ii. 14).

Still further the nature of unholy living is set forth in the *emblems* and *similes* used to describe its subjects. They are said to be—*Wild ass's colts:* "For vain man would be wise, though man be born like a wild ass's colt" (Job xi. 12). *Visions of the night:* "He shall fly away as a dream, and not be found, yea, he shall be chased away as a vision of the night" (Job xx. 8). *Stubble:* "They are as stubble before the wind, and as chaff that the storm carrieth away" (Job xxi. 18). *Lions greedy of prey:* "Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places" (Psa. xvii. 12). *Fiery oven:* "Thou shalt make them as a fiery oven in the time of Thine anger" (Psa. xxi. 9). *Grass. Green herbs:* "For they shall soon be cut down like the grass, and wither as the green herb" (Psa. xxxvii. 2). *Beasts:* "Nevertheless man being in honour, abideth not; he is like the beasts that perish" (Psa. xlix. 12). *Dross:* "Thou puttest away all the wicked of the earth like dross" (Psa. cxix. 119). *Whirlwind:* "As the whirlwind passeth, so is the wicked no more" (Prov. x. 25). *Dogs:* "As a dog returneth to his vomit, so a fool to his folly" (Prov. xxvi. 11). *Abominable branch. Carcases trodden under foot:* "But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet (Isa. xiv. 19). *Moth-eaten garment:* "For the moth shall eat them up like a garment, and the worm shall eat them like wool" (Isa. li. 8). *Troubled sea:* "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii. 20). *Horses rushing into the battle:* "What have I done? every one turned to his course, as the horse rusheth into the battle" (Jer. viii. 6). *Heath in the desert:* "For he shall be like the heath in the desert, and shall not see when good cometh" (Jer. xvii. 6). *Smoke:* "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney" (Hos. xiii. 3). *The blind:* "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord" (Zeph. i. 17). *Fools building upon sand:* "And every one that

heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matt. vii. 26). *Tares:* "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. xiii. 38). *Goats:* "And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 32). *Corrupt trees:* "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit" (Luke vi. 43). *Wells without water:* "These are wells without water, clouds that are carried with a tempest" (2 Pet. ii. 17). *Raging waves of the sea. Wandering stars:* "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude xiii.)

The preceding views of unholy living may lead us to consider the influence which it has on the Divine Mind. Contemplating God in the various attributes of His nature, as revealed in Scripture, we may infer how sin affects Him. As a Being of *Love*, He hates all things that are contrary to that pure and pre-eminent affection. As a Being of *Mercy*, He disapproves of all cruelty. As a Being of *Truth*, He is opposed to all forms of error, falsehood, and superstition. As a Being of *Justice*, He is displeased with all acts of oppression, bribery, and dishonesty. As a Being of *Purity*, He dislikes all uncleanness and iniquity. He does not ignore it or view it as a trifling matter. "I know your manifold transgressions and your unrighteousness" (Amos v. 12). "Her sins have reached unto heaven, and God hath numbered her iniquity" (Rev. xviii. 5). "Behold the hire of the labourers who have reaped down your field, which is of you kept back by fraud, crieth; and the cries of them which reaped are entered into the ears of the Lord of the sabaoth" (Jas. v. 4). "For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. xxv. 16). "These six things doth the Lord hate; yea, seven are an abomination unto Him; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. vi. 16-19).

These conclusions are logical if the premises are accepted. They are in perfect harmony. They are only conclusions which we should draw from such premises affirmed in respect to a fellow creature. Granted these in respect to man, is it too much to assume them with regard to the Almighty?

The varied expressions used to denote the Divine Mind as affected by unholy living, shows its influence on Him. When we read that it *repented* God that He had made man, because he had fallen into the habit of evil, we may in a measure conceive what that evil must be as He saw it and felt its influence. That piece of workmanship over which He had realised such complacency as being "very good," as wearing His own image, He now mourns over, and regrets that He had ever produced it, because of its fall from its pristine purity. A being once so like Himself now to be so unlike Him; once so exalted, now to be so degraded; once so beautiful, now to be so repulsive; once so obedient, now to be so rebellious; once so in harmony with all the music of the universe, now to be so discordant; surely, it can be no wonder that the change should affect God as greatly as is described. For a potter to make an exquisitely chaste and elegant vessel for a king's palace, and a malicious hand to crack or break it, what more provoking? For a sculptor to work a figure of unequalled beauty for a hall of fine arts, and to have it spoiled by an enemy, what more trying?

Take the case of a parent who is in every respect what a parent ought to be. He has children who disobey him, and live in ways that are opposed to his righteous and loving will concerning them. Can you conceive of anything that gives more pain to him than this conduct of his children? All the difficulties of his business, all the reverses of his fortune, all the disappointments of his friends, do not give him so much pain as the waywardness and disobedience of his children. And the deeper his affection for them, with the interest he feels in their welfare, make their conduct all the more painful to endure. All his knowledge, all his goodness, all his wealth, all his position in society, all the estimation in which he is held by his neighbours and fellow-citizens, do not make up for the grievous influence of his children's conduct on him.

There is an application of this to God. As the Father of man, there is nothing in Himself, or in His proprietorship of the universe, or in His praises from the hierarchy of heaven, that can avert the grievous influence which the unholy living of His children has on Him. Did He care nothing for them, or did He look on sin as a trifle, it would be otherwise. But having regard to His own glory, to the happiness of His children, and to the dignity of His laws, He cannot but be grieved at the resistance of His authority over them.

"God is ANGRY with the wicked every day" (Ps. vii. 11). What a revelation does this passage give of the influence of wickedness in man on the Divine Mind! For a Being

Whose nature is *Love* to be angry, surely the cause must be marvellous to produce such an experience. There are waters and trees that a zephyr will move; and some tempers that are excited into fury by nothing. There are other waters and trees that require a gale to move; and tempers that cannot be stirred but by unusual force of antagonism. Thus, the Divine Mind is of such infinite equanimity and boundless patience, that for it to be moved into feelings of displeasure or emotions of anger, the cause must be something wonderfully exceptional!

Such passages as the following are expressive: "I will judge his house for ever for the iniquity which he knoweth;" words spoken to Eli in response to the cry of sins in his family, that he did not reprove and chastise (see on this subject 1 Sam. i. and ii.). "Thou art weighed in the balances and art found wanting" (Dan. v. 27), words spoken to Belshazzar as the result of his great wickedness before God. "Thou fool, this night thy soul shall be required of thee" (Luke xiii. 20), words spoken to the rich penurious farmer, who thought more of his wealth than of God. "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (Amos ii. 13). "Your new moons and appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them" (Isa. i. 14). "Thou hast wearied Me with thine iniquities" (Isa. xliii. 24).

There are two or three more passages that may be quoted under this thought, which are terribly descriptive of the influence of unholiness on the Divine Mind. "According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies" (Isa. lix. 18). "God is jealous, and the Lord revengeth: the Lord revengeth, and is furious: the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies" (Nahum i. 2). "I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth" (Isa. lxiii. 3, 4, 6). "There will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them" (Ez. viii. 18). "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i. 24-26).

Such words as the above are easily enough quoted; but as to the comprehension of the depth of their meaning, it is simply impossible. God only knows the love of God; so God only knows the "fury," the "wrath," the "vengeance" of God.

We may infer the influence of unholy living on the Divine Mind from the influence it has on the minds of those who live in holiness. What is more revolting to such minds than the exhibition of ungodliness which they witness in the world around them? Do they not loathe sin? Do they not strive and struggle against its participation? Is it not their prayer, their study, their main endeavour to live unspotted from the world? They deny themselves; they take up their cross; they mortify the deeds of the body; all with a view to this. Do they not spend time, talent, money, energies, to quell its power, and to annihilate its existence? Have they not been known even to sacrifice life, rather than yield to its contamination? Surely, these considerations evince their absolute and utter abhorrence of the accursed thing.

The following words may be taken as expressive of the feeling of a holy soul towards sin. "And Jabez called on the God of Israel, saying, Oh that Thou wouldest keep me from evil, that it may not grieve me" (1 Chr. iv. 10). "I hate vain thoughts; but Thy law do I love" (Ps. cxix. 113). "The fear of the Lord is to hate evil" (Prov. viii. 13). "I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off; him that hath a high look and a proud heart will not I suffer" (Ps. ci. 3-5). The fifty-first Psalm may be taken as the outpouring of a soul deeply convinced of the abominable nature of sin, and its interior abhorrence of it.

If unholy living has such an influence on holy *human* mind, what may we infer its effects to be on the Mind of God? His Mind, so much purer; so much more sensitive to sin in its nature, operations, and final results! His Mind, that comprehends the evil in all its causes, relations, magnitudes, workings, and consequences! His Mind, against Whose Spirit and laws the evil is aimed in all its virulence and power! Can we wonder that its influence should be such as the Scriptures declare it to be? Can we imagine that in any one instance the Scriptures are hyperbolical in their statements on this subject?

The work of God to recover man from the nature and life of sin, may show its influence on Him. Were He unaffected

by the ungodliness of men, He would, like those who live in the practice of it, be unconcerned about it. Caring for none of its manifestations, He would do nothing to mitigate or destroy them. But the fact that sin is the only evil in man which God hates, He has put forth his strength to do a work that has no equal, with a view to its annihilation in him. The *work of redemption by our Lord Jesus Christ* is enough to demonstrate to the universe the influence of sin on the Divine Mind. Herein we see the enormity of the evil that cost such wisdom, love, power, and sacrifice, to remove. If, from the life and money expended in war, you judge of the evil that war was designed to destroy; if, from the legislation of a senate, you judge of the importance of the matter legislated upon; if, from the sanitary measures adopted in a city, you judge of the contagion it is meant to remove; may you not judge of the magnitude of unholy living in man, by the work of redemption accomplished through our Lord Jesus Christ, and by the Spirit of our God?

Besides, the means and agents which God has established for the extirpation of sin from the world, show His utter abhorrence of it. The revelation of His word, the operations of His Spirit, the institution of the ministry, the appointment of the Sabbath, the ordinances of the church, the personal and united labours of His people, the ministration of angels; in a word, the whole economy of His love and mercy, as involved in the Gospel scheme of salvation, demonstrate the influence of sin on God. All the remedial schemes of individuals, societies, and nations, as the outcome of the Mediatorial work of Divine wisdom and grace, point in the same direction.

Observe the Divine entreaties, requests, persuasions, reasonings, inducements, invitations, condescensions, long-suffering, patience, all with a view to bring man from his unholy ways. Observe the warnings, hindrances, agents, and examples of punishments, which God employs to deter man from living in wickedness, and infer what effect it must have on Him.

Take the few passages following as illustrative of these points: "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18). "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way; turn ye, turn ye from your evil way; for why will ye die, O house of Israel?" (Ez. xxxiii. 11). "Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin" (Ez. xviii. 30).

The *threatenings* of God against those who live in unholiness, show its influence on the Divine Mind. "If ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I will set My face against you, and ye shall be slain before your enemies; they that hate you shall reign over you" (Lev. xxvi. 15, 17). "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (Isa. xxiv. 21). "The mean man shall be brought down, and the mighty man shall be humbled; and the eyes of the lofty shall be humbled; but the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (Isa. v. 15, 16). "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him" (Isa. iii. 11). "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts" (Mal. iv. 1). "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 41, 42). "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8).

The Divine procedure with individuals, families, and nations that have persisted in a course of sin, illustrates the sentiments we have expressed.

Cain, who from envy slew his brother, was branded by Divine justice as a murderer, and burdened with punishment no more than adequate to his crime. The old world, for its all but universal wickedness, provoked the Lord to overwhelm it with a deluge of waters. Sodom and Gomorrah, by its abominable sins, brought upon itself from heaven showers of fire that consumed it into ashes. But space fails to permit anything more than the mention of Pharaoh, Israel in the wilderness, Nathan, Dathan and Abiram, Achan, Saul, the Canaanitish nations, Israel under the Judges, Balaam, Balak, the Moabites, Ahab, and other kings of Israel, as well as of Judah, the ancient nations of Nineveh, Babylon, together with numerous others, all of whom stand out in ancient history as monuments of Divine displeasure caused by their iniquities.

The Bible, which is a book of historical records of the Divine mercy, is no less a book of records of Divine justice.

What is the present condition of the Jewish people, and their history for the last eighteen hundred and fifty years, but a revelation of the Divine Mind in its response to their persistent rejection of His Incarnate Son?

The secular history of the world, read in the light of the Bible, is corroborative of the Bible in its teachings on the subject before us, in its revelations of the just judgments of God upon sin, as of His merciful visitations upon righteousness and truth. Humanity in its conscience, by experience, if not by *expression*, testifies to its history as unveiling the retributions of Jehovah on its sins against Him. The whole creation groaneth and travaileth in pain together until now under the burden of its transgressions and the woes that they have brought upon it from an overruling Providence, guided by Infinite Rectitude and equity. Wars, famines, pestilences, disasters, diseases, together with manifold other evils, are in the main fruits of human wickedness, as sanctioned, permitted, or inflicted by Him Who is the righteous Lord loving righteousness and hating iniquity. The moral sense of man bears witness to this. The acknowledgment of the moral consciousness of human nature, as it reviews its conduct and its punishment in the presence of the Moral Governor of the universe, is, "Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly" (Neh. ix. 33). Such words are not applicable to angels, or to God's holy people. They are the natural, spontaneous outcome of conscience awake to its guilt, as arising from a view of the turpitude of sins committed against Him to Whom conscience feels itself amenable.

The procedure of God, as a result of the influence of human sin, is consistent with His declarations, and with the earliest history we have on the subject. The fall of angels did not affect God in respect to man, neither did the existence of sin (if any) on the earth in the pre-Adamite period, or co-existent with Adam in the period in which he remained unfallen. But, when the federal head of the race fell into sin, and became allied to its originators and patrons, in opposition to his Creator, and in contrariety to his pristine state, he knew that he was "naked"—lost his "beautiful garments;" he became afraid of God; he hid himself, as he thought, from God; he was then as deeply conscious of being wrong as he was of being right before. The Divine Mind dealt with him, as He found him, mercifully and justly, spared him from physical death, but expelled him from his home of purity. Man entered into life and circumstances consistent with his guilt. Sorrow, pain, toil, with kindred evils, came upon him as

the desert of his violation of that law which God had given to keep him in communion and fellowship with Him and all holy beings and things. God's procedure with man after his fall was analogous to His procedure with the fallen angels; that is, in visiting him with punishment for his transgression.

But may not all that has been said respecting the results of the influence of unholy living on the Divine Mind, be nothing more than the retributive influence of laws on those who violate them? What laws? Laws self-made; or laws made by another? Is there such a thing as laws self-made any more than such a thing as a self-written book? The laws now under consideration are such as only a Moral Supreme Governor could enact. If this is admitted, then the punishment is primarily from Him, as existing in the nature of the laws; while, secondarily, it may be from the violation of the laws. For instance, it is a law in nature that fire will burn man, if he fall into it, and that water will drown him. Such laws are of Him Who made all things; but the punishment which comes to man from falling into the fire or the water, may be caused by his own conduct in relation to the two elements. If he keep out of the fire, as he ought, he will not be burnt, or out of the water, he will not be drowned. Fire and water are elements by themselves and need not their contrary elements to maintain them in existence; but their contrary elements coming in contact with them, they carry out their own natural laws in respect to them. There is law within law all through the universe, working in sublime harmony and peace; but when the subject of one law comes under the reign of another law, its contrary, conflict, and, it may be, punishment, is the inevitable result. This, too, is according to law.

One view of the law of holiness is, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." In the observance of this law there is life of rectitude with God and all things in harmony with Him. But if a man live against this law he becomes the subject of experiences contrary to rectitude and peace. Instead of receiving a blessing according to this law of holiness, he receives a curse, according to the law of sin. Another law specifying the condition and nature of holy living is, "If we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i.). Under this law we see what a blessing comes to its subject; but living against it, or not observing it, he brings upon himself an experience in unison with his conduct. Other

forms of this law might be given, all of which agree in teaching the same thing.

We regard the sovereign as supreme ruler of his kingdom. He rules over all. The palace and the prison are alike within his realm; the criminal and the innocent are alike his subjects. It is not the laws that make the difference in these places and persons; but the persons and places themselves. The law is alike to both, when both alike conduct themselves in relation to it. The law *let alone*, that is, not resisted, can do no one any harm; as fire will burn no one who keeps away from it; and as poison will kill no one who does not take it. Thus it is with the Divine law and man.

Sin contains within itself a degree of its own punishment. It is a serpent carrying a sting in its own head. It is a disease bearing its own pains, sorrows, anguish, and woe. It is rottenness and corruption within itself. It fascinates, only to deceive, and blesses only to curse. Its light is darkness. These sentiments are sustained by Scripture teaching. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord of hosts" (Jer. ii. 19). "They would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (Ps. l. 30, 31). "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. v. 22). "Woe unto their soul! for they have rewarded evil unto themselves" (Isa. iii. 9). "His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth; yet his meat in his bowels is turned, it is the gall of asps within him" (Job xx. 11-14). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8).

Not only is there punishment from the *violation* of law in itself, but there is punishment from the *consciousness* of having violated law. As holy living gives happiness by the consciousness of pleasing God, so unholy living misery by the consciousness of displeasing Him. For instance, a child is commanded by its father not to go near the fire lest it be burnt. Now suppose the child, contrary to the command, goes to the fire and plays with it, the result is that it gets

burnt. The pain that it suffers is the result of its contact with the fire. This the child would have suffered had the collision occurred *without any violation of the father's commandment.* But inasmuch as the *collision* was occasioned by disobedience to legitimate authority, the child has an internal punishment consisting of a consciousness that it has disobeyed father, and that its physical suffering would not have taken place had it not done so. It has *moral* as well as material punishment.

In addition to this twofold punishment of transgression, there is not unfrequently, a third ; that is, punishment from the authority rebelled against. This is seen in the family and in the State. How often does a father in his righteousness inflict punishment from himself on his disobedient child, in addition to that which he suffers from the abstract act itself! A criminal not only suffers the penalty of wrong-doing in himself, but punishment *for* his wrong-doing from others. Hence the various forms and degrees of punishments in prisons and reformatories, inflicted by legally appointed means and agencies.

In this light, may we not see how the Almighty Father visits the transgressor of His laws with direct punishment from Himself? Hence, it does not appear sufficient in the Divine government, any more than in human, that man should suffer only from *antagonism* to law, and *consciousness* that he has violated law contrary to authority, but that that authority itself should vindicate its right and sustain its supremacy by punishment. Laws, however much violated, and whatever suffering that violation occasions to the consciousness, cannot administer their own retribution. There must be a power above law to do this. The law accuses or excuses, condemns or acquits ; the judge pronounces sentence according to the guilt of the criminal, but the *execution* of the sentence is by a power specifically appointed, as representative of the supreme authority. God, in His sovereignty, by media or powers that He ordains, executes the sentence of the law by which the sinner is condemned. As He says to the confessing penitent, "I am He that blotteth out thy transgressions for My name's sake," so He says to the obdurate sinner, "If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men" (2 Sam. vii. 14). "He that knoweth His Master's will and doeth it not, shall be beaten with many stripes."

This threefold view of punishment, of which we have spoken, completes the doctrine and operation of punishment in all government, both as under men and under God.

This last element in the administration of punishment in the Divine government may not in most cases be "speedily executed," only in a measure. The long-suffering of God may withhold the full execution of the sentence against "an evil man," content that for a time he may endure only the twofold elements we have mentioned, in the hope that with gracious means, this long-suffering may be to him salvation from all punishment. But if he despise the riches of God's goodness, and forbearance, and long-suffering; if he harden his impenitent heart, and treasure up for himself wrath against the day of wrath, and revelation of the righteous judgment of God (Rom. ii. 4, 5); if he crucify the Son of God afresh, and put Him to an open shame (Heb. vi. 6); if he will have none of His ways and despise all His reproofs; blaspheme the holy name, and kill *to* himself the life-giving power, and kill *in* himself the life-receptive power, there remains nothing but the certain fearful looking-for of fiery indignation, which shall devour the adversary (Heb. x. 27).

True, we must not judge of God in His punishment of sin, by man. God is not vindictive, nor retaliative, nor passionate, nor envious, as man frequently is. Nor does He ever punish sin to give Himself pleasure; or to derive pleasure from seeing the miseries of the punished. God punishes as a *righteous* Judge, *loving righteousness*. He could not do otherwise than punish sin, and be the Holy Father of man, and the just Sovereign of the universe. If man possesses an inward sense of right and wrong, which leads *him* to approve of one and disapprove of the other, both in himself and in others, what is it, but a communication from God, who made him in His image? If those judges and sovereigns among men, that are just and equal in their administration of law, in rewards and punishments, are most approved by mankind, may we not conclude that the same principle of approval will exercise itself towards the Lord of all in His just and equal administration of law? What are all laws of justice, truth, and equity, among men, but derivations from God? What are all administrations of them in justice, truth, and equity, but imitations of God: analogies that have their foundation in the executive of God in the government of the universe, which He has established? The farther men and societies advance in these elements of law and its administration, the nearer they come to the Primary Fountain of all order and rectitude in heaven and earth. Not only so; but the more convinced men become, that they are in these approximating closer and closer to harmony with law and order in the constitution of all things.

Nor is God's punishment of sin arbitrary or despotic. This cannot be in Him, as it may be in man. Whatever He does is right, because He is infinite in the perfection of His being; and He has no rival or equal. If, in any way, His administration may appear arbitrary to man, it is only in appearance in his mind; as when a boy sees the trees, houses, and earth turn round, the sight is in his dizzy brain, and not in the actual things. God, as the sole and absolute ruler of all things, cannot, in view of His absolute perfection, be arbitrary or cruel, any more than a man can trespass on his own land, or do wrong with anything that no law or no person has any control over, or any interest in. God is the only Proprietor of man; and He may do as He please with him. But though He may do as He please with him, His revealed character of Himself leads us to think that He will only act towards him in ways that accord with His perfect justice, and with those sentiments of justice and equity that He has, from Himself, implanted in man's moral nature. Hence, the Divine procedure with man has been, and ever will be, such as man's rightly adjusted moral sense will always acknowledge to be righteous.

As to the punishment of sin from God being *eternal*, the only question that can decide this, is, whether *sin* is eternal. If sin is eternal, its punishment must be eternal. Now, we know from experience as well as observation, that it is not in sin to destroy itself; and that it is not in finite power, which is its subject, to destroy it. Can God destroy it? If so, *will* He? Does not eternal good imply eternal evil? If there is eternal reward, must there not be eternal punishment? If God has not, and will not, annihilate, restore, or forgive demons and their sin, why should He man and his sin? Demons were on probation and fell, but might have stood; man is on probation, and might be saved for ever; but if, like them, he abuse his liberty, and fall below the provisions of his salvation, as they did, why should Jehovah destroy, restore, or forgive him any more than demons? Does not eternal justice require that one, as the other, should be dealt with alike? If God could have destroyed sin in man in harmony with His own justice, the constitution of the universe, and man's moral agency, would He not have done so during the period of its existence on earth? If in six thousand years He has not destroyed it, will He in six thousand millions, or to all eternity? If a time can be conceived when He will destroy sin in man, a time can be conceived when there will be a change in the Divine Nature, in the constitution of the universe, and of the moral organism of man's being. If such a

time is to come, why should it be delayed? Why should He not have done in the beginning what He will do millions of ages hence?

"In that day"—the day of the annihilation of sin in the universe—every condemned spirit in existence shall exclaim—"O Lord, I will praise Thee: for though Thou wast angry with me, Thine anger is turned away, and now Thou comfortest me" (Isa. xii. 1). *But of that day knoweth no man; no, not even the angels of heaven.*

CHAPTER IV.

PRAISE.

GOD, being an Object of prayer, and influenced by prayer, it follows that He is also an Object of thankfulness or praise. Those attributes of His nature, and those relationships in which He stands to us, that claim our worship, claim our praise. Should we pray to God for what He is? we should also praise Him for what He is. Should we pray to God for certain things which as dependent creatures upon Him, we need? we should also praise Him for those things when He bestows them upon us. The exercise of praise is not so much thought of and practised as that of prayer, though as obligatory and beneficial. Our sins and wants drive us to God to supplicate pardon for our sins and supplies for our wants. But how little we praise Him for either! We are "daily loaded with benefits" and "crowned with lovingkindness and tender mercies," but how lightly and scantily we praise Him who bestows all these blessings upon us!

If we look at the doctrine of praise as it exists and operates among rational and intelligent men, we find it to embrace in its exercise, consideration, appreciation, obligation. It implies in the objects of their praise certain characteristics and elements which respond to their tastes and affections. Hence, as praise on the part of him who gives it, implies intelligence, reason, taste, so he can only praise objects that include these. Men praise objects for what they *are*; for what they *say*; and for what they *do*.

1. Men praise objects for what they *are*. Objects of beauty, of strength, of wisdom, of symmetry, of order, of grandeur, of purity; as beauty in a flower, strength in a man, wisdom in a philosopher, symmetry in a building, order in a government, grandeur in a mountain, purity in a character.

On this ground we are called upon to praise God. His *Power* claims our praise: "Be Thou exalted, Lord, in Thine own strength; so will we sing and praise Thy power" (Ps. xxi. 13). His *Majesty* claims our praise. He is Lord of all. He is a king above all gods. He is King of kings and

Lord of lords. His kingdom is everlasting and omnipresent. On this particular the whole of the ninety-sixth Psalm is sublimely expressive. "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea" (Isa. xxiv. 14). His *Holiness* claims our praise. "Who is like unto Thee, O Lord, among the gods? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. xv. 11). The seraphims, whom Isaiah saw in his vision in the temple, cried out to one another, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory" (Isa. vi. 3). His *Wisdom* calls for our praise. "Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His: and He changeth the times and the seasons; He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding" (Dan. ii. 20, 21). "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 25). His *Greatness* calls for our praise. "Great is the Lord, and greatly to be praised: He also is to be feared above all the gods" (1 Chr. xvi. 25). "Great is the Lord, and greatly to be praised; and His greatness is unsearchable" (Ps. clxv. 3). His *Glory* claims our praise. "Glory and honour are in His presence: strength and gladness are His place. Give unto the Lord the glory due unto His name: bring an offering, and come before Him: worship the Lord in the beauty of holiness" (1 Chr. xvi. 27-29). His *Mercy* claims our praise. "Praise the Lord, for His mercy endureth for ever" (2 Chr. xx. 21). "I will sing of the mercies of the Lord for ever" (Ps. lxxxix. 1). "O give thanks unto the Lord; because His mercy endureth for ever" (Ps. cxviii. 1-4).

In the various aspects and relations in which God has revealed Himself, He should be praised. These have been considered in preceding pages, and need not be repeated here.

2. Men praise one another for what they *say*, as well as for what they are. Words of truth, of wisdom, of kindness, of illumination, of guidance, of encouragement, of sympathy, of comfort,—are all welcomed and praised by those who are circumstanced so as to need them, and who have taste to appreciate, and hearts to understand.

On this ground we are called upon to praise God. What the Lord has *spoken* is in the Scriptures. Of these we have written in a separate chapter. Suffice it to say, that whatever it is possible for a finite being to say in and by himself that shall command man's praise, God infinitely more so.

Such as God is in Himself and in all His relations to us, His words are in harmony with. As having all wisdom, as knowing all things, as being all love, as possessed of all mercy, as sympathetic and piteous towards weakness, sorrow, and distress; as Father of all, Saviour of all, Friend of all, Teacher of all, His words are pregnant with all these attributes, constituting them words that are the Fountain of light to a benighted humanity—the Fountain of life to a dead humanity—the Fountain of consolation to a sorrowful humanity—the Fountain of holiness to a corrupt humanity.

In view of such words spoken by God, it is our duty to say as the Psalmist, "In God I will praise His word" (Ps. lvi. 4).

3. Men praise one another for *works* that they have done. Works of art, of invention, of manufacture, of heroism, of self-sacrifice, of beneficence, of mercy and compassion; works in which there is originality, adaptation, genius, usefulness, profit, pleasure, the alleviation of misery, and the elevation of humanity.

On this ground we are called upon to praise the Lord. His works are "great," "marvellous," and "manifold." The heavens are His handywork, the earth is His creation. Man is His workmanship. His works are "great, sought out of all them that have pleasure therein" (Ps. cxi. 2). An analysis of His works is simply impossible. A description of them is beyond the pen or tongue of man or angel. They confound the aggregate mind of finite existences to discover them all. Their mysteries, harmonies, beauties, diversities, grandeurs, uses, resources, lessons, are above the comprehension of any mind, except the Mind which has produced them. Every characteristic that calls for praise in the works of men, is found in the works of God, only in a more perfect and extended degree. Men can build railroads, can construct steam ships, and make numberless great and small things; but they cannot create an atom, nor call into life the most ephemeral insect that bathes itself in the beaming rays of a summer's sun.

But to speak more particularly of His works in relation to man. They are works *for* him and *in* him: works of *nature* and works of *grace*. The earth, as a combination of His works, He has given to the children of men. "The Lord is good to all, and His tender mercies are over all His works." The earth is full of His goodness. He causes His rain to fall on the just and the unjust.

We should praise God for our *creation*. "I will praise Him, for I am fearfully and wonderfully made" (Ps. cxxxix. 14). We should praise Him *for Jesus Christ*. "Thanks be unto

God for His unspeakable Gift" (2 Cor. ix. 15). We should praise Him *for the favours of His grace.* "Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed as the eagle's" (Ps. ciii. 1-5).

We should praise God *for salvation.* "The Lord liveth: and blessed be my Rock; and let the God of my salvation be exalted" (Ps. xviii. 46). "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10). "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us" (Luke i. 68, 69). We should praise God *for answering prayer.* "Blessed be the Lord, because He hath heard the voice of my supplication" (Ps. xxviii. 6). "I will praise Thee; for Thou hast heard me, and art become my salvation" (Ps. cxviii. 21). We should praise God *for His fulfilment of His promises.* "Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant" (1 Kings viii. 56). We should praise God *for His protecting care.* "The Lord is my strength and my shield; my heart trusted Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him" (Ps. xxviii. 7). "Unto Thee, O my strength, will I sing: for God is my defence, and the God of my mercy" (Ps. lix. 17). We should praise God *for* ALL BLESSINGS. "Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation" (Ps. lxviii. 19). "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). If we love God we should praise Him for *all things*, inasmuch as all things work together for good to them that love God (Rom. viii. 28). Yea, even in affliction, trouble, persecution, imprisonment, and death, we must praise Him (Acts v. 41, xvi. 25, 26). A poor Christian called on me a short time ago. I had known him for a few years. He was without work, without food, poorly clad, about sixty years of age, and just recovered from a recent affliction. In speaking of his trials, he summed up by saying in the fulness of a glad heart, "But the Lord is so very good to *me*. I cannot praise Him enough."

Our praising God should be with the *understanding*. "For God is the King of all the earth : sing ye praises with understanding" (Ps. xlvii. 7). "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. xiv. 15). It should be with the *soul*. "Bless the Lord, O my soul, and all that is within me, bless His Holy Name" (Ps. ciii. 1). It should be with the *whole heart*. "I will praise Thee, O Lord, with my whole heart. I will sing praise to Thy name, O Thou Most High" (Ps. ix. 1, 2). "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation" (Ps. cxi. 1). "I will praise Thee with my whole heart ; before the gods will I sing praises unto Thee" (Ps. cxxviii. 1). We should praise God with our *lips*. "Because thy lovingkindness is better than life, my lips shall praise Thee" (Ps. lxiii. 3). "My lips shall utter praise, when Thou hast taught me Thy statutes" (Ps. cxix. 171). We should also praise Him with the *mouth*. "O Lord, open Thou my lips ; and my mouth shall show forth Thy praise" (Ps. li. 15). "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips" (Ps. lxiii. 5). We should praise the Lord *continually*. "I will bless the Lord at all times : His praise shall continually be in my mouth" (Ps. xxxiv. 1). "And my tongue shall speak of Thy righteousness, and of Thy praise, all the day long" (Ps. xxxv. 28). "My praise shall be continually of Thee" (Ps. lxxi. 6). Our praise of Him should be *always increasing*. "I will hope continually, and will yet praise Thee more and more" (Ps. lxxi. 14). It should never end ; nor will it, if we are His loving saints. Love never dies, and the fruit of love is praise. Like the Psalmist, we shall bless God for "ever and ever." Prayer, in its varied forms and parts, as will many other exercises of a holy life, be uncalled for in heaven ; but praise is the universal, the unanimous, the undying pleasure of all its inhabitants.

> "O may I breathe no longer, than I breathe
> My soul in praise to Him who gave my soul,
> And all her infinite of prospect fair !
> O most Adorable ! Most unador'd !
> When shall that praise begin which ne'er shall end ?"

We are to praise God in psalms and hymns (Ps. cv. 2, Eph. v. 19, Col. iii. 16) ; and with all manner of musical instruments (1 Chr. xvi. 41, 42, Ps. cl. 3-5) ; and in public worship (Ps. ix. 14, Ps. c. 4, Ps. cxviii. 19, 20, Heb. ii. 12).

This rendering of praise to God is called by a variety of terms and expressions. It is said to be the calves of our lips

(Hosea xiv. 2); the voice of triumph (Ps. xlvii. 1); the garment of praise (Isa. lxi. 3); the sacrifice of praise (Heb. xiii. 15); the voice of melody (Is. li. 3); the sacrifice of joy (Ps. xxvii. 6); the voice of a psalm (Ps. xcviii. 5).

To praise God is an act that exalts us into concert with all the glorious beings in the universe. To Him all angels cry aloud; the heavens, and all the powers therein. To Him cherubim and seraphim continually do cry, Holy, holy, Lord God of Sabaoth. The glorious company of the Apostles praise Him. The goodly fellowship of the Prophets praise Him. The noble army of Martyrs praise Him. The Holy Church throughout all the world doth praise Him. The Father of an infinite Majesty—the adorable, true, and only Son, the Holy Ghost, the Comforter—the blessed and glorious Trinity, three Persons in one God.

This doctrine of praise, as we have viewed it, recognises its object as a Divine *Personality*. In no one instance in which *praise* is rendered in the worship of Scripture saints, is there a recognition of *laws* or any *secondary* cause as the object. It is in every instance the Lord, God, Jehovah, as a living, supreme, almighty, everlasting Personal Being. This is in perfect analogy with the natural operation of mind among men, in their praise of one another. The praise of men is never given to laws, or plans, or agents, or means, only in a *secondary* sense. It is the *artist*, the *inventor*, the *legislator*, the *author*, the *mechanic*, the *preacher*, that receives the meed of primary and final praise; whatever may be said of their works, and the laws by which they have been produced. Do nations raise monuments to laws, or to law-makers? What are all the statues in Westminster Abbey, in St. Paul's, in the squares and churches of our towns and cities? Are they not all in praise of *persons*, who have done such and such things which render them worthy of such honours?

We may now glance at the influence of praise on the Divine Mind, and the returns that it brings us from Him. Our praises of God do not in any sense or degree add to His felicity, His glory, or power. Being infinitely and everlastingly perfect, He can receive nothing which He does not already possess.

In receiving our praises God is not influenced as some men are, in the praises of others poured upon them; with self-complacency, with vanity, with pride. He receives them as His revenue, which, while not necessary to the maintenance of His majesty and glory, are necessary for His creatures to render. He condescends to permit His creatures to praise Him as their duty and privilege; as a means of exalting and

honouring themselves, and strengthening their bonds of affection to Him. An intelligent and gracious father is not dependent on the praises of his children, his relationship to them is not altered by them, his happiness is not augmented by them, or his resources increased. Still he accepts them with pleasure, as being expressions of his children's appreciation of his character, and of their gratitude for his favours bestowed upon them. They are the spontaneous effusions of loving, thankful hearts which he is well pleased to receive, without in any way affecting him in the particulars mentioned.

That our praise to God has influence on Him in our favour, is as evident as that our prayers have influence on Him. If in response to our petitions He gives us things we ask, in response to our thanks for those things He may continue the things unto us ; as a human philanthropist, knowing that what he has done in reply to the cry of necessity is appreciated, continues the blessings of his beneficence as long as the need and thankfulness remain. However acceptable prayer may be to God, we are sure that praise is equally so. We often read of God complaining of prayer, but never of praise. "Whoso offereth praise glorifieth Me." The sacrifice of praise was more frequent on the Jewish altar than any other. "It is good to sing praises unto the Lord ; it is comely ; and it is pleasant" (Ps. clxvii. 1). "Hereby," says *Trapp*, "we do good to ourselves, secure former favours, which else we forfeit, and procure further blessings, which else we forestall. Hereby also we make things, good in themselves, to become good to us. There is no fairer sight than to see God's altar covered with the calves of our lips, and ourselves in our priestly robes, 'giving thanks to His name' (Heb. xiii. 15), professing our no-deserts, and whole dependence on Him. As on the contrary, an unthankful man is an *ugly, ill-favoured spectacle.*"

A few illustrations of the result of the influence of praise on the Divine Mind must suffice.

1. "And it came to pass, when the priests were come out of the holy place ; (for all the priests that were present were sanctified, and did not then wait by course : also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets ;) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord ; and when they lifted up their voice with the trumpets and

cymbals, and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth for ever; that THEN the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister, by reason of the cloud: for the glory of the Lord had filled the house of God" (2 Chron. v. 11-14).

In this remakable circumstance several things may be observed. 1. The *unanimity of spirit* that pervaded those that praised the Lord. 2. The *earnestness* with which they praised the Lord. 3. The subject of their praise—the unfailing goodness and mercy of the Lord. 4. *Then*—while in the act of rendering this praise to God, uttering *words* which were the expression of their hearts—the glory of the Lord came down and filled the sanctuary in an overpowering degree. Matthew Henry, in speaking of this, says, "As there is no one saying oftener repeated in Scripture than this, 'His mercy endureth for ever' (twenty-six times in one Psalm, cxxxvi., and often elsewhere), so there is none more signally owned from heaven; for it was not the expression of some rapturous flights that the priests were singing when the glory of God appeared, but this plain song, 'He is good, and His mercy endureth for ever.' This should endear those words to us. God's goodness is His glory, and He is pleased when we give Him the glory of it."

Need I remind the reader of the instances wherein, perhaps in his own experience, he has, like the ancient priests, felt the house of God filled with His glory, as the high praises of His goodness have been ascending from the unanimous hearts and voices of the great congregation?

2. Jehoshaphat, king of Judah, was, on a certain occasion, in great embarrassment, arising out of the mighty forces that came against him from "Ammon, Moab, and Mount Seir." He knew not what to do in his own wisdom and strength. He first had recourse to *prayer*, which, for reasons unassigned, seemed to be unavailing. He then "appointed singers unto the Lord, and that should praise the Beauty of Holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten" (2 Chron. xx. 20-22).

What a striking interposition of God appears in this deliverance of Judah, coming immediately after the voice of praise for His mercy ascends into His ears. Dr. Jamieson, in speaking on the phrase, "When they began to sing and to praise, the Lord set ambushments," says, "Some think that this

was done by angels in human form, whose sudden appearance diffused an uncontrollable panic; others entertain the more probable opinion that, in the camp of this vast horde, composed of different tribes, jealousies and animosities had sprung up, which led to wide-spread discussions and fierce feuds, in which they drew the sword against each other. The consequence was, that as the mutual strife commenced when the Hebrew procession set out from Jerusalem, the work of destruction was completed before Jehoshaphat and his people arrived at the battle-field. Thus easy it is for God to make the wrath of man to praise Him, to confound the counsels of His enemies, and employ their own passions in defeating the machinations they have devised for the overthrow of His church and people."

3. A somewhat similar instance to the above is given by *Bede* in his *Ecclesiastical History*, Book I. Chapter xx. The Saxons and Picts made a united attempt upon the Britons. Germanus, bishop of Auxerre, who at that time was over on a mission to this island, took lead of the Britons. "He picked out some light-armed troops, viewed the country round about, and observing in the way by which the enemy was expected, a valley encompassed with hills (according to Ussher, at Mold, in Flintshire), in that place he drew up his new army, himself acting as their general. A multitude of fierce enemies presently appeared, whom, as soon as those that lay in ambush saw approaching, Germanus, bearing in his hands the standard, instructed his men all in a loud voice to repeat his words, and the enemy advancing securely, as thinking to take them by surprise, the priests three times cried, 'HALLELUJAH.' A universal shout of '*Hallelujah*' followed, and the clefts of the hills resounding the echo on all sides, the enemy was struck with dread, fearing, that not only the neighbouring rocks, but the very skies, were falling upon them; and such was their terror, that their feet were not swift enough to deliver them from it. The scattered spoils were gathered up, and the pious soldiers rejoiced in the success which heaven had granted them."

4. Another instance is that of Paul and Silas, who, when in the jail at Philippi for preaching the Gospel, at midnight, prayed and sang praises to God, and the prisoners heard them, "and suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed" (Acts xvi. 25, 26).

In the above incident may be seen—1. The marvellous influence of Divine grace in the hearts of Christ's persecuted

servants, to sustain them in the most trying circumstances; so much so that they prayed to God and sang His praises. The gate of hell and death may be converted into a porch of heaven by prayer and praise. Money may make men sing in choirs and concerts, but only the love of Jesus, in sores, bonds, and imprisonments. 2. The acceptance of their prayers and praises by God. 3. The influence they had on Him, and the demonstrative proofs He gave them of this; in which are included signs of His favour to them, evidence that they were His true servants, and evidence to the prisoners and the jailer that "these were indeed servants of the Most High God."

"And suddenly there was a great earthquake." "This," says Gossner, "was the answer to their song of praise." "The prayer of saints," says Starke, "moves heaven and earth. A great miracle, that, by the earthquake, all the doors were opened and all bands loosed; but a greater miracle still, that the hearts of the jailer and of his household were opened."

Trapp, speaking of Paul and Silas singing the praises of God in prison, says:—"His presence turns a prison into a palace, into a paradise. 'From the delectable orchard of the Leonine prison;' so the Italian martyr, Algerius, dated his letter to a friend. 'I was carried to the coalhouse,' says Mr. Philpot, 'where I, with my fellows, do rest together in the straw as cheerfully, we thank God, as others do in their beds of down.' Philip Lansgrave of Hesse, being a long time prisoner under Charles V., was demanded what upheld him at that time. He answered, that he felt the Divine consolations of the martyrs."

"King of glory, King of peace,
I will love Thee;
And that love may never cease,
I will move Thee.

"Thou hast granted my request,
Thou hast heard me:
Thou didst note my working breast,
Thou hast spared me.

"Wherefore with my utmost art,
I will sing Thee;
And the cream of all my heart
I will bring Thee.

"Though my sins against me cried,
Thou didst clear me;
And alone, when they replied,
Thou didst hear me.

"Seven whole days, not one in seven,
I will praise Thee.
In my heart, though not in heaven,
I can raise Thee.

"Thou grewest soft and moist with tears,
Thou relentedst.
And when Justice call'd for fears,
Thou dissentedst.

"Small it is, in this poor sort
To enrol Thee:
E'en eternity is too short
To extol Thee."

George Herbert.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head over all. Both riches and honours come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name" (1 Chron. xxix. 11-13). "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness. In His temple doth every one speak of His glory" (Psalm xxix. 2, 9). "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. i. 17).

"*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and unto the LAMB for ever and ever*" (Rev. v. 13).

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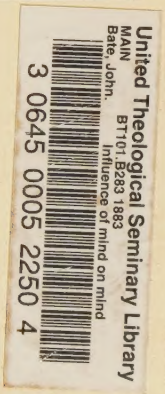

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